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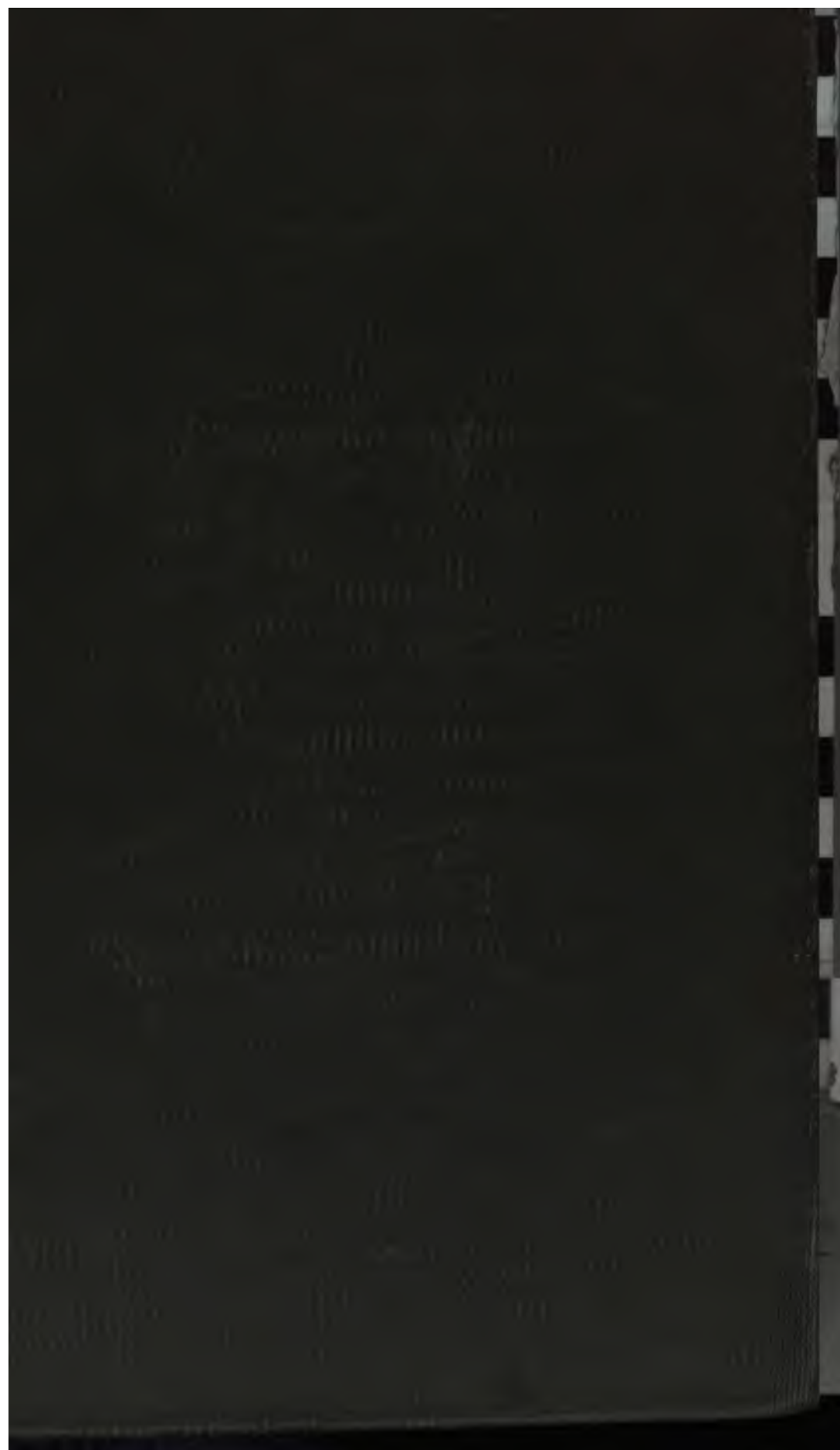
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HISTORY  
OF THE  
SCANDINAVIANS  
AND  
SUCCESSFUL SCANDINAVIANS  
IN THE  
UNITED STATES

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COMPILED AND EDITED  
BY  
O. N. NELSON

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VOLUMES I AND II  
SECOND, REVISED EDITION

MINNEAPOLIS, MINN.  
O. N. NELSON & COMPANY  
1900

~~5357.3,5~~  
US10636.15

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## PREFACE TO THE SECOND EDITION

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For nearly ten years I have devoted all my time to the investigation of Scandinavian-American history; and the first edition of my first volume, which appeared in 1893, was far more favorably received than I ever anticipated or dared to hope. Yet it was by no means faultless; and as the pages from 1 to 276 were electrotyped, it was no easy task to correct every mistake. But at great expense of time, labor, and money, all errors of facts and most of the grammatical mistakes have been corrected. Several pages, and even whole articles, have been rewritten. The article on *The First Norwegian Immigration, or The Sloop Party of 1825*, is a new production. Nearly twenty pages of *Bibliography* and some valuable statistical tables have been added. Pages 291-364, dealing with Scandinavian settlements, churches, and schools, in Minnesota, are new matter, prepared for this edition; and the balance of Vol. I. consists of biographies of Scandinavians in Minnesota, most of which appeared in the first edition; but all of them have been rewritten, rearranged, and brought up to date. In fact, the revision and reconstruction of the whole first volume have been so thorough and complete that in many respects it is an entirely new history of the Scandinavians in America, brought up to the beginning of the twentieth century.

The first edition of the second volume was issued so recently (in 1897) and prepared with such great care that hardly any changes were made up to page 236, except in regard to the arrangement of the biographies. The rest of

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the work was reset altogether. But owing to the lack of space, several biographies which appeared in the first edition had to be omitted, and some were very much abridged.

It must be admitted that, excepting the church organizations, there are hardly any Scandinavian institutions in this country. Whatever is accomplished in the political, social, or financial spheres by any Scandinavian-American, is accomplished by the individual. Hence, the record of such individuals necessarily has to be an important feature of Scandinavian-American history. Partly to sell my work, and partly to secure the most reliable information on historical and biographical topics, I have personally visited all the counties and cities in Minnesota, Iowa, and Wisconsin where any considerable number of Scandinavians reside.

In selecting and editing the biographies—as well as in preparing everything else for this work—I have endeavored to be impartial. It has been my aim not to be influenced by any religious belief, national prejudice, political conviction, or personal friendship or dislike. In cases where I felt that I might be liable to lean toward one side or another, some of the editors or revisers, whose opinions differed from mine, were consulted. To state the unadorned facts, without literary display or expression of judgment, has been the constant endeavor in regard to the biographical sketches. Yet sometimes it was almost necessary to pass judgment on a man's standing within a certain sphere, and I have not shrunk from doing so, or from permitting it to be done, whenever it seemed advisable or desirable, and when the opinions expressed were by general consent considered to be true.

No one has been allowed to write his own biography, even the editors of, and contributors to, this work having been subjected to this rule. The parties themselves, how-

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ever, when living, have been permitted to examine their biographies in regard to the facts; but the language used, the views expressed, and the method of treatment, are strictly our own. The proper equilibrium of modesty and self-esteem is a difficult virtue to attain, and some of our Scandinavian-Americans are sadly deficient in this respect. One man, whose chief merit apparently consisted in having been in the lower branch of the legislature a couple of terms, was indignant because his biography did not begin thus: "Hon. ——— is one of the most popular and active Republicans in the state of ———." A much larger percentage, however, go too far in the other direction. For an historian to avoid the sins of commission and omission under such circumstances, and at the same time not to offend people, is a Herculean task. Consequently, the biographies of living men are more or less unsatisfactory. At the same time the great pains which have been taken with the biographies, some of which have been revised by half a dozen different parties, ought to make them exceptionally reliable.

In regard to the spelling of the geographical names in the Scandinavian countries, the postoffice directories of Denmark, Norway, and Sweden have been carefully consulted, and in most cases the latest mode of spelling has been followed. The radical changes in spelling which have been adopted by the government of Norway in recent years has a comical side in connection with this work, namely, that several educated Norwegian-Americans do not know how to spell correctly the name of their own birthplace. Whenever possible, not only the *församling* or *prestegjeld* where a person was born has been mentioned, but also the stift or province, and of course the country; this was necessary because several places in the North have the same name; for example, there are in Sweden over 50 places

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called Säby, and 75 Berg. Whenever it is stated that a person has received a college education in one of the Scandinavian countries, it is meant that he has completed a course at one of the *elementarlärovärfken* in Sweden or the Latin schools of Denmark or Norway—the names of these institutions cannot be properly translated, but the best equivalent for them is college. Nearly all the names of newspapers and books, as well as foreign words, have been printed in *Italics*.

For fifty years past numerous attempts have been made by different parties, both in the English and the Scandinavian languages, to elucidate certain features of the life of the Scandinavian-Americans. Many of these productions were meritorious, and a few of them are standard works as far as they go. Among the men making these attempts were several who by intellectual endowment and thoroughness of education were well prepared to undertake and successfully complete their task. Yet, apparently, none of these productions have received sufficient recognition and support to enable any one of the many Scandinavian-American writers to devote time and talent to extensive historical research concerning their countrymen on this side of the Atlantic. That I have been enabled to devote several years to historical investigations, to meet the various and often heavy expenses connected with the preparation and publication of such a large work, and to make a living out of the sale of the book, seems to indicate that my labors are appreciated. This appreciation has not only been manifested by a courteous reception of the author wherever he has traveled, and by a flattering endorsement of his work, but by a generous financial patronage, sometimes involving considerable sacrifice on the part of the admirer of the enterprise. The keen interest which the

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educated Scandinavian-Americans, especially the clergy, have taken in the history, has incited the author to greater exertion in the prosecution of his labor.

I am indebted to so many people for the successful completion of this edition that it is beyond my power to give full credit to all those who have assisted me in the undertaking. Special mention, however, should be made of Consul G. N. Swan, Rev. Adolph Bredesen, Ernst Skarstedt, Rev. C. M. Esbjörn, and J. J. Skordalsvold, who have carefully and critically revised several important articles and rendered valuable assistance in the completion of the *Bibliography*. The last mentioned has also revised and read proof of the whole work, and without his able aid it might not have appeared in its present form. Elias Anderson and F. L. Trönsdal have taken more than ordinary interest in the enterprise. My wife has looked after the purely artistic part of the work. I am also under obligation to the Lumberman Publishing Company, the typesetter; the Tribune Job Printing Company, who have done the press work; Bramblett & Beygeh, the engravers; and A. J. Dahl & Company, the binders.

Owing to the magnitude of the labor and expense involved in completing this edition, a few years may pass before I shall be able to prepare and publish the third volume, which no doubt will deal with Illinois and some neighboring states.

Partly on account of having different writers to prepare the various articles, no absolutely uniform system of capitalization and punctuation has been maintained throughout this work. Yet the exceptions to the rigid "Rules of Nelson and Skordalsvold" are few and unimportant. Sometimes in quoting from another author, it was inconvenient to use his exact language. In such cases the

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single quotation mark ( ' ) has been employed to indicate that the expression is not my own. As has been said before, no literary brilliancy has been attempted. Hamlin Garland remarked recently: "I believe the well-educated descendants of the Scandinavian settlers of the Northwestern states are closer to Webster's dictionary to-day than are the languid Southerners, or the erudite Easterners." If his assertion be true, I may entertain the hope that the language used in this work is tolerably correct, because the classes of people he refers to have written or revised a large portion of it. The greatest master of history, Edward Gibbon, says, "Diligence and accuracy are the only merits which an historical writer may ascribe to himself." Another celebrated writer, James Clark Ridpath, asserts, "The historian must either lay down his pen or cease to be a partisan;" and on the altar of Diligence, Accuracy, and Impartiality I have laid down the best fruits of my labor.

O. N. NELSON.

MINNEAPOLIS, MINN., January, 1900.

HISTORY  
OF THE  
SCANDINAVIANS  
AND  
SUCCESSFUL SCANDINAVIANS  
IN THE  
UNITED STATES

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VOLUME I

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COMPILED AND EDITED  
BY  
O. N. NELSON





# Characteristics of the Scandinavians

AND

## REVIEW OF THEIR HISTORY.

—BY—

O. N. NELSON.

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This is an age of classification, and mankind has been divided into different races, or types, of men. But history, with a few exceptions, deals only with one race—the Caucasian—because hardly any others have succeeded in becoming civilized. The Hindoos, Persians, Greeks, Latins, Slavonians, Kelts, and Teutons, all belong to the Indo-European branch of the great Caucasian race. The English, the Germans, the Dutch, the Scandinavians, and their descendants in other countries, are all members of the Teutonic family. It may seem strange that the theoretical Greek and the practical Englishman, the fanatical Hindoo and the philosophical German, the rude Russian and the polite Frenchman, should all have, if we go far enough back, a common ancestry. Yet the resemblance of their languages and their mythologies proves that they were once one people, who lived together somewhere. But when or under what circumstances they separated, and migrated to different countries cannot be determined. But if the different nations

of the Indo-European branch differ greatly in physical appearance, mental culture, social conditions, religious beliefs, and political attainments, the closest relation exists between the different nations of the Teutonic family. Physically, the Teutons resemble each other; mentally, they are equally endowed. The development of the political history of Sweden is similar to the development of the political history of England. Blackstone, the father of English law, and Stjernhöök, the father of Swedish law, agree on many of the finest points in jurisprudence. Danes, Norwegians, Swedes, Germans, Dutchmen, and Englishmen have a common mythology and common superstitions; but it is only the Scandinavians—Danes, Norwegians, and Swedes—who have, almost, a common language. The Danes and the Norwegians write virtually alike, but differ a little in their pronunciation; nor is it, at all, difficult for a Swede to understand a Norwegian, or for a Dane to understand a Swede. All the Scandinavian people, with the exception of the Icelanders, understand each other's languages

When and under what circumstances the Scandinavians first came to their northern homes has always been a matter of dispute among scholars. Different theories have been advocated. Learned men have maintained that the human race first saw daylight in the *Land of the Midnight Sun*, and that the Paradise of the Bible was located near Upsala, Sweden. The Icelandic sagas claim that Odin, the god and king of the Teutons, taught his people the art of writing and the science of war, and led them out of Asia, through Russia, and colonized the Scandinavian countries. It is only one hundred and fifty years since a noted scientist endeavored to

prove that the greatest part of the North could not have been inhabited at the time of the birth of Christ, because most of the land there was then covered with water. Others again assert that Scandinavia has been the cradle of the Indo-European branch of the human race. A well-known Norwegian-American educator and author says: "There is a strong probability that their (the Scandinavian tribes) invasion of the countries which they now inhabit must have taken place during the second century preceding the Christian era." But the latest and most celebrated Scandinavian antiquarians and historians have—by comparing the old skulls, as found in the graves, with the skulls of the present people—come to the conclusion that the same race of people which now inhabit the Scandinavian countries, have been there for thousands of years, at least, before the Christian era commenced.

The Scandinavians entered late upon the historical arena. The Grecian history had begun eight hundred years before even their existence was known. Grecian literature, philosophy, and art had flourished centuries before they could write their own names. The Romans had conquered the fairest part of the earth, legislated for the world, made good roads through the whole empire, and civilized a large portion of mankind, before the Scandinavians occupied houses or fixed habitations, but wandered through the dense forests as semi-savages. The French, English, and Germans had been Christianized four or five hundred years before the Northern people accepted Catholicism as their national religion, and as late as in the sixteenth century some of them still worshiped Odin. This late development, which is no doubt due to the

severity of the climate, and the great separation from the higher civilization of the South, must be taken into consideration when we compare the Scandinavians with other nations, and endeavor to determine the quantity and quality of influence which each nation has had upon the general history of mankind.

That the Northmen, in spite of their lateness, have had a great influence, and taken an active part in the world's business, no one can successfully contradict. They have not merely been savage plunderers and rude conquerors, but also discoverers, civilizers, and organizers. They assisted in overthrowing the magnificent Roman power, conquered France, enslaved England, discovered America five hundred years before the voyage of Columbus, organized the Russian Empire, and liberated Germany from religious and political thralldom. Of course the greater part of their contact with other nations and their influence upon other people have been accomplished through war; but war, until recently, has been the mainspring of nearly all undertakings. The very fact that the Scandinavians have, by the might of their swords, crowned and dethroned foreign rulers; dictated terms to popes and emperors; fought, both for and against, the liberties of men; and in many other ways taken an active part in the affairs of the world, must have had a great influence upon civilization.

The Scandivanian countries were first referred to in Grecian literature as early as three hundred years before the birth of Christ. "But," says Geijer, "if the Greek ever knew anything about them, the Roman again forgot them." But if the Roman had forgotten them, he was soon to be re-

minded of their existence in a forcible and positive manner, for, under the name of Goths, the Scandinavians became the principal participants in undermining and destroying the Roman power in the third, fourth, and fifth centuries of the Christian era.

By a chain of successful conquests; by good management through very capable and honest men; by establishing public order, law, and justice; by encouraging literature, science, art, and the accumulation of wealth, the Roman Empire had, in the second century of this era, reached a state of greatness, power, and civilization, which has hardly been equalled, never surpassed by any nation, either of the ancient or the modern world.

The Romans, who had at first assailed the domains of the barbaric Teutons beyond the river Rhine, were in the third and fourth centuries of this era called upon to defend their own territories against the invasion of the very same barbarians whom they had been unable to conquer or subdue. For this purpose a line of military posts had been established along the river to protect the Roman citizens against the invading hordes, being similar to those which the United States keeps on the western borders to protect the whites from Indian outrages.

Of the many different tribes, all belonging to the Teutonic family, who pressed upon the Roman frontier, none were so powerful or intelligent as the Goths. These Goths dwelt on both sides of the Baltic Sea, and it is said that those who joined their kinsmen to participate in the plunder of the Mistress of the World, crossed the sea from the Scandinavian countries in three ships. But, as later was the

case with the Vikings, they were not formidable in numbers, but in courage, endurance, and ferocity. These wild men are described as being very tall, strong, and robust; having white bodies, yellow hair, broad shoulders, wiry muscles, florid complexion, and fierce blue eyes that during excitement gleamed with fire and passion. Physically, they, in general, resembled the people of the whole Teutonic family of today; but, more specifically, they came nearest to the people who now live in the southern part of Sweden and on the Danish islands. Little or nothing is known in regard to the semi-civilization which they had attained to at the time they first came in contact with the imperial power; but they probably had reached a fairly high standard of moral development, and enjoyed some luxuries.

It was with these men, "Who astonished the nations of the South by their reckless courage and gigantic stature," that the imperial army of Rome had to measure swords. It was ancient renown against barbaric ferocity, disciplined order against natural courage, law against anarchy, Christianity against Odin, Latin against Teuton. The Roman fought by prescription, his movements were as regular as clock-work. The Teuton obeyed the commander, but the commander was chosen for his fitness. If the Teutons could not stand their ground, their wives and sisters assisted them. The women fought and screamed with a fierceness never witnessed before or after, save during the French Revolution. The Romans feared the wild yells of the women almost as much as they feared the swords of their husbands and brothers. Rome was doomed. It was to no avail that the barbaric warriors were engaged to defend the Roman

territories against barbaric invasion; they, of course, turned traitors. It delayed, but did not change the result.

In the latter part of the fifth century of this era a Teutonic savage sat on the throne of Rome. At about the same time Spain, France, and in fact all western Europe fell into the hands of the Northern hordes.

Now an exhibition was made on the grand stage of the historical theatre that has never, in all the various dramas of human actions, had its likeness. Side by side, on apparent social equality, walked the refined Roman—dressed in his toga—by the rude man from the North—dressed in a goat-skin suit—his long, yellow hair combed towards the four winds. The citizen carried centuries of learning in his head, the luxuries from many countries on his back. He was the poet, the artist, the statesman, and the philosopher.

The Goth possessed nothing; he only knew how to eat, drink, and fight. But he carried the sword of state, before which the proud Roman bowed in humble subjection.

By the fall of Rome, civilization had been thrust backward many centuries. Anarchy reigned supreme. Time rolled on; for centuries the Roman world—yea the world itself—was hidden in darkness. For this wholesale barbarization the Romans themselves were partly responsible. They lacked the frankness, manliness, honesty, and virtue requisite to preserve sufficient moral power to govern decently a great state. The old civilization which Rome represented had lost its force. The Roman believed in nothing. Right and wrong were only relative terms. To him anything which succeeded was right, everything which failed was wrong. The Romans



had become greatly degenerated, debauchery and licentiousness were the common practice.

The new race was ignorant, but had strong convictions and high moral principles. To the Goth falsehood was a great vice, secret stealing was a cowardly act, for which no torment was too severe. He robbed openly, he faced his victims boldly. He was honest and frank, living up to his rude ideas of life. The Persians, the Egyptians, the Greeks, and the Romans had their liberties on account of belonging to a powerful, free state. The Teuton was a free man because he was a man; *individuality* was his strongest characteristic.

The native population out-numbered, by far, the invaders, who, nevertheless, swayed the scepter of power. In time the Goths adopted the Christian religion and became somewhat civilized. The slaves became their master's instructors. Out of the Roman confusion rose the modern states. In the eighth and ninth centuries western Europe had been somewhat organized and Christianized, only, however, to be thrown into confusion again by the kinsmen and partly countrymen of the Goths—namely, the Vikings.

Before the fall of Rome little is known of the history, customs, or characteristics of the Scandinavian people; but it is certain that they were tribes of the great Teutonic family, and had, probably, not advanced much above the condition of the semi-civilized races at that time. The Teutons, however, unlike some people, had the talent to adopt new ideas, to assimilate with other people, and to advance. History proves sufficiently that they have been very progressive. The Goths had been the principal participants

in the destruction of Rome, but the Goths were not exclusively Scandinavians, because part of the tribe, in all probability, lived in Germany. The Teutons constituted many tribes, no nationalities existed, which, however, commenced to develop shortly after the fall of Rome.

In the seventh, eighth, ninth, tenth, and eleventh centuries—at the time when the foundation of the European kingdoms were in process of construction—the inhabitants of the Scandinavian countries became famous as Vikings. But the Viking practice had been in operation ever since the Teutons and Romans came in conflict with each other. The Scandinavian Viking age is only a continuation of the barbaric flood that deluged the classical civilization. The two may differ in the particulars, but not in the essentials; it is impossible to understand one, without having a clear conception of the other. "All wars hang together," Gustavus Adolphus used to say.

According to Sars, the Scandinavian Viking age is divided into three periods; but it might be more correct to say that there were three kinds of Vikings, as no sharp divisions, in regard to time, can be made. No one can tell when the age commenced. Northern Vikings had, no doubt, practiced their trade ever since the Christian era began, and, perhaps, before. *The First Period:* A small number of chieftains, or one alone, would, at irregular times, gather together crews for a few ships and sail over to England, Ireland, France, or Flanders, where they would plunder a city or a monastery, and quickly return home with their booty. *The Second Period:* An advance was made, not only in the art of war and military management, but even in the systematic plan of

robbing defenceless people. Several Vikings club together, take possession of some exposed point—for example, a small island near the coast—erect fortifications, and thus control a large extent of territory. They may remain at one place for years, and forage the surrounding country according to a regular plan, then proceed to their native lands. *The Third Period:* Plundering, robbing, and piracy have been abandoned. The Vikings came as conquerors. Their fleets counted from one to five hundred vessels. Cities were stormed and sacked. They conquered territories, settled them, and governed them. They treated with kings and rulers. Of course the third period, during the ninth, tenth, and eleventh centuries, is without comparison the most important and fascinating. It has had a very great influence both upon the Scandinavian countries and abroad.

The Vikings, who had at first occasionally plundered the western European countries for the sake of pleasure and small profits, commenced "Piracy as a trade" on a wholesale scale in the first part of the ninth century. "These bold sailors and admirable foot-soldiers" had made a general and perpetual declaration of war on all mankind, but especially on those who possessed any kind of tangible property that was worth having. The seas swarmed with their sails. The miserable people along the coasts of the North Sea, who had lately been Christianized, fled in terror. Priests prayed in vain: "Deliver us, O Lord, from the rage of the Northmen." The world, it was thought, would soon come to an end. Germany, Holland, Belgium, England, Scotland, Ireland, France, Spain, and Italy were all punished with fire and sword, sacked and robbed, drenched in blood and tears.

That time has been called the *heroic age*, the age of *individualism*. Princes had to buy their freedom in gold and cede their territories to the conquerors. Paris was besieged, Dublin was taken by storm, and in the very heart of London, not far from the celebrated St. Paul's Cathedral, have been found skeletons of old Northern warriors.

Many scattering Scandinavian settlements were made in foreign countries during these terrible times. The Northern people intermarried and mixed with the native population. In a comparatively short time the fierce pirates became Christianized and civilized, giving new vigor and energy to the degenerated people of western Europe. Besides the many smaller settlements, scattered through nearly every European country, the Norwegians colonized Iceland in the latter part of the ninth century; the famous Rolf—also a Norwegian, though several of his followers were Danes and Swedes—wrested Normandy from the weak French king in the first part of the tenth century, and the Danes conquered the whole of England a hundred years later. The colonization of Iceland, and the conquest of Normandy and England were the last and greatest acts of the bloody drama of the Viking age; these were beneficial to civilization, and may be said to have palliated the former atrocities of the Northmen. The Icelanders created a classical literature from which is received the best information we have in regard to the mythology of the Teutons in general, and of the Scandinavians in particular; established a humanitarian, free republic, on the basis of the Northmen's conception of a civil government, which lasted for nearly four hundred years; discovered America five hundred years before Columbus sailed from Spain, and perhaps

his knowledge of what they had accomplished partly induced him to undertake the voyage. The followers of Rolf found Normandy in poverty and distress. In a short time they made it the richest, most populous, and most civilized province in France, where the best French language was used. The Normans, being virtually independent of the French monarch, conquered England in 1066, and founded the kingdoms of Naples and Sicily. Danish kings reigned over England, as well as in their native country, of course, for several years, and to-day many English words, laws, and customs are purely Scandinavian. The names of many cities, lakes, rivers, etc., in France, England, Scotland, Ireland, and other countries, have a Scandinavian origin. Several of the greatest noblemen in the western European countries—notably Lord Nelson of England—are descendants of the Northmen.

During the Viking age the boundary lines between the Scandinavian countries were not sharply drawn. In fact the people were at first tribes; then a great number of petty kingdoms were formed. It was not until the latter part of the ninth century that the present divisions of the Northern nationalities were established, and the Scandinavians continued to speak one and the same language for two or three hundred years later. Even after the stronger kings had succeeded in defeating the weaker and adding their territories to their own dominions, which resulted in laying the foundation of the present Northern powers, it was yet a long time before the present boundary lines were established. A large part of southern Sweden, which is now the richest and most populous portion of the country, belonged to Denmark, and some of its western land belonged to Norway. It is, there-

fore, incorrect to speak about a Danish conquest or a Norwegian colonization, for things were rather mixed up in those days. Yet it is certain that the Swedes participated less in the destruction, and later in the upbuilding of the western European countries than the Danes and Norwegians. The Danes confined themselves principally to England and France. The Norwegians attended to Scotland, Ireland, and other northern islands. The Swedes, being closed out from the North Sea, went east, where they founded the Russian Empire in the middle of the ninth century, and served in large numbers in the imperial army at Constantinople.

The descendants of the Swedish founders of Russia ruled that country until the sixteenth century. In certain parts of Switzerland the people claim, at least they did half a century ago, that they are descendants of the Swedes.

What were the causes which produced the Viking age? The answer is:

*First*—Although there is every reason to believe that the Scandinavian countries were a great deal less populous than at present; yet, being poorly tilled, and one man often having children by several women, there were more people than could be supported. Some had to seek their fortune in foreign countries. Frequently a father was compelled to drive all his sons away from home to make their own living, save one who inherited his estate.

*Second*—The religion, the desire for adventure, and the spirit of the times, induced many to leave their native countries to court dangers and turn the wheel of fortune in foreign lands. It was believed that only those who died a violent death were entitled in the next life to associate with the

gods in Valhalla. It was considered a high honor to have fought successfully in foreign countries. Young princes received their first education on board of a war vessel. In a short time the Viking business became a fashion.

*Third*—The love for freedom and the passion for independence, or the strong individuality, induced many to leave the North rather than submit to a superior, which they were especially called upon to do during the latter part of the period when the stronger kings at home subdued the weaker. But at the bottom it was essentially a question of *economy*. Men's religion often coincides with their business interests, and that was sometimes the case with the Vikings, for several of them believed a great deal more in their own strength than in the powers of the gods.

We must not look at the Vikings through the glasses of the twentieth century, or judge them according to the standard of modern civilization, but examine them in accordance with the spirit of the times, and measure them by the influence their deeds have had upon general history. They honestly believed that "War was the natural condition of man," and that a legitimate reason for declaring hostility was, that those who were attacked had valuable property. After all, this robbery did not differ much from the English opium war, the plundering of Denmark and France of their provinces by the Germans, and the treatment of the Indians, Mexicans, and Spaniards by the United States. The Northmen were in a kind of continual state of hostility. The modern wars are so terribly destructive to life and property that their continuation for a longer period would annihilate the whole human race. It is true that modern warfare is con-

ducted on a more systematic plan, but the struggles of the Vikings were not altogether irregular. For if anyone besides the great noblemen and kings indulged in the plundering business on a small scale, they were at once driven off the sea as a set of lawless robbers, whom the Vikings themselves considered it to be a moral duty to exterminate. Therefore, according to the spirit of the times, the operation of the Vikings was a perfectly legitimate, honorable, perpetual state of war, limited to certain persons, who made it their profession for the sake of pleasure and profit.

It must also be remembered that the description of these fierce outrages has always been recorded by their enemies. Very often crimes were charged to the Vikings which in reality were committed by, what may be termed, their *camp-followers*, or the worst element of the respective countries in which the Northmen might happen to be.

In regard to the ultimate results, and the benefits to the human race which was the consequence of these bloody times, reference has already been made to the state of affairs at and after the fall of Rome. The same was the case shortly after in the western European countries. For as Prof. Worsaae says, who, perhaps, is the best authority on the history of the Vikings: 'In the first ages Christianity produced among the people, as was the case in other countries besides England, a sort of degeneracy and weakness. Instead of the dire battle of the heathens there were now heard songs and prayers, which, joined with the constantly increasing refinement, made the people dull and effeminate, so that they willingly bent under the yoke of their masters, both spiritual and temporal. In the ninth, tenth, and eleventh



centuries the Anglo-Saxons had greatly degenerated from their forefathers. Relatives sold one another into thralldom; lewdness and ungodliness had become habitual; and cowardice had increased to such a degree that, according to the old chroniclers, one Dane would often put ten Anglo-Saxons to flight. Before such a people could be conducted to true freedom and greatness it was necessary that an entirely new vigor should be infused into the decayed stock. This vigor was derived from the Scandinavian North, where neither Romans nor any other conquerors had domineered over the people, but where heathenism with all its roughness, and all its love of freedom and bravery, still held absolute sway.

This admirable description of the condition in England applies, perhaps, with greater truth and force to other western European peoples; for they are in no small degree indebted to the old Northmen for whatever freedom, honesty, virtue, and heroism they now possess. The foundation of the present European states was laid by our ancestors. Out of the confusion, disorder, and anarchy arose a new civilization. From the union of the degenerated western European peoples and the courageous Scandinavians sprung a new, a better, a nobler, a manlier race.

During the Viking periods great changes had taken place at home in the Scandinavian countries. The smaller kingdoms were conquered and united with the larger, thus laying the foundation of the modern Northern states. The many wars degraded the Northmen's honesty and simplicity; foreign corruption, deceit, and luxury were introduced. The old religion had lost its force. Many Vikings asserted that they believed in nothing, save their own strength. The more

prudent men did not believe in the old gods. Harold the Fairhaired, of Norway, acknowledged only one suoreme being in heaven, the creator of the universe and of mankind. The attention of the Roman church had been directed towards the North by the atrocities of the Vikings, and she sent missionaries thither. The men who had been a terror to Christendom, and the savage plunderers of Europe, became sons of Mother Rome. It is true that they never were very obedient children, and they took the first opportunity offered to be their own masters, yet something had been accomplished. The Viking age ceased, partly because many of the boldest, the bravest, the most independent, and the most turbulent had settled in foreign lands; leaving the weak, the cowards, and the contented at home, who either did not care or did not dare to attack foreign countries, which were now to a great extent defended by their former compatriots; partly because the people in the Scandinavian countries had, at least in name, become Christianized and bowed to the dictates of a pope, who now opened a new field for their barbarity, and gave them a new employment for their swords—namely, the crusades; partly because at home the internal disputes, conflicts of principles, and the struggles connected with the formation of new states, kept the Northmen busy with their own affairs.

From the eleventh to the sixteenth century Catholicism swayed the religious faith of the North. There was, considering the times, a great deal of advance and contact with the more highly civilized nations of the South; yet rude, savage manners were in general practice, and Odin, in many places, was still worshiped. During the greater part of the four-

teenth and fifteenth centuries Denmark, Norway, and Sweden were united under one government. But their history is merely a record of internal strife, war, and bloodshed. Denmark, which by means of its superior civilization was the acknowledged leader, became the seat of the government, but the unwise and cruel Danish kings created, by their bloody acts, a hatred between the Scandinavian people, which even the time between then and now has been unable to eradicate. Guided by popular leaders the Swedish peasants rebelled successfully twice, and Sweden separated forever from Denmark in 1521, while Norway for about four hundred years remained virtually a province of Denmark.

Ever since the first part of the sixteenth century Lutherism has been the national religion of the Scandinavian countries, and a hundred years later the famous Gustavus Adolphus became the prime defender of Protestantism, intellectual freedom, and German liberty. The rebellions of the common people of Sweden in the fifteenth and sixteenth centuries, during the Kalmar Union, gained for them a great influence and a confidence in their own strength which they have never since ceased to exercise upon the national affairs. In Denmark, on the contrary, the peasants became almost slaves of the great landowners. But since 1849 the Danes have virtually enjoyed full universal male suffrage, which none of the other two Northern countries possess.\* Yet the king of Denmark has a greater veto-power than the king of Sweden-Norway; consequently the people of the former country have, in reality, less political rights than those of the two latter. In Norway nature has divided the country into great valleys; each valley managed its own local affairs;

\*In Norway the suffrage was greatly extended in 1898.

the common people knew and cared nothing about the Danish rulers or the doings of the world, and retained their personal independence. In Denmark and Sweden feudalism, aristocracy, and patriotism became more general than in Norway. It is only in this century that the Norwegians have in any sense indicated a desire for nationalization; since 1814, however,—when a very liberal constitution was adopted, and Norway was separated from Denmark and joined with Sweden—they have, perhaps, had a stronger national spirit, and certainly possessed more political freedom than either of the other two Northern people.

The most prominent of the characteristics of the Viking was his strong *individuality*. His love for freedom, his desire for personal independence, amounted to a passion. He would endure the rigid climate of the north, the burning sun of the south. He would sleep beneath no other roof than the arch of heaven, use bark for bread, drink rain-water as a beverage, make the forest his habitation, and have the wild beasts for his companions. But he would never give up one inch of his rights as a free man. The people of the classical countries were free men, because they belonged to a powerful and free state; they boasted of their citizenship. The Northman was a free man because he was a man, he boasted of *himself* and the deeds he performed. The same passion for freedom has run through the whole Scandinavian race from the earliest time to the present day. A great portion of the Vikings left their native lands because they refused to submit to a superior chief. No king or ruler has been able, for any length of time, to be the absolute master of the Scandinavian people. No foreign nation has been powerful enough to subjugate

them. Sweden and Denmark have dethroned their obstinate monarchs, Norway dared to draw the sword against Europe and demand national independence. The Scandinavians were the last people who submitted to the Catholic yoke; they were the first to cast it off. Today the Swedish-Norwegian and Danish kings have as little authority and power as any rulers in Christendom. To be free and independent has always been the greatest ambition of every true Northman.

The second characteristic feature of our savage ancestors is *courage*. Bravery, however, sometimes turned into a fierceness that could hardly be distinguished from insanity. War was their profession. They hunted men as well as wild beasts, but preferred men who possessed some kind of valuable property. "For they deemed it a disgrace to acquire by sweat what they might obtain by blood." And whether we wander with the Goths when they plunder and destroy Rome, or sail with the Danes and Norwegians when they dethrone English kings and humble proud French monarchs, or live in the camps of the Swedes when Gustavus Adolphus and Charles the Twelfth dictate terms to popes and emperors, or accompany the Northern immigrants when they clear the dense forests of Wisconsin and subdue the wild prairies of Dakota, we find that they all excelled in endurance, heroism, and courage. In fact the Scandinavian warriors have been so noted for their fearlessness that they have conquered by the very terror of their names. Honor on earth and salvation in heaven, joy in this life and happiness in the next, could only, according to their religion, be gained by physical, brutal prowess. Their doctrine was

that only the brave warriors who died a violent death were in the next life entitled to associate with the gods, fight in the celestial abode, enjoy the companionship of young maids, drink wine, and eat pork.

*Stubbornness, firmness, and determination* are qualities which the follower of Odin has been largely blessed with. To him no defeat was final. Failure meant only delay. He overcame all opposition, conquered every obstacle, defied every difficulty. Mountains, oceans, deserts, rivers, must not hinder his purpose. Charles the Twelfth during his childhood examined two plans. Under one plan, which showed how the Turks had taken a town in Hungary from the emperor, were written these words: "The Lord hath given it to me, and the Lord hath taken it from me; blessed be the name of the Lord." After the young prince had read this, he wrote under the other plan, which showed how the Swedes had taken Riga about a century before: "The Lord hath given it to me, and the devil shall not take it from me." Charles the Twelfth was a good representative of Scandinavian stubbornness.

Besides being independent, stubborn, and courageous the old Viking was, on the whole, *honest* and *truthful*, but terribly *revengeful*. Mercy seldom entered his harsh breast. He never forgave an offense. "He had a sense of honor which led him to sacrifice his life rather than his word." A promise once given, either to a friend or an enemy, had to be carried out unconditionally. Yet deception and cunning might be practiced in war, but the highest honor was bestowed upon those who were open and frank towards their enemies, kind and merciful towards the weak and those who sought protection. Deception and cunning they never tolerated

among each other. One of the noblest characteristics of the Northman was the brotherly union which he entered into with a friend or antagonist whom he could not conquer or subdue. This union, which was the most sacred that could be entered into, was effected by opening each other's veins, mixing their blood, and taking an oath that they would share each other's joy and sorrow in this life, and revenge each other's death.

*Hospitality* was an essential part of the Northmen's religion. There was a kind of unwritten social law which compelled every person to entertain, to the best of his ability, the time not being limited, and free of charge, anyone, either his best friend or his worst enemy, who should ask or be in need thereof. And no guest needed to fear to be molested or imposed upon. This custom of hospitality is yet to a great extent practiced in the rural districts of the Scandinavian countries.

The Northmen had a *higher respect for women* than most heathen nations. It is true that they bought their wives of their fathers-in-law. The Romans sometimes stole their wives. But after the bargain had been once made the women were generally treated with respect and dignity, and their place in the house was that of free beings, not slaves. The men were attached to home and family, and, of course, enjoyed the wine and the feast.

It is true that civilization has changed their manners, customs, mode of thinking, ideas of right and wrong, and to some extent even their appearance. Yet at bottom the Scandinavians of today are the same as their ancestors were a thousand years ago. "Civilization," says Carlyle, "is only

a wrappage through which the savage nature bursts infernal as ever."

The diverse influences of Denmark, Norway, and Sweden have developed different characteristics of the people in the respective countries. But the people of the northern part of Sweden differ more from the inhabitants of southern Sweden than the latter do from those who live on the Danish islands—the last two having a very fair complexion, being the purest descendants of the Goths; the former are often as dark as Frenchmen, which is also the case with many Norwegians, and those residing in Danish Jutland.

The Danish islanders and the southern Swedes in particular, and all the Danes in general, are open and frank, easy to become acquainted with, polite to strangers, not specially witty, but refined and polished in their intercourse with other people. They are industrious, frugal, peaceable, and possess a great amount of push, energy, and business shrewdness. They are not so much of agitators and extremists as the Norwegians, nor as aristocratic and conservative as the northern Swedes, but a combination of both. In business they are democratic, in social affairs they prefer the class distinction. Both in politics and commerce they are conservative. Risky speculations, and radical reforms are repugnant to their very nature. They will answer you by *yea* and *nay*, but prefer the *ifs* and *buts*. Their motto is: "In the sight of our Lord all men are 'Smälänningar.'" This part of the North is by far the most populous and wealthy; the people are more business-like and cosmopolitan in their ideas than any other Scandinavians. In their social intercourse they pay less attention to the form than the substance; they



are less earnest, but more courteous than the Norwegians. They have been called the *Germans* of the North.

A northern Swede, and especially a Stockholmer, is reserved, hard to get acquainted with, conservative, but above all, an aristocrat. He is proud of his country, its history, and himself. Business is not in his line. He is the poet, wit, historian, statesman, philosopher, and patriot. He must dress well, comply rigorously with the latest rules of etiquette, and drink the most expensive wine. He has a large assortment of bows, bobs, courtesies, and hat-liftings, varying according to the age, sex, condition, and class distinction. The class distinction is greater and more varied in Sweden than in any of the other Scandinavian countries. The northern Swedes have been called the *Frenchmen* of the North.

The Norwegians are less ceremonious than the Danes or Swedes, as no class distinction exists among them; they treat strangers with a certain kind of cold courtesy, and do not appear to be anxious to make anybody's acquaintance. They are independent, somewhat haughty, radical, progressive, extreme, and above all, Norwegians. Religious, political, and social changes must not be hindered, but promoted. They are more earnest and turbulent than any of the other Scandinavian people, but lack that smoothness and courtesy which the Danes especially master with great perfection. They are bold sailors and daring adventurers, resembling more than anyone else the old Vikings. The Norwegians have been called the *Englishmen* of the North.

These different characteristics of the Northmen are, of course, as has always been the case, largely due to "The climate, the soil, and the general character of the countries."

The southern part of Sweden, and Denmark are largely productive prairies, where the climate is rather even the whole year round; no great changes occur in the seasons to compel the people to make any extraordinary exertions. The country is rich, productive, and thickly settled; consequently, social and financial intercourse is so frequent that the people out of necessity become courteous, refined, enterprising, and broad-mined. This part of the North was first civilized and Christianized. Later, the introduction of feudalism and the enslavement of the peasants could easily be accomplished here, where, unlike Norway and northern Sweden, no great mountain walls and deep fjords defended the weak against the encroachment of the strong. But the same European influence which in the middle ages compelled these people to submit to the spirit of the times, has at present made them the broadest and most cosmopolitan of all the Northmen.

In the northern part of Sweden nature is stern, the winters are severe, existence must be obtained by hard toil, and activity becomes a necessity. It was the brave people from Dalarne who in olden times often insisted upon their rights of free men, and twice enforced their demands by the sword. It is due to the population of northern Sweden that she has one of the most brilliant histories in Christendom, and that the peasants have never, as was the case in Denmark, been chained to the soil, but have always exercised a great influence upon the political affairs. But the grand careers of Gustavus Adolphus and the Charleses have had a tendency to make the Swedish people proud, which is but natural, for few countries, and certainly neither Denmark nor Norway has

such a renowned history. The nearness of Russia, French influence, and a brilliant history have been the chief agencies in making the Swedes a conservative, a polite, and an aristocratic nation. "Sweden," a Dane says, "is the one of the three kingdoms which, according to its whole history and present position, is called upon to take the leadership in all foreign Scandinavian politics. The nation has still a vivid memory of its participation in the great European strifes in the days of the Gustaves and the Charleses, and takes continually the greatest interest in all great political questions. That country has, furthermore, what the other two kingdoms have not, a class especially adopted to be the bearers of such a policy. It cannot be denied that the great foreign questions are the most difficult to grapple with for the democracies. Sweden, more than Norway and Denmark, has something of an able national aristocracy. Norway has no noblemen at all, and the few in Denmark are too fresh from absolute government, and it seems also—although some of them are very wealthy—that they are hardly to the same extent as in Sweden, interested in the economic life of the country. While in Denmark we only find few names like those of Moltke, Bille, and Frijs, prominent in its foreign politics; in Sweden we still find a number of names from the great European wars—skjölde, svärds, hjelms, stjernas, kronas (or all the names ending in words as shield, sword, helmet, star, crown, etc.)—as leaders in agriculture, mining, banking, or other important interests of the country. Nor can it be denied that such a class, as a rule, has a better understanding of the great questions than a pure democracy of peasants or of workingmen in the cities."

In Norway "The ocean roars along its rock-bound coast, and during the long, dark winter the storms howl and rage, and hurl the waves in white showers of spray against the sky. The Aurora Borealis flashes like a huge shining fan over the northern heavens, and the stars glitter with keen frosty splendor." The many deep cut valleys, protected by mountains and fjords, are by nature independent principalities. Even when the country was a province of Denmark each valley governed its own local affairs. The Norwegians are, like the elements that surround them, daring, independent, radical, and turbulent.

An educated Danish-American speaks about the Scandinavians at home in the following manner: "If we look for the differences in character between the Scandinavians and the Anglo-Saxons, we find that our countrymen, with all their solid qualities, are lacking in that energy which probably, more than anything else, characterizes the English and American nations. The average Scandinavian has at bottom a good deal of the same nature as the Anglo-Saxon. He is rather cold and taciturn. Southern people even find a certain kind of brutality in his nature, but they admire his strength of character. Outward, as well as inward, the Scandinavian and the Anglo-Saxon are probably more alike than men of other nationalities. It is only when it comes to activity that the Scandinavians fall back compared with the pushing and enterprising Anglo-Saxons. This difference has not always existed. Energy, individuality, and love of freedom were just as characteristic of the old inhabitants of the Scandinavian north as they are at present of the English speaking race, especially in the greatest period of their his-

tory, that of the Vikings, when the Normans, Danes, and Swedes conquered half of Europe, and the Danish blood on French soil, the Normans of Normandy, instituted the greatest development of the mediaeval epoch.

"But the old Scandinavians did not keep up this great evolution of force at home, whether this was due to the mollifying influence of Christianity, or to the destruction of the small independent communities by the larger kingdoms, or to both together which ended the old life of continuous fighting. The northern empire of Canute the Great, as well as the later of the Valdemars, were even more short lived formations than the Frankish empire; and at no later period of their history have the Scandinavians been able to make any great extension of their power. They have developed a respectable civilization, but no great enterprise, and they are not counted among the leading nations of the world. Only the poet can now sing, 'Again shall the glorious race of the North lead to victory the freedom of nations.' In actual life they are at present a more modest people.

"There is certainly in this respect a great difference between the three Scandinavian nations. The Swedes have formerly been more apt to go to extremes. Although they are not lacking in any of the more solid qualities of the Danes and Norwegians, they have in their composition more of the French *elan* than their brethren; and they have at least a certain kind of pushing energy. We shall not attempt to decide whether this is due to the difference in climate—there being in Sweden more of the stirring, continental difference between the seasons, more frequent changes from heat to cold than in Denmark or Norway; or to the accidental his-

toric development which connected Sweden, more than Denmark-Norway, with general European politics; or, finally, to the old difference in race between the remarkably gifted people of the Svear north of the great Swedish lakes, and the Goths and other Scandinavian tribes farther south. The Danes are certainly a people of extreme moderation. They are unbearably conservative in business, where they work respectably, but seldom exert themselves very much. In their religion they rarely show much zeal, although, as a rule, on the other hand, they are far from being professed free-thinkers. In art, their national school copies with truthfulness the characteristics of the country and of the people, but lacks all brilliancy in colors and in ideas. Molesworth, an English ambassador of two hundred years ago, in describing the country and the people, speaks of their extraordinary moderation in virtues as in vices; and thus it certainly cannot be their absolute government which has produced all this respectable mediocrity in the nation. The temperate climate makes one day like another, and their isolated location allows the people to live their own life free from the great European movements. The Norwegians have more earnestness, as their soil and climate are harder and more severe than the fertile Danish country and the moderate Danish climate. But their location has kept them still more apart from general European matters, and their greatness as a seafaring nation can hardly keep up with the changes of the times. It was in the former Danish-Norwegian state largely due to the Norwegians that the sea was called the 'Path of Danes to praise and might.' Lately came the epoch of steam, which made even navigation a question of

machinery and money rather than of personal prowess and ability. Already when navigation and commerce went over distant parts of the world and through greater seas, the very location of England and Holland gave them an advantage over the natives of the North. Nature contributed its part, and together with free government made the Anglo-Saxons the real successors of the Scandinavian Vikings in enterprise and energy. Today this natural advantage in the location of Great Britain is again neutralized by the marvelous development of the railway systems of the world; and not only the political preponderance, but also the new changes of communication by land, that is making Germany—and especially the Prussians, these able German colonists on Slav territory—the successful competitor of England. This, too, is one of the main causes of the greatness of the United States; and it is especially—as everybody knows—the railways which at this moment make the great American West the main field of development of the whole Teutonic race. This is now, more than any other part of the world, what in olden times the northern and western seas were in Europe. Here there is room for the individuality and energy of our race; for the free development of co-operation of all human forces.

“This feature of moderation, so prominent in the characters of the present Scandinavians, also shows itself in their internal policy. Honest administration and justice are characteristics of their national life.”

In a letter to Prof. Hjärne, of Upsala, Sweden—published in *The North* in 1893—Bjönstjerne Björnson characterizes the Norwegians in this manner: “The Norwegians are, in my opinion, not that people in the North which is

least gifted or has the weakest character. But its fate has brought it to such a pass that it has not had enough cohesive power, not enough sense of national honor; therefore its aims are not far reaching. It is not so grand as the Swedish people (not so flippant either, perhaps). It is not so industrious and faithful as the Danish people (not so zealous either, perhaps). It takes hold and lets go, it lets go and takes hold of persons and aims. It will exert itself to the utmost; but it demands speedy and signal success; its ambition is not so great as its vanity. Hot-headed, impetuous in small things, it is patient in great ones, so that with all its faults it has talents for a noble deed, provided the conditions are present. But the condition of conditions is the right of self-determination in order that it may concentrate its bias for adventure and its talents in forming new things and, if possible, in making these an example for others. The Norwegian people must needs take the lead in certain things. If its craving for honor and its character can be marshaled in a spontaneous exertion for the accomplishment of a certain purpose, you may see that it is capable of something, and the North shall be benefited by us."


It is, however, not fair to blame the Scandinavians at home for their lack of energy and enterprise. Nature is against them. The countries, on the whole, are barren and unproductive, the opportunities for safe investments are scarce, and a speculator after having once failed will find it extremely difficult to re-establish himself in business. Consequently the people become conservative in business, as well as in politics and in religion. Diligence and frugality has to



be adopted, not as a matter of choice, perhaps, but as a matter of necessity. In the United States the country is new, undeveloped, and rich; a failure, or even several, can be amended, which induces us to become bold speculators, and daring advocates of new social, religious, and political theories; changes and excitement become a passion; everything is conducive to activity; the air we breathe is commercial. In the North all this is reversed. Yet it would be wrong to accuse the people of sluggishness. For whoever has seen Stockholm, hewed out of the rocks, or Kristiania—both located nearly a thousand miles farther north than the northern boundary line of the United States, and having about the same latitude as the central part of Alaska and the extreme southern portion of Greenland—must admit that they possess all the energy and enterprise which nature permits them to exercise. Taking into consideration the harshness of the climate and the barrenness of the soil in the greater part of the Scandinavian countries, no one can deny that the people have shown more push and perseverance in supporting themselves by cultivating these districts than any of the other nations—all of which, as a general thing, have been more favored by nature. It is not difficult to live in splendor when one has plenty, but it takes skill and prudence to manage to make a comfortable livelihood out of a small income. The Scandinavians at home have not only supplied their physical wants, but are among the most civilized nations on earth. Their lower schools—the bulwark of a nation—are excellent, and certainly better than the much-boasted-of American common schools. Denmark, Norway, and Sweden are among the five European states, which vir-

tually have no illiterate classes of people. In Russia only 21 persons out of a hundred can read and write, in Italy 58, in Hungary 61, in Austria 75, in Ireland 76, in the United States 78, in Great Britain 91, in Holland 92, in Germany 99, and in the Scandinavian countries 99½.

It is true that the people of the North are somewhat inclined towards drunkenness, and crimes and vices are, of course, as is the case in every country, committed. Yet in the Northern countries, where large cities can hardly be said to exist, where the poorer classes of the community are scattered through the farming districts and not congregated in dirty quarters of great cities, morality naturally stands high. And whoever has, by actual observation, compared the facial expressions of the lower strata of humanity in the country districts of the North with those of the same grade in the large European and American cities, must certainly come to the conclusion that the former are morally so far superior to the latter that no comparison can properly be made between them.





# History of the Scandinavian Immigration.

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O. N. NELSON.

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The Icelanders discovered America, as is well known, about the year 1000, and the Scandinavians have, in all probability, emigrated to the United States ever since the country began to be colonized. For example, Hans Hansen Bergen, of Bergen, Norway, came with the Dutch emigrants to New York as early as 1633, and became the ancestor of a large American family by that name. In the Dutch colonial and church records he was variously called *Hans Hansen von Bergen*, *Hans Hansen de Noorman*, etc. He married a Dutch lady, was quite a noted character in those early days, and his name has, perhaps, been mixed up with the supposed Danish-Norwegian colony at Bergen, N. J., which should, according to some questionable authorities, have been founded there in 1624. Although there is every reason, and some historical evidence for assuming that there were Danes and Norwegians in America at that time, they were not numerous enough to establish a distinct settlement.

The well-known Swedish colony was founded at Delaware River in 1638, and a Swedish clergyman preached in his native

tongue in Philadelphia as late as 1823. United States minister to Sweden-Norway, W. W. Thomas, writes: "New Sweden as a distinct political organization under the Swedish flag, existed but for seventeen years. Yet, brief as was its life, this little colony occupies a memorable place in American history, and has left a lasting impress upon this continent. Most of the Swedish colonists continued to live on the banks of the Delaware, and their descendants have ever been, and are today, among the most influential and honored citizens of the three states of Pennsylvania, Delaware, and New Jersey. The man who, as a member of the Continental Congress, gave the casting vote of Pennsylvania in favor of the Declaration of Independence, was a Swede of the old Delaware stock—John Morton. And when the civil war burst upon the land, it was a descendant of New Sweden, the gallant Robert Anderson, who, with but a handful of men, calmly and bravely met the first shock of the rebellion at Fort Sumter. Surely, love of freedom, and patriotism, and state-craft, and valor came over to America, not only in the *Mayflower*, but also in that Swedish ship, the *Kalmar Nyckel*."

The brave Captain Bering, a Dane, entered the service of Peter the Great, and discovered the strait which bears his name, in the first part of the eighteenth century. It was on his discovery that Russia based its claim to Alaska, which afterwards was bought by the United States. The early Swedish immigrants in this century found countrymen of theirs in Charleston, S. C., who had come to this country during the previous century.

In the first year, 1820, when the United States com-

menced to record the number of immigrants who arrived, 20 are registered from Denmark and only three from Sweden-Norway. It is a remarkable fact that the total sum of the Danish emigrants from 1820 to 1840 equals in number the total sum of both the Norwegians and Swedes during the same time; yet the Danish immigration has never been very heavy, reaching its maximum of nearly 12,000 in 1882, when, on the other hand, 30,000 Norwegians and 65,000 Swedes arrived. Since, the immigration of all the Scandinavian countries has declined. The Norwegians never exceeded a thousand a year until 1843, the Swedes not until 1852, and the Danes not until 1857.

It seems that the early Danish immigrants in this country and the Swedish colonists at Delaware River should have been the means of spreading reliable information in regard to America in their respective countries, and thus become factors in making the emigration from Denmark and Sweden much earlier than from Norway. But it is just the reverse. The Danes, however, have been too busy in reconstructing their affairs at home, and on that account have, probably, been prevented from participating in the movement towards the West. The common people in Sweden knew nothing about the colony at Delaware River, the relation between these settlers and their father-land had virtually ceased before the present century commenced. Such adventurers as Kleng Person came in direct contact with the laboring classes of Norway, and thus hastened the American fever in that country. The Kleng Persons of Denmark and Sweden appeared on the scene much later. Nor must we forget that before the middle of this century a citizen of Sweden

was required to have a special permit from the king and pay three hundred kronor\* before he could leave the country, while the constitution of Norway granted that freedom to every man. It must also be remembered that the conservatism of the Danes and Swedes has somewhat hindered their westward march, while the passion for radical changes among the Norwegians has been the means of promoting their emigration.

The emigrants of today have a great deal of trouble with their baggage, steamship agents, hotel runners, and imposers of all kinds. Yet their annoyance and inconveniences are small in comparison with the misery which the early pioneers passed through. Before the middle of this century no regular steamers plowed between the North and this country, no Western railroads existed. The Scandinavian emigrants rode after a horse team to a seaport at home, where they often had to wait for weeks before a chance could be secured to embark for England, France, or Germany, where they again had to rest in patience for a while until a sailing-vessel brought them across the stormy Atlantic. Sometimes several emigrants clubbed together and hired or bought a small, old ship; others again took passage on a merchant-vessel. Generally the journey lasted from two to six months. Provisions often failed, sickness and suffering always occurred, and more than once starvation and hunger stared them in the face. From New York they generally proceeded to the Northwest by slow boats up the Erie Canal and continued the tedious journey on the Great Lakes.

"In early times migrations consisted of movements of whole tribes in a career of conquests, and differed radically

\*In "Sjelfbiografi", p. 10, by Rev. S. B. Newman, it is asserted that emigrants had to give bonds for the amount mentioned.

from emigration, which is a movement of individuals." The wandering of the Goths and other barbarians at the time of the fall of Rome, and to a certain extent the conquests of the Vikings, were migrations. The early colonies of America, for example, the Swedish settlement at the Delaware River in the first part of the seventeenth century, were not private affairs, but national, under the direction of the respective governments; they also differed from emigration. The great stream of human beings who have sought and seek homes on the American continent and in Australia in the nineteenth century are emigrants. But if migration, colonization, and emigration have differed in their nature, the causes which have lead the Scandinavians, and to a great extent other people, to participate in these movements have always been the same.

What have been the chief motives and main causes which have induced the one-and-a-half million Scandinavians to exchange their northern homes and settle on the wild prairies and in the thick forests of the Western continent in the nineteenth century? *First:* The Northern countries, on the whole, are barren and unproductive. The wealth, and especially the best part of the land, has been, to a great extent, concentrated in a few hands. And although the Scandinavian countries in many places are not thickly populated, yet the land being poor, unequally divided, and not always cultivated to its fullest capacity, a large portion of the intelligent, industrious, and prudent classes have been compelled to drag out their lives in poverty. The idea of dependence was repugnant to their very nature. But revolution against the powers that be and the property of other people was al-



most equally objectionable, for civilization has made the fierce and turbulent Northmen law-abiding people. Yet revolutionary movements, on a small scale, of the laboring classes were attempted during the first part of this century, both in Denmark and Sweden. In Denmark these movements of the people resulted in important changes. Property was revolutionized. The greater part of the land before 1849 belonged to the large estates; the laboring people and tenants, being bound to the soil, were virtually slaves of the great land owners; but since most of the land has passed into the hands of small and middle-sized farms; and the people now exercise a great influence upon all affairs pertaining to the government. This reconstruction of Denmark has, no doubt, hindered the Danish emigration, which before 1880 did not reach 5,000 in number a year, and has never exceeded 12,000 annually. In southern Sweden, however, an attempted revolution failed totally; some of the leaders got drunk when action was necessary. But on the whole little has been attempted or accomplished by revolutionary movements to better the economical conditions of the Scandinavians at home. Nor can it be denied that feudalism, a strong central government, a mistaken idea of patriotism, the great distinction between the classes, the religious belief that the superiors must be obeyed in all things, and the continuous preaching of contentment by the clergy to the masses, had induced the descendants of the independent Vikings to submit slavishly to the condition of things. But the spirit of freedom was not dead, it only slept. Kindle the spark and the old Viking blood will again boil with fire of passion and seek for adventure, conquests, and liber-

ty. And when the report reached the North that beyond the Atlantic Ocean, freedom of conscience, liberty of thought, and, above all, independence in life, could be attained by honest toil, struggle, and self-sacrifice, they were at once ready to embrace the opportunity. But as a people they move slowly; they are more conservative than radical; consequently their emigration began late, which, however, was largely due to the fact that no reliable information in regard to the Western World could reach the poorer and middle classes, scattered, as they are, over a large tract of territory thinly populated.

*Secondly*—A few Scandinavian sailors and adventurers had settled in the United States in the early part of this century. Some of them were educated men. In letters to relatives, contributions to newspapers, and, above all, by personal visits to their old homes, they pictured in fine colors the economic, social, religious, and political advantages to be gained in the New World. They created a sensation among the laboring and middle class, which has resulted in changes at home that may be said to be revolutionary in their nature. When Scandinavian-Americans visited the North, the people would travel on foot, during the cold winters, long distances to hear their wonderful tales—some are said to have been a professional expert in the art of tale-telling. Ole Rynning's book, *A True Account of America*, which was published in Kristiania in 1839, was read by everybody. Gustaf Unonius, who with his wife and a few others arrived in America in 1841, and may be said to have given the first impulse to the Swedish emigration, was looked upon in America as a curiosity, and his letters to the press in Sweden

created a great excitement. Col. Hans Mattson, who came to this country in 1851, says: "At this time the Swedes were so little known, and Jennie Lind, on the other hand, so renowned in America, that the Swedes were frequently called Jennie Lind men." When he visited his native country in 1868, the people flocked to see him, the servant girls drew lots who should wait upon him, and the one who succeeded in having the honor, expressed her disappointment that "He looked just like any other man." In the early times the opinions in the North regarding America differed. Class opposed class. The clergy, the school, the press, and the upper classes leagued together in opposing the whole emigration movement. The clergy maintained that to emigrate to a foreign country was a sin against the fourth commandment: "Honor thy father and thy mother, as the Lord thy God commandeth thee; that thy days may be long, and that it may go well with thee upon the land which the Lord thy God giveth thee." But these pious men omitted to mention that their God had brought his chosen people out of the bondage of Egypt. In the public schools, children were taught that to emigrate was a crime against patriotism. The press ridiculed the whole movement and published the contributions from Scandinavian-Americans only as a matter of curiosity, and as a specimen of American mendacity. Scandinavian travelers, tourists, and those who had ruined their financial and social conditions in the old country, often went to the United States and described in the newspapers at home the sufferings and horrors which awaited the emigrants, and the barbarity of the American nation. Frequently these accusations were true. In the early part of this century the emi-

grants were swindled, defrauded. ill-treated, robbed, murdered, and even sold as slaves into the Southern states. According to the Constitution of Norway, which is one of the most liberal in Europe, those who were convicted of a penitentiary offense, and those who had emigrated to a foreign land, were put on an equal footing. To emigrate in those days was considered a crime by all the Northern powers. Henrik Wergeland wrote:

"Did ind hvor Fyrren suser ind  
Tör ingen Nidding vandre,  
Som har forglemt i trolöst Sind  
Sit Fædreland for andre."

*Thirdly*—Religious persecution and military service have not compelled many Northmen to leave their native lands. For, excepting Eric Janson's party from Sweden, few have emigrated on account of direct religious oppression. On the whole, and especially in later years when the Northern emigration has been heaviest, the religious laws of the Scandinavian countries have been very liberal. But it cannot be denied that indirectly the religious narrowness, the unfavorable and unjust religious laws, have had a great influence in promoting the movement, especially in starting it; yet sometimes the emigrants have mistaken law and order for oppression, and left their native lands on account of their wrong notion of liberty. Quite frequently the very opposition of the clergy and the educated classes lead the working people and farmers to cast the dice in favor of the Western World.

*Fourthly*—After the pioneer immigrants had succeeded, by

sending letters, newspapers, and special information for emigrants published by steamship and railway companies, to their relations and friends in the North, but, above all, by personal visits to their old homes, in giving a true, but sometimes an exaggerated, account of the condition of things in the United States, then the emigration assumed enormous proportions. It became a fashion.

Smith, in his book *Emigration and Immigration*, says: "Emigration is sometimes spoken of as if it were simply the operation of an individual coolly and rationally measuring the advantages to be gained, and thus advancing his own economic condition and that of the country to which he comes. Nothing could be farther from the truth. Emigration proceeds now under the numerous influences, the efforts of steamship companies, the urging of friends and relations, the assistance of poor law authorities and charitable societies, and the subtle but powerful influence of popular delusion in regard to the New World." Another authority, speaking especially in regard to the Scandinavian emigration, which Smith does not, although his assertions apply to it as well as to others, writes: "With a few minor exceptions the whole movement has been unorganized, though agents of steamship and railway companies, and even some of the states, have systematically worked up immigration sentiment in the Northlands."

There are certainly very few Scandinavian paupers and criminals who have, as has been the practice in other European countries, and especially in England, been sent to foreign countries by the government, local communities, or charitable associations. Yet, in by-gone days, philanthro-

pic societies in Sweden have paid the passage to America of liberated criminals.

To sum up the causes which have induced one-and-a-half million Northmen to emigrate to the United States in the nineteenth century, the main reason has at bottom been the same as that which produced the Viking age, namely, *material betterment*. Yet, as was the case with the Northmen, the *love for freedom and adventure*, especially as the unjust religious, social, and political conditions have been rather oppressive to the middle and laboring classes, has, during the whole history of the Scandinavian emigration, been a powerful factor in promoting the movement. It was adventurers, and those who were hostile to all class distinction, that gave the first impulse to the movement, and may be said to have directed the Northern immigrants towards the Northwest. While, as was the custom in the heroic age of the ninth and tenth centuries, *the spirit of the time and the fashion of the age* have in latter years induced many young people in the Scandinavian countries to court dangers and turn the wheel of fortune in foreign lands. The man who dared to leave his native country has always been admired for his courage and bravery, although his motives have often been questioned. To emigrate has of late been looked upon as the proper thing to do for those who were ambitious and possessed sufficient energy to become successful in foreign lands. It has always been considered a great shame to return to the North, even for a short visit, before a person has been successful abroad, and few have done it. In recent years, letters, newspapers, and printed informations for immigrants, which have been sent to relatives at home, visits of prosperous im-

migrants to their native lands, and innumerable prepaid passage tickets "Have been the most powerful preachers of the New World's advantages."

Age, sex, and occupation prove that the Scandinavian immigrants are the cream of the working classes. According to the United States statistics, 62 per cent are males, 65 per cent arrive between fifteen and forty years of age, 11 per cent are over forty years of age, and 24 per cent are children under fifteen. During the years between 1881 and 1890, 1 person out of 5,914 was a clergyman, 1 out of 5,089 a musician, 1 out of 7,236 a physician and surgeon, and 1 out of 3,074 a teacher—in other words only 1 out of 1,017 had a profession, while 1 out of 12 was a skilled laborer, and one-half of the Scandinavian immigrants were either farmers, merchants, or servants.

Nor is there any reason to assume that they change their occupations a great deal when they arrive in this country, for, according to the United States census of 1870, 1880, 1890, 25 per cent of the Scandinavian population were engaged in agriculture, and 50 per cent labored at what was called "All classes of work." It is a notable fact that 1 out of 4 of every Scandinavian engages in agriculture, while only 1 out of 6 of the native Americans, 1 out of 7 of the Germans, and 1 out of 12 of the Irish, follow the same profession.

It is partly on account of their great love and fitness for farming that the Scandinavians have been considered by nearly every American political economist to be the best immigrants which the country receives. "It is," says an authority, "to the Scandinavian immigrants from Norway, Sweden, and Denmark, that the Northwest is largely indebt-

ed for its marvelous development." "The Scandinavians," adds another, "especially, take to farming. They have succeeded where the Americans with better start have failed. They have acquired farms and now live in a state of great comfort. In a certain sense it is the survival of the fittest."

A fair proportion, however, of the younger element of the Scandinavian immigrants pursue studies in this country, either at some of the Scandinavian institutions or in American colleges, and later attend to the professional need of their countrymen. And although not very many, proportionally, of the highly educated classes emigrate; yet unquestionably, taken all in all, the people who exchange the North for the United States are, on the aggregate, mentally better endowed, and morally superior to those who remain at home. In the first place, as a general thing, criminals, paupers, and idiots are cared for by the Northern governments, and are not permitted to leave. The poor and the vicious classes cannot pay for their own passage, nor receive a ticket on credit. Cowards dare not, and fools have not sense enough to emigrate. It is the old story of the Vikings. Gathering together hap-hazard a thousand Scandinavian emigrants on any vessel which is destined for the United States and an equal number of those who remain in the North, and the former will, in regard to age, sex, physique, mental endowment, and moral purity and courage, be superior to the latter. Smith, the latest and one of the best authorities on the emigration question, says: "It is often the poor and degraded who have not the courage nor the means to emigrate. When emigration is brought about by the free action of a man's own mind, without extraneous



aids or influences, it is naturally the men who have intelligence, some financial resources, energy, and ambition that emigrate. It requires all these to break loose from the ties of kindred, of neighborhood, and country, and to start out on a long and difficult journey. On account of that the best people emigrate, therefore the government objects." Secondly, a well school-trained man is not always the best naturally endowed. Besides, even educated emigrants must possess courage, energy, and perseverance in order to succeed in foreign lands. It is only the liberal and broad-minded people of the higher classes who in any sense can exchange their native customs and manners, and adopt the habits of other nations. It is harder, perhaps, for a cultured man, who has acquired a permanent character and fixed ideas, to forget his native soil than it is for an illiterate person—the former's patriotism is founded on reason, the latter's on sentiment. The fact that the majority of the educated Scandinavians at home have been hostile towards and not participated much in the emigration movement has been an important factor in hastening the Americanization of the Northern people.

Those having had a home training, and especially the clergy, whose duties it is to guide the intellectual improvement and moral conduct of the people have generally been men of broad culture and liberal views, who have founded, or promoted, great Scandinavian-American educational institutions, where the younger elements of the people have been educated, and the latter became the leaders of the Northern race in the New World. It is true that these institutions have been managed somewhat according to a different

method than most American colleges, yet they have been, and are, the stepping stones towards Americanization. And it certainly is, from an American standpoint, far better that the clergy and other men of learning have been educated in Scandinavian-American schools than that they should have been imported—which otherwise would have been absolutely necessary—from the Northern countries.

The different location of each country and the diverse historical connections with foreign countries have made a little variation in the character of the Northmen at home. But these differences are slight, being on the whole merely artificial, and can hardly be said to apply, to any great extent at least, to the Scandinavians in this country. For the immigrants upon their arrival in the United States generally discard their artificial acquirements and begin to practice their natural endowments, namely: courage, determination, industry, frugality, and perseverance. It is remarkable how quickly, for example, a northern Swede will dispense with his elaborate system of bows, bobs, courtesies, hat-liftings, and adopt the practice of simpler manners; this he often does in spite of himself, for quite frequently he is not a believer in the American simplicity of intercourse; especially is the cold and unceremonious business relation, which is in such contrast to what he has been used to, repugnant to him. Yet even on the streets or in the stores in Stockholm you can easily detect a person who has been in America, perhaps, only for six months; the man has been simplified. But in spite of the fact that the Scandinavians become quickly Americanized, only retaining their original boldness, frankness, and firmness, yet their different training shows itself in many ways. For

example, the great political agitation which has been in operation in Norway ever since the beginning of this century, has created among the Norwegians a taste and ability for politics in which neither the Swedes nor the Danes can, or will not perhaps, compete with them, not even in this country. Between the years of 1880 and 1900 there were, according to the United States census, from ten to one hundred and fifty thousand more Swedes in America than Norwegians, yet during that period only one Swede was elected to the United States congress, while at the same time seven Norwegians had a seat in the national House of Representatives. It may be argued, which of course is true, that the Norwegian immigration is older than the Swedish, consequently the younger elements of the Norwegians have had a longer time and a better chance to become acquainted with the political machinery of the nation than their brethren; but even granting this, it yet remains a fact that in Minnesota, where the immigration of one nationality is just as old as the other, about 170 Norwegians and only 80 Swedes have represented their districts in the two legislative bodies of the state from 1857 to 1900; and although the population of the former has, until lately, outnumbered that of the latter, it is not in proportion to their political preponderance. Yet it must also be remembered that only 21 per cent of the Norwegians live in cities of over 25,000 inhabitants, where 32 per cent of the Swedes are to be found. The Norwegians thus scattered throughout the farming districts and smaller towns have a better chance to be elected to local offices and to the state legislature than those residing in large cities. The greater political activity

of the Norwegians in comparison with the Swedes is also apparent by the former's greater variation in the choice of political parties. Some of the best educated Scandinavian-Americans are Democrats, Prohibitionists, or Populists; yet the great majority of the Swedes have always been, and are, Republicans, which is also, but to a less extent, the case with the Norwegians. Two of the seven Norwegian-American congressmen were elected by the Populists.

The difference in the characters of the two people shows itself also, to look at it from an historical standpoint, in their religion. For, while the Swedish-American Lutheran Church has progressed smoothly, uninterruptedly, and undivided, the Norwegian-Americans have wrangled about theological dogmas, and divided Lutherism into six different and distinct organizations; some of which, however, have again been united into one body.


The Danish immigration is more recent, consequently they do not stand out so prominently in political and religious matters as the other two nationalities, but on the whole they resemble the Swedes in being conservative.

Thirty-two percent of the Swedish-American population, twenty-three of the Danish, and twenty-one of the Norwegian, reside in cities of over 25,000 inhabitants each; this does not, however, sustain the general opinion, that the Swedes and Danes are better business men than the Norwegians; but as the Danes and southern Swedes at home seem to have a natural instinct for financial undertakings, it is probably correct.

But on the whole the difference in the character between the three Scandinavian-American nationalities is small and

short-lived. After a few years residence in this country, and very often not even among the emigrants on board of the ship that brings them, can any distinction of the separate Northern nationalities be detected. In the second generation only the old Northmen's fearlessness, energy, and strong will-power, clothed in American manners, are visible. Of course, the physical features often change considerably in a few generations.

The Scandinavians are justly proud of their Viking age. The kings of Sweden have always styled themselves "King of the Swedes, Goths, and Wends." The Danes and Norwegians point with pride to their conquests in France, Great Britain, and Ireland. Prof. Worsaae says: "The greatest, and for general history the most important, memorials of the Scandinavian people are connected, as is well known, with the expeditions of the Normans, and the Thirty Years' War." It is true that Rolf, Knute the Great, and Gustavus Adolphus, have had, either directly or indirectly, a great influence upon civilization. But, excepting the Thirty Years' War, the greatest, and for the human race the most important, memorials of the Scandinavian people are connected with their discovery of, colonization in, and emigration to the United States. John Ericsson, the greatest Scandinavian-American, was more of a benefactor to humanity than either Rolf, or Knute the Great, or both together. (We refrain from mentioning other influential Scandinavian-Americans because many of them are living at present). "The emigrants coming from the narrow valleys of Norway, the mines and forests of Sweden, the smiling plains of Denmark, the rocky shores of Iceland, with hearts of oak and arms of steel,



are building empires in this Western continent.' They have torn themselves away from home, country, relatives, friends, brothers, sisters, and parents. They have cleared prairies and forests, built railways, and mined the earth in a foreign land. They have by hard and honest toil, struggle, prudence, frugality, industry, and perseverance succeeded against adverse circumstances in creating comfortable homes for themselves on American soil. They have in war and peace, in commerce and literature, in the pulpits and legislative halls, distinguished themselves, done their duties towards their adopted country, and been an honor to their native lands. But these peaceable and industrious emigrants from the North have not received the same recognition, either at home or abroad, as the savage and plundering Vikings. How long will it take before the victories of peace shall be more renowned than those of war?

The well-known Col. Hans Mattson uses the following language in the conclusion of his *Minnen*: "Yes, it is verily true that the Scandinavian immigrants, from the early colonists of 1638 to the present time, have furnished strong hands, clear heads, and loyal hearts to the republic. They have caused the wilderness to blossom like the rose; they have planted schools and churches on the hills and in the valleys; they have honestly and ably administered the affairs of town, county, and state; they have helped to make wise laws for their respective commonwealths and in the halls of congress; they have with honor and ability represented their adopted country abroad; they have sanctified the American soil by their blood, shed in freedom's cause on the battlefields of the revolutionary and civil wars; and though proud of

their Scandinavian ancestry, they love America and American institutions as deeply and as truly as do the descendents of the Pilgrims, the starry emblem of liberty meaning as much to them as to any other citizen.

"Therefore, the Scandinavian-American feels a certain sense of ownership in the glorious heritage of American soil, with its rivers, lakes, mountains, valleys, woods, and prairies, and in all its noble institutions; and he feels that the blessings which he enjoys are not his by favor or sufferance, but by right; by moral as well as civil right. For he took possession of the wilderness, endured the hardships of the pioneer, contributed his full share toward the grand results accomplished, and is in mind and heart a true and loyal American citizen."

But not only have the Northern immigrants created permanent monuments in the New World, but they have also exercised a great reflex influence upon the affairs of the Old World. For, while Gustavus Adolphus defended Protestantism and German liberty, which resulted in the intellectual and religious freedom of the world, it was Swedish-Americans who introduced in Sweden the faith of the Baptists in about 1850, and Methodism fifteen years later,\* and were largely instrumental in securing that religious toleration in their native land which their ancestors had fought for in foreign countries. A Norwegian-American introduced Methodism in his native country in 1849, and Danish-Americans commenced to preach that doctrine in Denmark shortly after. It certainly shows a great amount of bigotry, narrowness, and ignorance, not to say villainy, of the governments at home, that Baptists should, on account

\*The work of the English Methodists in Sweden in the early part of the nineteenth century was interrupted, but was resumed by Swedish-Americans in 1865.

of proselyting, be sent out of the kingdom by the civil authorities of Sweden as late as in 1851; that Norwegian Lutheran clergymen should endeavor, by force, to prevent the Methodists from worshiping God according to their own conscience, and bury their dead according to their own rituals, as late as in 1860; or that Swedish ministers should refuse to grant the permission of burying a Methodist pastor, who was a citizen of this country, in the state cemetery because, they said, he had been a *false prophet*, and the widow was compelled to appeal to higher authorities in the name of the American nation, as late as in 1867. Nor were these atrocities simply the result, or relic, of barbarian laws, for until forty, or even twenty years ago, religious intolerance was the accepted theory and common practice of the majority of both the educated classes and the masses in the Scandinavian countries. It must, however, be remembered that the clergy of the state church thought it was their religious duty to prevent what they deemed to be false religions to be imposed upon the people under their charge. Often the missionaries who represented the new sects were uneducated men whose procedure was unwise. For example, the Jansonites in Sweden publicly burned all religious books, except the Bible. This, of course, was unlawful and they had to suffer the consequences. But the numerous letters and newspapers which the immigrants have sent to their relatives at home, and the frequent visits of Scandinavian-Americans to their native lands, have had an immense influence in moulding the public sentiment in favor of more political, social, and religious freedom. And public sentiment not only governs republics, but even shakes monarchs on their



thrones, and bends the will of bishops. Today the Northmen at home enjoy, virtually, full religious freedom and possess a great amount of political liberty—blessings which they ought, at least to a great extent, to be thankful for to their countrymen across the Atlantic Ocean.

The Scandinavian-Americans, however, have not confined themselves to the political, social, and religious conversion of the old folks at home, their influence has also been of a more material nature. About fifty per cent of the Scandinavian emigrants arrive by prepaid passage tickets secured by relatives here. During each year of 1891 and 1892—according to the estimate of A. E. Johnson of the great emigration firm, A. E. Johnson and Company—six-and-a-half million dollars in actual cash was sent from this country to the North by well-to-do immigrants to their relatives. It is impossible, however, to arrive at anything like a correct conclusion in regard to what amount of wealth in the shape of presents, prepaid passage tickets, and actual cash which Scandinavian-Americans have transferred from the United States to the North. Smith, in his excellent book *Emigration and Immigration*, estimates that each immigrant sends to his native country \$35, and from 1820-99, according to United States statistics, not far from 1,500,000 Northmen have settled in this country. If each of them returned \$35, the total sum transferred from here to the Scandinavian countries, would, during that period, amount to \$52,500,000.

Each immigrant, however, brings with him a certain amount of capital, which Smith estimates to average from \$68 to \$100, but in 1898 the Scandinavian immigrants

did not average that, according to the estimate of the commissioner of immigration. "It costs," to quote Smith, "about \$652.50 to bring up a child in Europe till 15 years of age, and twice that amount in the United States. But this estimate does not mean the real value of men; they are not valued in dollars and cents. But every immigrant must represent labor capacity worth at least the value of a slave, which was \$800 or \$1,000 before the war, but being a free man he may not choose to work. But it is figured that each immigrant is worth \$875." Assuming that each Scandinavian immigrant has brought \$75, which added to \$875, the value of his labor capacity, amounts to \$950, and multiplying that amount by 1,500,000, the number of immigrants we find that the Scandinavian countries have sent—or rather permitted to be transferred—to the United States one billion four hundred and fifty million dollars (\$1,450,000,000) worth of property in the form of human beings and what valuables these have brought with them. Even subtracting the \$52,500,000 which have been returned in the shape of prepaid tickets, presents, and cash, it yet leaves the United States in a debt of \$1,397,500,000 to the Scandinavian countries.

The Chinamen are, perhaps, intellectually equal to any people, yet China can never reach a higher civilization than it has attained to until the population is, in some way, reduced. Civilization and luxury go hand in hand. A highly cultured people must have elbow room for their activity. Simply a bare physical existence cannot elevate a nation, no matter how well intellectually the individuals may be endowed. That the Scandinavian countries have had a heavier population than could be decently supported will, perhaps, not be

seriously disputed; consequently the emigration has furthered their development. Facts prove the assertion. The social and political aspects, the relation between the employer and employe, have been revolutionized in Norway since emigration began. It is true that other causes have assisted in extinguishing class distinction, yet emigration has been the main factor. But then the emigration has also been so heavy that, taking into consideration only the immigrants themselves and their children, there is now (1900) half as many Norwegians living in this country as there are in the whole of Norway. In Denmark and Sweden, where the emigration in proportion to the population has not been so heavy as in Norway, the effect has been less marked. Yet it has had great influence upon the social and political conditions. Wages have certainly been raised in both countries as the direct result of the emigration. Besides Scandinavian-Americans often import, and introduce to the trade in this country, goods manufactured in the North; some of them have returned home and established new industries; thus the manufacturing interests of the Scandinavian countries have been extended, furnishing new employment to their people, and increasing their national wealth.

Yet in spite of this widened commercial activity, and beneficial political, social, and religious influences, the governments of the Northern powers have always looked upon emigration as a loss to their countries. A Danish-American wrote in 1885: "At present the official world, the press, and, on the whole, the higher classes, are rather hostile to the whole movement. At the best, they ignore it. They have not yet arrived at the same conclusions in regard to it

as have the leading statesmen in England. They regard emigration as a loss to the old countries. They have the Greek-German view of the state as having interests apart from and above those of the individual. The existing state is, in their eyes, sacred, and not—as it is understood in England and America—identical with the interests of the individual members of the body politic. Secondly, they do not recognize the wholesome influence of the emigration on the people at home. It takes away from the rising population in a good many districts from one-eighth to one-fourth of its laborers. Such a decrease has considerable influence in raising wages; and employers in the first instance only look on what they lose; they do not recognize that the better-paid workingmen, as a rule, give more valuable, and, therefore, not at all dearer, work. It is true that the great political influence of the emigrants on their old home at present contributes largely to strengthen the elements of opposition to the powers that be; but a self-conscious, independent people makes actually a stronger community."

It is impossible to determine, either by statistics or by any historical records, the exact causes which have induced the majority of the Scandinavians to settle in the Northwest. It is, no doubt, partly due to chance, climate, the direction which the early Scandinavian pioneers, especially Rev. O. G. Hedstrom, gave to the movement; but, perhaps, more on account of the Northwest being just opened for settlement at the time when their emigration began. When some Norwegian emigrants arrived at Milwaukee, Wis., in 1839, in search of suitable land, an old settler warned them against the climate of Illinois. He placed two men before

them, one strong and healthy, the other weak and lean. Pointing towards the former, he said: "There you see a man from Wisconsin; the other is from Illinois." The Norwegians remained in Wisconsin. Slavery might, in the early days, have prejudiced them from going south. It is certain that movements of Scandinavians in that direction have at different times been attempted, but always failed.

Prof. Babcock, of the University of Minnesota, who has made a special study of the Scandinavians in this country, and being a native American his opinions have a specific value, writes in *The Forum* for September, 1892, as follows: "The passion for the possession of land and for independence that goes with it have characterized the Scandinavians from the earliest times, and it is that which has made them so valuable as citizens of the Northwest. Had they preferred to huddle together in villages or, still worse, to crowd into large cities, the progress of this section would have been materially slower. Until within the last eight years the towns have claimed only a small percentage, and now probably not more than ten per cent come to settle in towns. Scanty means, a spirit of economy, and a fearlessness for hard work and temporary privation, have made them frequently pioneers in settling new territory. With the extension of new railroads into northwestern Minnesota and the Dakotas, and the opening up of Government and railroad land, great numbers of Scandinavian immigrants, and Scandinavian settlers from older portions of the West, have settled here. All of the eighty counties of Minnesota, save possibly two, have representatives of all three Scandinavian peoples; whole townships and almost whole counties are tilled by them.

In the newer counties of Minnesota and the Dakotas thirty and even forty per cent are of Scandinavian parentage. In the older portions it is said to be possible to travel 300 miles across Wisconsin, Iowa, and Minnesota without once leaving Scandinavian-owned land. Though in every large city and town in the Northwest there are Scandinavians engaged in commercial enterprise and the professions with marked success, it yet remains true that the great majority are farmers.

"One of the most important indirect results of the love for land-ownership is the hastening of naturalization. To take up homestead claims one of the first conditions for a foreigner is a declaration of intention to become a citizen; so the prospective farmer at once takes out his first papers; and the first step in naturalization is made. This done, natural inclination leads him to perfect his title of full citizenship. But the Scandinavian immigrant hardly needs any great incentive to citizenship. In politics he is as much in his element as an Irishman in New York City. His aptitude for politics and his interest in public affairs are natural. Be he Norwegian, Swede, or Dane, he hastened and moved in an atmosphere electric with independence and individualism. The Norwegian celebrates the Fourth of July all the more loyally, because on the seventeenth of May he commemorated in the same way the establishment, in defiance of all Europe, of the Norwegian constitution of 1814. The Dane is fresh from the constitutional struggle begun in 1849; the Swede has had popular representation since 1866: consequently the Scandinavian immigrants have had some considerable political education when

they arrive. The ballot and independence are not meaningless terms to them; the exercise of them is their right, not merely their privilege. Certainly no class makes greater effort than the Scandinavian to become naturalized; none enters upon the rights and duties of American citizenship with more enthusiasm or honest, intelligent appreciation of its high privileges. Statistics from Minnesota show some interesting facts bearing upon this question, comparison being made with the Germans, who rank among our best immigrants. By the census of 1885 the Scandinavian population was 43.2 per cent and the German 30.1 per cent of the total foreign-born population. Of the increase of foreign-born population for five years ending with 1885, the Scandinavian was 48.2 per cent, the German 30.9 per cent. For the same period, of the total naturalizations (first papers) the Scandinavians took out 56.3 per cent and the Germans 23.2 per cent. Or, looking at the matter in another way, for the same half-decade the Scandinavians who were naturalized were 35.4 per cent of the increase of Scandinavian population for the same time, the Germans 22.9 per cent. Similar statistics for other half-decades give approximately the same results.

“The political affiliations of the Scandinavian voters till about 1886 were almost invariably with the Republican party. The opposition to slavery rallied every son of the Northland, and no soldiers were braver or more patriotic than the Scandinavian Fifteenth Wisconsin regiment and Scandinavian companies in other Wisconsin and Iowa regiments. The suppression of the Rebellion, the abolition of slavery, the passage of the homestead law to which they owed so much—all appealed powerfully to their political

senses. New-comers found their predecessors in the Republican party; they found it the party in power in the State and generally in the Nation; its principles were acceptable, and so they too became Republicans. Since 1886, however, less reliance can be placed upon a solid Scandinavian vote, though this element has never been the ready tool of "bosses." It has ever been a ruling rather than a ruled element. The immigration of the last eight years has had a larger percentage from the cities, and a larger percentage has settled in the cities, so that "labor questions" have affected them; local political issues have, to their credit, sometimes shaken their old allegiance more or less, as, for example, prohibition in Iowa and North Dakota, high license in Minnesota; the Bennett law in Wisconsin temporarily drove them out of the Republican party; the Farmers' Alliance, People's party, etc., have drawn Scandinavian recruits from both of the old parties; the tariff and other national questions have divided them as well as other thinking men in both great political parties. However, the majority of them are still and will continue to be Republicans, though no party can mortgage their vote for any election.

"Coupled with the love for politics among them is the love for religion and the Church. The vast majority are Lutherans of one branch or another. At any rate, they are Protestant enough to satisfy the most fastidious Catholic-hater, for a Catholic in Norway or Sweden is a rare, suspicious object. The dissenting movement among the Scandinavian Lutherans in America is comparatively strong. At one time there were six divisions of the Norwegians alone, though recently three of them united. The rigid adherence



to the forms and practices of the mother-state Church is weakened, while, on the other hand, the liberal and atheistic movements have made slow progress, even among the dissenters. The churches, with a few exceptions, have not maintained regular elementary schools. Poverty, isolation of the families of the great farming class, and the desire to conform to American customs have all lead to a very general patronage of the common schools. The church school is usually open during public-school vacations, if at all, and instruction confined to religious teaching and the use of the mother-tongue. All this has contributed to the rapid Americanization of the second generation. For higher education, the church maintains numerous and well-patronized seminaries and colleges, while the high-schools and the State universities throughout the Northwest have a large Scandinavian attendance, auguring well for the future. In the University of Minnesota, for example, located in the same city with two Scandinavian colleges, during the past year one hundred and seventy-five students, out of thirteen hundred and seventy-four were of Scandinavian parentage.

"The Scandinavians, with all their virtues, are not without faults. They are often narrow-minded, in the city sometimes clannish and given to making demands, political and social, as Scandinavian-Americans. The Swede is frequently jealous of the Norwegian, and *vice versa*. But as a class they are sober, earnest, industrious, and frugal. They are not driven here; they come of their own accord and come to stay, not to get a few hundred dollars and return to a life of idleness. They come not to destroy our institutions, but to build them up by adopting them. They come from countries

not potent or glorious in European affairs, and therefore the more readily denationalize themselves, that they may become entirely American. The most of them are plain, common people, strong, sturdy, and independent, required to unlearn little, ready and able to learn much and learn it well. They still have the same powers of adaptability and assimilation that made Rollo and his Northmen such good Frenchmen, and Guthrun and his Danes such excellent Englishmen; and using these powers among us today, they are, or are rapidly becoming, irreproachably and unimpeachably American."

The well-known Prof. H. H. Boyesen writes in the *North American Review* for November, 1892: "The Chicago papers, at the time of the trial of the Anarchists, complimented the Scandinavians of the West on their law-abiding spirit, and the counsel for the accused emphasized the compliment by requesting that no Scandinavian should be accepted on the jury. He declared his intention of challenging any talesman of Norse blood on the ground of his nativity. Although this man probably had but slight acquaintance with Norsemen, the instinct which bade him beware of them was a correct one.

"There is no nation in Europe that is more averse to violence, and has less sympathy with Utopian aspirations than the people of Norway and Sweden. They have been trained to industry, frugality and manly self-reliance by the free institutions and the scant resources of their native lands; and the moderation and self-restraint inherent in the cold blood of the North make them constitutionally inclined to trust in slow and orderly methods rather than swift and violent

ones. They come here with no millennial expectations, doomed to bitter disappointment; but with the hope of gaining, by hard and unremitting toil, a modest competency. They demand less of life than continental immigrants of the corresponding class, and they usually, for this very reason, attain more. The instinct to save is strong in the majority of them, and save they do, when their neighbors, of less frugal habits, are running behind. The poor soil of the old land and the hardships incident upon a rough climate, have accustomed them to a struggle for existence scarcely less severe than that of the Western pioneer; and unilluminated by any hope of improved conditions in the future. The qualities of perseverance, thrift, and a sturdy sense of independence which this struggle from generation to generation has developed, are the very ones which must form the corner stone of an enduring republic.

“It is therefore a fact which all students of the social problem arising from immigration have remarked that the Scandinavians adapt themselves with great ease to American institutions. There is no other class of immigrants which so readily assimilated, and assumes so naturally American customs and modes of thought. And this is not because their own nationality is devoid of strong characteristics, but because, on account of the ancient kinship and subsequent development, they have certain fundamental traits in common with us, and are therefore less in need of adaption. The institutions of Norway are the most democratic in Europe, and those of Sweden, though less liberal, are developing in the same direction. Both Norsemen and Swedes are accustomed to participate in the management of

their communal affairs, and to vote for their representative in the national parliament; and although the power given them here is nominally greater than that they enjoyed at home, it is virtually less. The sense of public responsibility, the habit of interest in public affairs, and a critical attitude towards the acts of government are nowhere so general among rich and poor alike as in Norway and Sweden, notwithstanding the fact that the suffrage is not universal. No great effort is therefore required, on the part of Norwegian and Swedish immigrants, to transfer their natural interest in public affairs to the affairs of their adopted country, which now must concern them closely. With increasing prosperity comes a sense of loyalty to the flag, and a disposition, perhaps, to brag in the presence of later arrivals. To be an old settler is a source of pride and is recognized as a title to consideration. A large majority of the old settlers participated in the war, and naturally shared in the sentiment of militant loyalty and devotion to the Union which animated the Federal army. This is, perhaps, the chief reason why the Scandinavian element in the United States is so overwhelmingly Republican; for the newly-arrived immigrant, having no comprehension of the questions dividing American parties, is apt to accept his politics from the respected "old settler" and veteran, and feels safe, at the end of five years, in voting as he votes. Thus it happens that the war feeling with its attendant hostility to the South, is transmitted to those to whom the war is but a dim tradition, and the militant politics of the veteran survives amid a peaceful generation that never smelled powder.

"It is notable that, though in many of the earliest Norse

settlements the descendants of the first settlers are still living, there is very little but their names (often Anglicized) and a certain Norwegian cast of features to indicate their Scandinavian origin. They speak English, and, if they have ever learned Norwegian, have usually forgotten it. They have intermarried with American families, and live, think, and feel as Americans. I have had letters from many of these people, asking me to suggest Norwegian names for their children, or inquiring about certain localities in Norway from which their parents or grandparents came. It would seem, judging by the rapidity with which they have adopted American speech and modes of life, that the problem of the assimilation of the immigrant may be safely left to time, without the interference of artificial agencies. But it must be remembered that fifty or sixty years ago, the Scandinavian nationalities were completely lost in the ocean of American life, which beat upon them on all sides, and they had no choice but to drift with the current. I am far from believing now that they, or any other nationality, are strong enough to remain permanently alien in our midst; but they are surely able to resist, for a whole generation, the influence of our national life, and make the process of national assimilation extremely difficult for their children.

“The Scandinavians have been accused of clannishness, and not without cause. It should, however, be considered that the immigrant, of whatever nationality, has no choice but to be clannish, unless he chooses to associate with those who look down upon him, or dispense with social intercourse altogether. Native Americans are not in the habit of welcoming the immigrant with cordiality; and they have often

good reason for regarding him with eyes not altogether friendly. Social intercourse can only be agreeable among people who recognize each other as equals, and no man can be blamed for shunning the society of those who refuse to grant him this recognition. It is, therefore, inevitable that alien communities should grow up in our midst as long as we permit the stream of immigration to pour unimpeded down upon our shores. Each new arrival is attracted to the locality where he has friends or kinsmen; and when he has laid aside a little money his first desire is to draw more friends and kinsmen after him. Around this nucleus a constant aggregation of homogeneous alien elements will gather.

"There is continual complaint in the Scandinavian papers of the West that the nationalities which they represent are not recognized in the distribution of offices; and it is alleged that in the cities and counties, where the Scandinavians twice out number the Irish, the latter have a larger representation in municipal and county offices. The reason of this is not a lack of aptitude for public affairs on the part of Norwegians and Swedes; for, on the contrary, they take as naturally to politics as goslings do to water. But it is rather because they have not learned to suspend personal spites and resentments for the sake of a larger end to be gained. They have not learned party discipline nor the faculty to assert themselves as a unit. From the American point of view this is perhaps not a matter of regret, but rather of congratulation. For we have already a pestiferous abundance of alien nationalities which have the insolence to claim recognition, not as bodies of American citizens, but as Irish, Germans, Bohemians, and Poles; as if in that

capacity they have any right to participation in the government of the American republic."

Smith in his book, *Emigration and Immigration*, says that the American traits are: *First*, "The free political constitution and the ability to govern ourselves in the ordinary affairs of life;" *second*, "The absence of privileged classes;" *third*, "The economic well-being of the masses;" *fourth*, "Love of law and order, ready acquiescence in the will of the majority." In a political sense these peculiarities are virtually common to both the Americans and Scandinavians; for even if the latter have had privileged classes in their native lands, they certainly are not in favor of such an arrangement. It is no wonder then that the Scandinavians become—according to all authorities on the subject—quickly Americanized in regard to all political affairs.

What then is the reason that the majority of the American people and many of the educated Scandinavian-Americans accuse the Northmen of clannishness? In the first place those people differ from each other socially. The American has a broad knowledge of men and things. He can and does approach a stranger with the same ease with which he meets a friend of several years' standing. He questions everybody. He recognizes no class distinction, but associates with everyone who is worthy of his confidence. He is energetic, ambitious, excitable, and extreme. He is remarkably liberal and tolerant on all religious, political, and social questions; but equally narrow-minded and bigoted in regard to his patriotism. America, in his estimation, is the only country under the sun fit for civilized man to live in. He points with just pride to the rapid development of the na-

tion. He boasts of, and sometimes exaggerates, the natural, undeveloped resources, and of the great future of his country. He jokes with everything, even the most sacred. A city council will grant a license to a saloon or house of ill-fame one day, the next Sunday all the individuals who compose the council will attend a revival meeting and pray for the conversion of mankind. If a foreigner, who knew nothing about the life in America, should attend a political mass-meeting, or a large religious revival gathering, he would certainly come to the conclusion that the whole nation was either drunk or insane, or perhaps both.

The Scandinavian, on the other hand, is less excitable, enterprising, and ambitious, but more solid, reserved, and conservative. He does not live by jerks, but progresses slowly and surely. He is more moderate in his virtues as well as in his vices. He will attend church once or twice Sunday, and perhaps devote part of the day in visiting a friend or taking a walk. The latter practice is considered to be a great sin among the Puritans. The Scandinavian-American seldom meets the Yankee except in business relations, or at a political convention, although he may occasionally attend a woman's suffrage meeting or an American church sociable, and make a short, formal call at the Yankee's house to be introduced to the family.

The superior social aptness, the great religious and social activity of the American woman leads the Northman to conclude—as a Norwegian wit expressed it—that all she does is to dress herself, attend church, and take care of her nerves. The United States statistics show that the Scandinavians are less apt to marry American ladies than any other foreign-



ners, although they more frequently inter-marry with other nationalities than any other immigrants.

The Scandinavians seldom see the admirable home life for which the Americans are justly noted. They judge the latter as he appears in business life, and conclude that the Yankee is simply a financial and political boomer who is too shrewd and unscrupulous to be depended upon. Their conclusion in regard to business is, on the whole, correct, but in regard to society it is utterly wrong. For no nation is more sympathetic, humanitarian, devoted to kindness, and liberal towards charitable objects than the Americans. Secondly, the conservatism and slowness of the Northmen is often mistaken for clannishness. They settle in large bodies, not with the intention of being exclusive, but because it is convenient, and often their only choice; here they attend to their own affairs without thinking anything about Americanization. Struggle for existence, in many cases, requires all their strength.

But the American nation has nothing to fear in regard to the foreignism of Scandinavians. They very rapidly adopt the virtues as well as the vices of their adopted country. It is, perhaps, better that a people is a little slow in becoming Americanized, than to hasten too much. A person who takes out his naturalization papers on the day he arrives at Castle Garden, either does not know his obligations to the new country, or doesn't care to perform any duties to any land; in either case he is not likely to be a desirable citizen. All the Scandinavian immigrants use American furniture and machinery, their style of dress and mode of living are essentially American—all of which has a powerful influence in

Americanizing them. It is true that there are Northmen who have lived in this country thirty years, yet are unable to speak fifteen English words correctly; but this class of people are an exception, not the rule.

Of course their manners, customs, and language are often a strange combination of Scandinavian-Americanism and would make an excellent theme for a novelist. They sometimes talk about, "spika English," "travla på stimbåten," "maka monni," "mova avej," "go to mitingen," "been chitad," "got a yobb," and, "sinjä Yankee Doodle." But most of them agree with H. Stockenstrom:

"Men jag mest prisar den nya Svenska,  
Som är så olik den fosterländska."

The bad habit of having a feast of eating and drinking at funerals, which is customary in the Scandinavian countries, is sometimes practiced here also. For example, we read about the early Norwegian settlers in Wisconsin how they astonished the minister at a funeral by presenting to him a glass of whisky between the singing of the first and second stanza, saying: "It is customary in our country to take a glass between the singing of each stanza." And with the hymn book in one hand, a glass of whisky in the other, and the corpse before them, the mourners shed tears over their departed friend. Half-way between the house and the cemetery they repeated the act. This, however, is an extremecase. It is seldom carried to such excess in the North, and far less—if practiced at all,—among the Scandinavian-Americans. For, on the whole, the Northmen in this country adopt American manners and customs. The more progressive element of the first generation speak English from choice, the second from

necessity, and the third knows little about the language of their grandparents. Yet it is to be hoped that the Scandinavian-Americans of today will never become so completely transformed that they lose their character, courage, earnestness, frankness, strong convictions, self-possession, and indomitable will-power.

According to the United States census of 1870, 1880, and 1890 the Scandinavians have the best records of any nationalities in the country, either foreign or native, in regard to crime, vagrancy, pauperism, deaf and dumb, and blind. In addition they take most readily to farming, become quickly Americanized, and possess a better education and have more money at their arrival than any other immigrants. It is no wonder then that nearly every political economist admits that they are the best immigrants which the country receives.

W. W. Thomas, United States minister to Sweden-Norway, wrote in 1891 as follows: "Probably not less than 2,000,000 Swedes and their descendants are now living in our country and call themselves Americans. In fact the day will soon come when the United States will contain more citizens of Swedish descent than Sweden herself; and we will be not only the newer, but the greater Sweden, as we have already become the greater England." Col. Hans Mattson, in his *Minnen*, published in 1890, says: "When we take into consideration the numerous Swedish colonists that settled in Delaware, Pennsylvania, and New Jersey in the seventeenth century, and their descendants, together with the descendants of Scandinavian emigrants of the last seventy years, I think it is safe to estimate the total population of Scandinavian descent at over four mil-

lions, or fully one-sixteenth of the entire population of the United States." These estimations, however, appear to be simply assertions and not based upon any kind of statistical figures or computations, and are, perhaps, too high. Yet in 1900 there were in this country about one-fifth as many Danes as in Denmark, one-third as many Swedes as in Sweden, and one-half as many Norwegians as in Norway. In 1890 one person out of every twenty-five in the United States, was a Scandinavian, either by birth or by descent in the second generation. By the most careful computation of statistical figures, it is a conservative estimate to assume that, in 1900, there are in this country three million Scandinavian-born or having Scandinavian parents.



# The Icelandic Discoveries of America.

—BY—

S. SIGVALDSON.

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The origin and cause of the movement that led to these discoveries seems to have had their birth in Norway in or about the year 872, when King Harold Fairhair, in a naval battle, overcame the jarls, or independent princes, of that country, and subdued them to his vassalage. Such a subjugation could not be tolerated by the haughty and heroic Northmen, and they were forced to seek relief in other countries more congenial to their free and independent natures. In support of this the histories tell us that a general movement took place; the jarls and Vikings took to their ships, invoked their God of Storms and set sails for distant shores. Some steered to the South and founded homes for themselves in the sunny climate of southern Europe. But we are especially concerned with the northern branch of this army, which discovered and settled on the islands in the North Atlantic, especially Iceland.

This noble and historic island is said to have been first discovered in 874 by the heroic Viking Ingolf. It was on this island, especially, that a strong and free republic soon grew up, and to its sturdy sons, we claim, belongs the immortal honor of the discovery of America.

This republic, entirely independent, and consisting of the bravest and boldest of the Northmen, soon developed into a community of wealth and culture; now renowned the world over for its rich literature in old sagas, poetry, and chronicles. It is thus evident that all these combined afford the most reliable authority for the early settlements, achievements, and discoveries of the Northmen. Hence it is mainly from these, as authorities, that we relate the following historical facts, undisputed by the best modern historians.

In 876, about two years after the discovery of the island, we are told by the chronicles, that a certain settler, by the name of Gunnbjorn, was driven on to the coast of Greenland in a storm, that his ship was fettered in ice all through the winter, but as soon as spring came they were able to return to Iceland. A great many years after, about 983, another settler, by the name of Erik the Red, got into a quarrel with his foe, and a homicide was the result. For this Erik was condemned by the court, according to the laws of the land, and to escape punishment, as well as to satisfy his nature for exploration and discovery, he fitted out a vessel, and with a few companions set sail for the land of Gunnbjorn. After a few days sailing he discovered Greenland and explored it along the coast each side of Cape Farewell during the next three years. He finally settled down on a grassy plain near the coast, which he was pleased to call Greenland, and from thence the whole country has derived its name.

After three years, however, he returned to Iceland, but only to induce a greater number of emigrants to embark for Greenland. We are thus told that in re-crossing he had a

fleet of twenty-five ships, but, unfortunately, eleven of them perished in the high seas of the North, and but fourteen reached Greenland. However, the remainder built up a prosperous colony in the country, which lasted for 400 years.

One of the men who came over to Greenland with Erik, Hjerulf by name, had the distinguished honor of being the father of the first white man, who saw the main land of North America. This man's name was Bjarni. The event came about thus: during the summer that Hjerulf went over to Greenland with Erik, his son Bjarni had been absent in Norway; and being unconscious of his father's journey, Bjarni sailed home to Iceland the following autumn to pass the Christmas with his father. But on arriving in Iceland he found that his father had emigrated to Greenland; he therefore immediately set sail to follow his father to that country.

On the way over, a cloudy sky and foggy weather attended his voyage, the crew lost their way, and were for many days borne before the wind without knowledge of their course. At length the weather brightened up somewhat, and Bjarni sighted land in the distance, but to his disappointment, he soon discovered that it was a coast without mountains, covered with woods, instead of the great mountains of ice that he had been told he would see on the coast of Greenland. They therefore put the ship about and sailed for two more days, when they again sighted land, but neither this answered the description of Greenland. Again they went to sea, and having sailed for four days more with the same wind, the coast of Greenland was seen to loom up in the distance. Fortunately enough, Bjarni landed on the very promontory where his father lived. He then assumed control



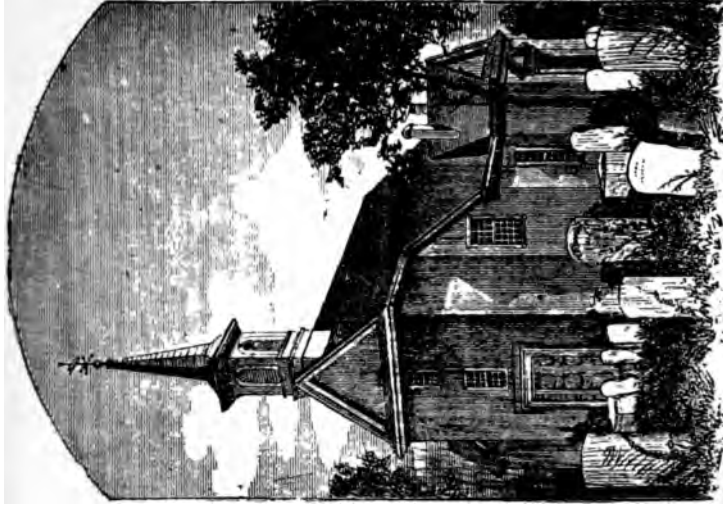
of his father's estate, and dwelt with him the remainder of his life.

This accidental finding of land by Bjarni excited little curiosity until it came to the ears of the famous Leif, the son of Erik the Red, who at this time, about 999, came over to Greenland from Norway. This Leif Erikson, the real discoverer of America, bought the vessel of Bjarni and manned it with a crew of thirty-five men, leaving Greenland in the autumn of the year 1000, and sailing to the South, for the express purpose of discovering the lands previously seen by Bjarni. Good fortune attended. Some distance to the southward, Leif discovered a barren coast, now known to be the northern coast of Newfoundland. Having rested here for some time, the discoverer again put to sea, sailing farther southward, and in the space of a few days came upon another coast, covered with thick woods. Here he landed and inspected the country around, now known by the name of Nova Scotia. But soon he once more set to sea, and, having now sailed for two more days, with a northeast wind, he for the third time sighted land, and pulled ashore "At the estuary of a certain river." Here they found the country pleasant, the river full of fish, and the land abounding in grapes. With this Leif was so pleased that he called the land he had discovered, Vinland. The location of *the third discovery* corresponds the closest to that about Massachusetts Bay.

Pleased as they were with the country, Leif determined to pass the winter here, his men accordingly built up some huts at this place, and in them they dwelt through the winter. In the spring Leif and his men started home for



THE VIKING SHIP  
EXHIBITED AT WORLD'S FAIR, CHICAGO, 1893.



THE OLD SWEDES' CHURCH, PHILADELPHIA.  
BUILT 1700.



PROF. R. B. ANDERSON, MADISON, WIS.

Greenland with a cargo of timber, and reached the abode of his father, Erik, in safety. This discovery of Leif created much talk in Greenland, and Thorvald, his brother, thinking the land had been "too little explored," begged leave of Leif, and obtained his ships for another voyage, made in 1002. Thorvald succeeded in finding the lands, and the huts that Leif had built. Here it is said they made their winter quarters, supporting themselves on fish through the winter of 1002-3.

In the spring they went on exploring along the coast. But having sailed some distance they fell in with "savages," and in a fight that followed Thorvald was killed. Shortly after that the remainder returned to Greenland.

Again it is said in the sagas, that in the summer of 1006, there came from Iceland a noble and a wealthy man, Thorfinn Karlsefni by name. This man, we are told, fell at once in love with the beautiful woman, Gudrid, the widow of Thorstein Erikson, brother to Leif, and as a natural consequence they were united in marriage, and the event was celebrated by a merry wedding.

This woman Gudrid is said to have persuaded her husband, Karlsefni, to sail for Vinland, and that she succeeded to such a degree that Karlsefni left for Vinland in the spring of 1007, with a sufficient force to found a colony, having three or four ships, with 160 men, some women, and a cargo of cattle on board. America was safely reached. In this very year Gudrid gave birth to a child, and they named him Snorro. He was thus the first white child born in America. By way of remark, it may be noted here that such men as the learned antiquarian, Finn Magnusson, and the renowned

sculptor, Thorvaldsen, have taken pride in tracing their ancestry to this first white American boy, Snorro. But to continue: this company of Karlsefni is said to have dwelt in the country for the three following years, but then to have returned again to Greenland. Karlsefni had to give up his enterprise on account of the hostility of the natives. Many of their crew had lost their lives, when the remainder returned home, 1010, with a cargo of timber, skins, and furs. The latter two of which they had obtained from the natives.

Yet another party sailed for Vinland, 1011, but with even less success. A quarrel arose among their number, which ended in cruelty and bloodshed within their own flock. After their return to Greenland, 1012, ends the account of all the important attempts to explore and colonize Vinland, or America, as far as the Northmen are concerned.

As previously stated, this gives the outline of discoveries and voyages made by the Northmen in the tenth and eleventh centuries, as related by the sagas and annals of Iceland. And in saying this, as much is said, as if these great historical events were backed by the strongest authority.

Any one that is thoroughly acquainted with the spirit of the old sagas, their simple and unambitious style, together with their minute detail and accuracy of statement, cannot for a moment hesitate to accept their narrative as undisputable history. This in fact, is the conclusion that the learned world has arrived at.

Besides this verifying power of the spirit and accuracy of the sagas themselves, innumerable coincidental facts, and important finds in Greenland and even in America, absolutely

prove that the Northmen were the first and last true discoverers of America. This seems a very strong statement to make without giving sufficient arguments to prove the assertion. But it is here taken for granted that a detailed account of all the coincidental proofs now revealed by the best authorities on this subject, is unnecessary, and could not come within the scope of this little essay. Let it rather be sufficient to say that these discoveries of the Northmen were known to some of the learned Europeans up to 1350, at least. A passage here quoted from the *Antiquitates Americanae*, clearly proves that the native Indians, also, possessed some traditions about the Northmen in America. This is the passage: "There was a tradition current with the oldest Indians (in these parts) that there came a wooden house and men of another country in it, swimming up the river Assoonet, as this (Tonton river) was then called, who fought the Indians with mighty success, etc."

Besides all this, an appeal to commonsense ought to tell us that the Vikings, the boldest navigators of ancient times, men who visited or plundered every nook and corner of Europe, so to speak, could not help but to discover America, after once having discovered Greenland.

To support that the history of these discoveries was known through Europe, we have the account of the French author, Gabriel Gravier, (together with many others,) in his work, *Découverte de l'Amérique par les Normands*, that Gudrid, wife of Karlsefni, made a journey to Rome, where she was well received, and that she here certainly told about her voyage in America, and it is also here said that the facts thus

revealed by Gudrid, although kept as a profound secret by the papal authorities, had without a doubt a great influence on subsequent discoveries.

We have thus shown that the discoveries in America by Leif Erikson are proven by accurate records in Iceland, that the history of these discoveries was known through Europe, and especially in Rome, that this history of the Northmen is verified by subsequent coincidental discoveries, and the remains of ruins and relics, and finally, that the old traditions of the Indians in America must necessarily remove every shadow of a doubt.

What then can be the value of the so-called discovery of Columbus? Columbus himself professes to have gone to, and beyond Iceland, whether he got any information there in regard to America is not certain, but a great sailor and a rover that he was, together with his genius for geography and ambition for discovery, make it very probable, and indeed almost certain, that he did obtain the necessary information for his great subsequent voyage. If not, what did he go to Iceland for? Two facts are certain, and that is, that he would naturally endeavor to obtain any information connected with his conceived enterprise, and since there was nothing to hinder him from getting this information, either from the people in Iceland or their sagas, what are we to infer but that he did? Secondly, if he did obtain some knowledge there about America, it is equally certain that a man of his ability and sagacity, would have sense enough to remain tacit about it, if for his silence he would be rewarded with the immortal glory of discovering the better half of the world. Or how could the man help but to get the necessary

information from his advisors in Rome, who knew all about it? This indeed is so strongly hinted at in one of the accounts of Columbus that nothing but the blindest prejudice can dismiss its significance. The fact of it all is that Leif Erikson is the true discoverer of America, while Columbus was merely the first emigrant to America from Spain.





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## The First Swedish Settlement in America.

—BY—

EMMA SHERWOOD CHESTER.

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[*Published in the Scandinavia in 1884.*]

To the human trait of avarice may be attributed the world's most rapid advance in every department of commerce and its subsequent arts. The alluring sparkle of gold has led men to dare all latitudes and seas, however strange, however obstinately closed, however strewn with dead men's bones; and from the new world of North and South America there has streamed for centuries the light of a beacon such as this. The Northmen, the Spanish, the French, the English, the Dutch—an army of adventurers—have come, have seen, have generally conquered. To their magnificent courage or insatiable greed, the doors of knowledge and of wealth have opened, and the majority of these early colonists have gained their ends,—the acquisition of territory at any risk, the extortion of gold at any cost. But higher motives and more enduring principles were brought to us across the seas when religious intolerance drove the spirit of martyrdom to our shores. The Puritans, the Huguenots, the Swedish fugitives from the Protestant-Catholic wars colonized those states in

which slavery with its attendant evils found its most insecure footing; and on the banks of the Delaware, the only humane policy ever devised for dealing with the Indian race, was instituted by the pious Swedes. "Slaves," said Gustaf Adolf, "cost a great deal, labor with reluctance, and soon perish from hard usage; but the Swedish nation is industrious and intelligent, and hereby we shall gain more by a free people with wives and children." This would appear to be a stroke of economy rather than a principle of morality, but in the instructions of the Swedish government to Governor Printz, with regard to the Indians, the genuine piety of the Swedish administration is exhibited. Article IX reads as follows: "The wild nations bordering on all sides, the governor shall treat with all humanity and respect, and so that no violence or wrong be done to them by Her Royal Majesty, or her subjects aforesaid; but he shall rather \* \* \* exert himself that the same wild people may be gradually instructed in the truths and worship of the Christian religion, and in other ways brought to civilization and good government, and in this manner properly guided. Especially shall he seek to gain their confidence, and impress upon their minds that neither he, the governor, nor his people and subordinates are come into these parts to do them any wrong or injury, but much more for the purpose of furnishing them with such things as they may need for the ordinary wants of life."

Religious dissensions, the most bitter and cruel of all animosities, had scattered broadcast over Europe, in the seventeenth century, the seeds of fermentation and unrest. So that when William Usselinx, a native of Antwerp, Brabant,

proposed to Gustaf Adolf in 1624, the despatch of a Swedish colony to America, it was as if he had provided an outlet for the bursting national heart. Gustaf seized upon the plan with enthusiasm. He concentrated upon it all of his talents as a statesman, and the result was a scheme which for brilliancy and liberality of design has had no parallel in the annals of colonization projects. Usselinx was the founder of the Dutch West India Company, of which he was also for several years a director. Becoming dissatisfied for some reason with the management of the company, he severed his connection with it, and proceeded to Stockholm. He appears to have been a man of more than ordinary ability, which was exhibited in the projection more than in the execution of great enterprises. He was the agitator of more conservative men, and to him is accredited the first conception of a Swedish colony in America, at a time when Europe was absorbed in the seriousness of home affairs. The Thirty Years' War was at its height, and Protestant Danes and Germans were exposed to the fury of the storm. Gustaf Adolf was as yet but a looker-on, conscious of the inevitable part which he must soon assume, and burdened with anxiety for his unhappy subjects. Usselinx appeared at an opportune moment. He proposed the founding of a trading company in Sweden, whose operations should extend to Asia, Africa, and America, the territory included in the project being, indeed, almost unlimited. He expatiated to the king upon the advantages certain to accrue from the enterprise, that carried objections before it. He appealed to his philanthropy by depicting the opportunities for spreading the Christian religion among heathen nations. He asserted in

positive terms the pecuniary gain which would eventually be added to the Swedish crown; and, as a clinching argument in favor of the immediate undertaking of the scheme, he pointed to the suffering condition of the Protestants in the kingdom, and the horrors to which they were exposed. The king foresaw in it a benefit not to be defined by Usselinx's terms. While he recognized in it the direct solution of a problem which had long vexed his mind, he also perceived moral and political blessings as likely to arise from it, which the eye of a great statesman only can descry through centuries. In the warrant for the establishment of such a company, we find these words: "Know ye, that by a petition, the honest and prudent William Usselinx has humbly shown and proved to Us how a general trading company here from our kingdom of Sweden, to Asia, Africa, America, and Magellan could be established," etc. \* \* \* "Such being the proposition which he made, we have taken it into consideration, and that we cannot disapprove of it, nor do we see, but what it is sure, that if God will give success, it shall tend to the honor of His holy name, to our and the state's welfare, and the advancement and advantage of our subjects. We have, therefore, graciously received, and with pleasure approved of it, and consented that the said company be organized and established," etc. \* \* \* "Given and signed in our royal palace at Stockholm, the 21st of December, 1624. GUSTAVUS ADOLPHUS."


A commercial company endowed with the privilege of founding foreign colonies, was therefore incorporated at Stockholm, May 21, 1627. The charter provided the existence of the company for twelve years from May, 1625 to May, 1637,

during which time no capital was to be withdrawn, nor new stockholders admitted. Usselinx was to have for his services, past, present, and future, "one per mille of all goods and merchandise which were bought and sold in the company." It was decided that the contributions of capital should not proceed from any single country, but that all Europe should be invited to share in the enterprise, both with the subscription of means and the despatch of colonists. Prof. Odhner regards this as a move of expediency rather than disinterestedness, as the finances of Sweden were then in a state of depletion. But the character of Gustaf Adolf would surely admit a more generous construction, namely, that he wished *all* suffering people to share in its possible advantages.

The persons who took part in this remarkable company were his majesty's mother, the Queen Dowager Christina, the Prince John Cassimir, the Royal Council, and the most distinguished of the nobility, the highest officers of the army, the bishops and other clergymen, together with the burgo-masters and aldermen of the cities, as well as a large number of the people generally. For the direction and execution of the plan, there were appointed an admiral, vice-admiral, chapman, under-chapman, assistants, and commissaries, and a body of soldiers fully officered. Such was the plan proposed by the greatest man of his time. But God disposed otherwise. Upon the eve of the fruition of his designs, Gustaf was summoned to his supreme mission as defender of the Protestant faith in Europe. Brilliant triumphs distinguished him in other spheres, but through them all he preserved an undiminished interest in the plan which had been thus tempora-

rily, as he believed, frustrated. At the battle of Lützen he lost his life, bequeathing to his chancellor, Oxenstierna, who was also his beloved friend and coöperator, "the jewel of his crown," *i. e.*, the project which had lain so near his heart.

Oxenstierna exerted himself to the utmost to carry out the intentions of the king, but his efforts were unsuccessful, chiefly on account of an impoverished treasury. The final outgrowth of his exertions was a conception far inferior to that of Gustaf. "I think it to be regretted," said Provost Stillé, upon the occasion of the presentation of a portrait of Queen Christina to the Historical Society of Pennsylvania, "I think it to be regretted that while we possess the portrait of Queen Christina, we have not those of her great father, Gustaf Adolf, and of Oxenstierna. I firmly believe that those two men, in their scheme for colonizing the shores of the Delaware, are entitled to the credit of the first attempt in modern times to govern colonies for a higher purpose than that of enriching the commercial and manufacturing classes of the mother country. No doubt the expectation of extending Swedish commerce was one of the motives which led to the founding of the colony, but it seems always to have been a subordinate one." Some Swedish historians claim that an emigration took place as early as 1627, under Gustaf Adolf; but this is nowhere substantiated. The Cabots had sighted Delaware as early as 1496, but they had in all probability passed it by. That Hudson saw the Delaware Bay, on August 28, 1609, is confirmed by the log-book of his mate, Juet. And in 1623 the Dutch took possession of the shores of the Delaware. But there is no authority for stating that the Swedes ever visited this locality before 1638. At the age of



six Christina succeeded her father, and from that time until she was eighteen, the kingdom was under regency, thus giving to Oxenstierna an opportunity for deliberating upon the best methods for advancing the plans of Gustaf. In May, 1635, he visited Holland on political business, and there saw Samuel Blommaert, Swedish commissary at Amsterdam, and a partner in the Dutch West India Company. Prof. Odner, of the University of Lund, had the good fortune a few years ago to discover, in the Royal Archives of Sweden, a package containing letters from Blommaert to Oxenstierna, concerning the first expedition to Delaware. In these letters Blommaert broaches the subject of a Swedish expedition to the coast of Guinea. About one year later a Dutchman named Spiring visited Oxenstierna in Sweden. He had recommended himself to the chancellor by a certain shrewd business capacity, and was employed in the Swedish service. Upon his return to Holland, after this visit, he wrote to Oxenstierna regarding commercial matters, and the letter is now in the Oxenstierna Collection of the Royal Archives at Stockholm. He had talked with Blommaert of the Guinea scheme, and had heard through him of a man who could give reliable information on the subject. This man was Peter Menewe, destined to become the second governor of the State of Delaware. Menewe was a native of Wesel, in the county of Cleves, Holland. He was a member of the Dutch West India Company, and had served as governor of New Netherlands, in America, from 1626 to 1632. This territory of which the Dutch held stout possession, extended from the Delaware to the Hudson, and in the capacity of governor, Menewe resided at New Amsterdam (now New York City).



As the result of some disagreement, he was dismissed from his office in 1632, and returned to Holland, where he was brought to the notice of Blommaert by Peter Spiring. His prolonged residence in America had no doubt given him a thorough knowledge of the locality, and he was, of all available persons, the one best qualified to lead the enterprise now proposed. These three Blommaert, Spiring, and Menewe, met at the Hague, early in 1637, and held a consultation, which it was deemed best, should be private, on account of the possible interference of the Dutch West India Company. It was found that the Guinea plan would involve too heavy an expenditure of means, and they therefore turned their thoughts to North America. Prof. G. B. Keen has translated in full a letter from Menewe to Spiring, then in Sweden, in which he offers his services to the Swedish government, as the founder of a colony in "New Sweden," on the banks of the Delaware. The letter is extremely interesting, and Prof. Keen's translation may be found in the *Pennsylvania Magazine*, No. 4, Vol. VI. It is dated "Amsterdam, June 15, 1636," and contains an estimate of the expense of such an expedition as was proposed; "half of which," he says, "I myself, will guarantee, Mr. Spiring assuming the other half, either on his own account, or for the crown, the same to be paid at once in cash."

To this plan the Swedish government gave its cheerful consent. Half of the money was subscribed by Menewe, Blommaert, and their friends; half by the three Oxenstiernas, Clas Fleming (virtual chief of the admiralty), and Spiring. "The consequences, of this design," said the chancellor, "will be favorable to all Christendom, to Europe, to the whole

world." He, too, like Gustaf Adolf, possessed the eye of a seer. On August 9, 1637, the admiralty issued a passport for two ships, the *Kalmars Nyckel*, and the *Vogel Grip*. The former was a man-of-war, the latter a sloop. Both were well supplied with provisions, and merchandise for traffic with the Indians. Besides Menewe, the only person expressly named as taking part in the expedition are Henrik Huyghen, probably Menewe's brother-in-law, a Swedish surveyor named Måns Kling, and a religious instructor named Reorus Torkillus. The remainder of the emigrants, in the neighborhood of fifty, were largely composed of criminals—Swedes and Finns. That New Sweden was used as a place of banishment for miscreants, we have evidence in "A Proceeding of the Fiscal against and sentence of Gysbert Cornelissen Beyerlandt," in these words:

"Thursday being the 3d February, 1639, Ulrich Leopoldt, fiscal plaintiff, against Gysbert Cornelissen Beyerlandt. Plaintiff demands that defendant be sent to Fatherland and condemned, as quarrelsome persons usually are, who wound soldiers in the fort, as defendant has lately done in Fort Amsterdam.

"The fiscal's demand on and against Gysbert Cornelissen Beyerlandt having been seen, and everything being maturely considered, he is condemned to work with the company's blacks until the first sloop shall sail for the South River, where he is to serve the company and pay the wounded soldier fl. 15, the surgeon fl. 10 for his fee, and the fiscal a fine of fl. 10."

Various causes conspired to hinder the embarkation of the little company until late in the autumn, when bad weather

at sea still further opposed them, so that the voyage was not continued until near the close of 1637. Little is known of the details of this voyage. That it was very circuitous is implied from the course taken by Governor Printz several years later. Printz sailed south past the Portuguese and Barbary coast, until he found the "Eastern passage" when he veered directly across toward America, landing at Antigua, where he spent Christmas. He then proceeded on his voyage past Virginia and Maryland, to Cape Henlopen, and landed at Fort Christina about six months from the time of leaving Stockholm. As Printz stopped at Antigua, it is probable that Menewe, who is supposed to have come directly here, was not so long in making the voyage.

In 1630 the Dutch had taken possession of the banks of the Delaware, and early in the spring of 1631 planted a colony of more than thirty persons, just within Cape Henlopen, on Lewes creek. Here they built a little fort, and erected the arms of Holland. They named the country Swaanendale, and the water Godny's Bay. The care of the little settlement was entrusted to Gillis Hosset, first governor of Delaware. But Hosset soon fell into altercations with the Indians, who revenged the murder of one of their chiefs in the established Indian fashion, destroying the fort and all its occupants. From which period the Dutch abandoned this particular locality of Delaware. Menewe landed at Cape Henlopen, and purchased of the Indians the same land which the Dutch, almost the same day, eight years before, had bought. He named the cape Paradise Point. The grant of land included all of that territory on the west side of the river from Cape Henlopen to the Falls of San-

tickan, and extending several days journey inland,—according to some authorities, “to the great falls of the river Susquehanna, near the mouth of Conewaga creek.” The land was surveyed by Måns Kling, and stakes were driven into the ground as landmarks. The deed was written in Dutch, as the Swedes were not yet familiar with the Indian language. It was subscribed to by five Indian chiefs, and sent to Sweden for preservation. Unfortunately the deed was destroyed by the fire of the royal palace in 1697. The Dutch at Fort Nassau protested against the invasion of the Swedes, and Governor Kieft, of New Amsterdam, formally objected, saying: “The whole South River of New Netherlands has been many years in our possession, and secured above and below by forts, and sealed with our blood. *Which even happened during your administration of New Netherlands and is well known to you*, etc. Thus done (Thursday being the 6th of May, Anno 1638.” The South River trade was very important. Two vessels, leaving there in 1644, are said to have had a cargo of twenty-one hundred and twenty packages of beavers, and thirty-six thousand four hundred and sixty-seven packages of tobacco. There was, therefore, considering the circumstances, reasonable ground for dispute in the matter. Menewe, however, seems to have disregarded the protest of Kieft, and to have made no allusion to it in his letters home, for he says in a letter to Blommaert that he “traveled some miles into the country to discover whether there were any Christian people there, and made signals by firing cannon, but received no response to indicate their presence.” He continued his course up the river to a place called by the Indians Hopockahacking, but named by the Swedes


Christina, after their queen, who was then eleven years old. At this point, on Minquas (Christina) Kil, Menewe appears to have determined to remain, from the first; although Vander Donk states that he (Menewe) represented to Vander Nederhorst, the agent of the Dutch West India Company in the South River country, that he was on his way to the West Indies, and had stopped to take in wood and water, after which he should continue his voyage. But upon the return of the Dutch, somewhat later, they found the Swedes cultivating a little garden, the seeds of which had already sprung up. Upon their third visit they perceived Menewe's intentions to be unmistakable, for he had commenced the erection of a fort. In vain Governor Kieft protested, and at last succumbed. Various reasons are given for this submission, which on the face of it is unaccountable, considering the superior numbers of the Dutch. One writer states that the charter of the Dutch West India Company forbade declaring war with a foreign state or the native Indians, without the consent of the states general of the United Netherlands. Another reason given for Kieft's uncharacteristic mildness on this occasion is the Protestant amity which existed between the Dutch and Swedes, and which found a bond of union in that period of disintegration.

The *Kalmars Nyckel* cast anchor at a natural wharf of rocks (foot of Sixth street, Wilmington), and upon these rocks a fort was built, whose southern rampart extended within a few feet of the creek. Directly under its walls, on one side of the creek, was a basin called the harbor, where vessels might lie out of the current, the creek at this point being navigable for large craft. Owing to alluvial deposits,

this basin is now filled up, although the original outline as drawn by Lindström, surveyor to the Printz's expedition, is still perceptible, and accords with Lindström's plan. The fort was built on an elevation, accessible, as has been said, to large vessels on one side, but otherwise surrounded by bogs and sand-banks. The site is now occupied by the extensive workshops of Wilmington. The fort served for the residence of the garrison, and there was also a structure for the storing of provisions and merchandise. Both were of logs. Subsequent investigations have brought to light an iron bridle from which a portion of the head-stall is broken, and an irregular fragment of a common tin plate. Both of these articles are now in the possession of the Historical Society of Delaware.

Here the Swedes seem to have prospered, for there exists a letter from Governor Kieft, dated July 31, 1638, in which he accuses Menewe of monopolizing the fur trade of the Delaware by underselling the Dutch and conciliating the Indians; and, indeed, the Swedes are said to have exported thirty thousand skins during the first year of their residence in New Sweden. Upon the completion of the fort, and about three months after entering the Delaware, Menewe prepared to return to Sweden. Kieft's letter mentioned above, also speaks of Menewe's leaving, which would imply that he went sometime in that month (July, 1638). He had taken all precautions for the welfare of the colony in his absence, and left twenty-three men under command of Måns Kling, and Henrik Huyghan. To Kling was consigned the duties of a military commander, and to Huyghen the care of civil matters. They were directed to defend the fort, and continue the traffic

with the Indians. The *Vogel Grip* was sent to the West Indies in advance to exchange a cargo brought from Gothenburg, and Menewe followed in the *Kalmars Nyckel*. He arrived at the island of St. Christopher in safety, where he exchanged his cargo, and, possibly, met his death. Concerning his fate there is much conflicting evidence. Nearly all writers agree in declaring that he returned to Fort Christina, where, after serving the colony for three years, he died, and was buried. But Prof. Odner has recently announced that this is incorrect, for which statement he presents what he believes to be indisputable evidence. In a letter to Blommaert, dated June 8, 1639, Clas Fleming speaks of the necessity of providing a successor to Menewe at Fort Christina; and for his theory that Menewe was lost at sea, Prof. Odner refers to Blommaert's letters to the chancellor, dated November, 13, 1638, and January 28, 1640. The inferences are as follows: While exchanging his cargo at St. Christopher, Menewe was invited to board a Dutch vessel called *The Flying Deer*, and while thus entertained one of the terrific hurricanes known to that country arose, dismantling and foundering many ships. As neither *The Flying Deer* nor any of her crew was ever seen again, it would seem that Menewe perished in this manner. The *Kalmars Nyckel* escaped, and took every means for the recovery of her commander, but he was seen no more, and the vessel pursued her way to Sweden. Encountering rough winds which disabled her, she retired to a Dutch port, to await repairs and further orders. The sloop *Vogel Grip* returned to Fort Christina, took in a cargo of furs, and proceeded to Sweden, where she arrived at the close of May, 1639, making the voyage



from Christina to Stockholm in five weeks. The little colony, then left to itself, became discouraged, and was about to abandon the settlement, when Peter Hollendare was appointed the successor of Menewe, and Clas Fleming assumed the direction of the work in Sweden.

In 1639, the ship *Kalmars Nyckel*, which had suffered damages at sea, was repaired and equipped in Holland, with the view of despatching a second Swedish colony to America. Cornelis Van Vliet, a Dutch captain, who had been for some time in the Swedish service, was selected as a man well qualified to take command of the vessel; but upon his appointment, there arose an unexpected difficulty in obtaining emigrants. This was supposed to be due to the fact that the long and, at that time, dangerous voyage, antecedent to settlement in a country inhabited by savages, presented inadequate attractions. But there seems to have existed, from the first, a personal prejudice against Van Vliet, which, as was eventually proved, was not without grounds. No one volunteered to accompany him, and it was at last found necessary to make a draught upon such married soldiers as had evaded service, and others, guilty of evil offences, together with their wives and children. Thus provided with emigrants, the perplexity of raising funds presented itself, the country having been drained of its resources by wars. But at this juncture, Blommaert and Spiring, with their customary zeal, came forward, and advanced the requisite means. The *Kalmars Nyckel* was accordingly equipped, and provided with another crew, concerning whom little is known. The governor appointed to accompany the expedition, as successor to Menewe, was Peter Hollendare, who signs himself



*Ridder* (knight). Having thus far vanquished her obstacles, the *Kalmars Nyckel* left Gothenburg in the autumn of 1639, destined, however, to meet with still further discouragements. Upon entering the North Sea, she sprang a leak, and was obliged to put into Medemblik for repairs; again she started, only to encounter fresh disasters, until the growing dissatisfaction with both crew and vessel was vehemently oppressed. Van Vliet was accused of dishonesty in victualing the ship, and was convicted of the charge, upon the examination which was immediately ordered by Blummaert. Mr. Spiring thereupon commanded Van Vliet's discharge, and appointed Pouwel Jansen (probably Dutch) in his place, a new crew also having been hired. But continued misfortunes beset them at sea, and it was not until February 7, 1640, that the *Kalmars Nyckel* made the successful effort to sail from Texel. At this point, the name of Blommaert, so distinguished in the records of the earliest exposition, disappears from the current chronicles; and it is supposed that he either died, or retired from the Swedish service, the former supposition being the more credible.

Hollandare's colony landed at Christina, April 17, 1640, a little more than two months after leaving the Texel. They found the settlement left by Menewe in good condition (Kieft's letters being the only authority to the contrary), but, for want of an executive head, and having heard nothing from home, they appear to have entertained doubts, at this period, as to the expediency of trying to maintain their national independence. It is probably that they would have allied themselves to the interests of the Dutch, had it not been for the Hollandare's arrival. Professor Odhner who has

prosecuted the search with much zest, declares that he has been unable to discover any record as to the way in which Menewe's colony occupied their time after his departure, with the exception of a partially destroyed *Schuldt Boeck*, kept by Henrik Huyghen, from the year 1838, the contents of which are meagre and afford little information. Concerning the people whom Hollendare found upon his arrival, and he himself took with him, he says in a letter to the chancellor: "No more stupid or indifferent people are to be found in all Sweden than those which are now here." He appears to have encountered the opposition of Måns Kling, whose rough experience had taught him the impracticability of certain theories advanced by Hollendare for dealing with the Dutch, and who may have found subordination to a novice in these matters hard to brook. Hollendare purchased land of the Indians for a distance of eight or nine Swedish miles above Fort Christina, erecting three pillars for a boundary. (These continually renewed purchases of land from the Indians remind one of an American child-expression, "Indian-giver," meaning one who presents a gift and then takes it back). Incipient protests were made, from time to time, by the Dutch, but none of serious consequence. About this time the Swedes also purchased of the Indians a considerable tract of land on the east side of the river, having already bought, as has been stated, the territory on the west side. According to Hazard's Annals, a general sickliness prevailed among both Swedes and Dutch, during Hollendare's administration, and it was deemed expedient to take measures at once for the strengthening of the colony.

In May, 1640, therefore, Måns Kling was sent to Swe


den in the *Kalmars Nyckel*, for the purpose of laying before the government the necessities of the settlement; and in May, 1641, Kling left Stockholm in the *Charitas*, a vessel which had been prepared at the above place, at a cost of about thirty-five thousand florins. He took with him a company of mining-people and "roaming Finns," the later being a race inhabiting the Swedish forests. They numbered thirty-two persons, four of whom were criminals, the remainder going either as servants to the company, or to better their condition. Måns Kling was accompanied by his wife, a maid, and a little child. He was appointed to serve as lieutenant on the pay of forty *rix-daler* a month, beginning May 1, 1641, and was also granted by Clas Fleming, as a present, fifty *rix-daler* expectancy money. Sailing from Stockholm, Kling repaired to Gothenburg, where he was joined by the *Kalmars Nyckel*, and (probably) other emigrants. The two vessels left Sweden, in 1641, constituting the third expedition to the Delaware. Soon after their arrival at Christina, a new company, under the name of the West India or America company, was formed, and it was decided that the crown should pay the salaries of a governor and such other officers as might be needed for the advancement of the colony. Hollendare's last letter to the chancellor was dated December 3, 1640, and little more than the writer has stated is known of his administration.

The fourth expedition, under Governor Printz, proved to be the largest, and in point of numbers, the most important of the expeditions sent to Delaware. The chief personages who took part in it were the governor, his wife, and daughter Armgott, the Rev. Johan Campanius (Holm), and Måns Kling,

who had returned to Sweden, in 1641. Johan Printz, lieutenant-colonel in the Swedish army, was appointed Governor of Delaware, August 15, 1642. He was granted four hundred *rix-Daler* for traveling expenses, and two hundred dollars silver for his annual salary, to commence January 1, 1643. His "Instructions" were dated at Stockholm, August 15, 1642; and on the 30th of the same month, "a budget for the government of New Sweden" was adopted. Herein are mentioned a lieutenant, a surgeon, a corporal, a gunner, a trumpeter, besides twenty-four private soldiers; also, in the civil list, a preacher (Campanius), a clerk (Knut Persson), a provost (Johan Olafsson), and a hangman, the whole estimate of salaries amounting to three thousand and twenty *rix-daler*. The Company's "servants," and those who went to improve their condition, were called freemen; while the malefactors were retained in slavery, and occupied ground appropriated for them, there being no intercourse between the two classes. According to Campanius, it had proved greatly to the detriment of the colony for criminals to be permitted to share in its advantages, and the embarkation, for this purpose of any person of bad repute was forbidden in Sweden. Such as had already come out were required to return, many of whom died at sea. The official "Instructions" instructed Printz to go to Gothenburg by land, as being more expeditious. Whether he did so, or whether he went in the ship *Fama*, which sailed from Stockholm and was joined at Gothenburg by *Svanen* and (according to Acrelius) the *Charitas*, is uncertain. He was instructed to be governed by the skippers and officers of the ships, as to the course he should take; whether "to the north of Scotland, or through the channel

den in the *Kalmars Nyckel*, for the purpose of laying before the government the necessities of the settlement; and in May, 1641, Kling left Stockholm in the *Charitas*, a vessel which had been prepared at the above place, at a cost of about thirty-five thousand florins. He took with him a company of mining-people and "roaming Finns," the later being a race inhabiting the Swedish forests. They numbered thirty-two persons, four of whom were criminals, the remainder going either as servants to the company, or to better their condition. Måns Kling was accompanied by his wife, a maid, and a little child. He was appointed to serve as lieutenant on the pay of forty *rix-daler* a month, beginning May 1, 1641, and was also granted by Clas Fleming, as a present, fifty *rix-daler* expectancy money. Sailing from Stockholm, Kling repaired to Gothenburg, where he was joined by the *Kalmars Nyckel*, and (probably) other emigrants. The two vessels left Sweden, in 1641, constituting the third expedition to the Delaware. Soon after their arrival at Christina, a new company, under the name of the West India or America company, was formed, and it was decided that the crown should pay the salaries of a governor and such other officers as might be needed for the advancement of the colony. Hollendare's last letter to the chancellor was dated December 3, 1640, and little more than the writer has stated is known of his administration.

The fourth expedition, under Governor Printz, proved to be the largest, and in point of numbers, the most important of the expeditions sent to Delaware. The chief personages who took part in it were the governor, his wife, and daughter Armgott, the Rev. Johan Campanius (Holm), and Måns Kling,



tlement, Fort Christina having been repaired, and Fort Gothenburg completed. Of the forts projected and finished by Printz, the following are the chief:

(1) Elfsborg. This was on the eastern side of the river, about two miles below Christina. It was usually garrisoned by twelve men commanded by a lieutenant, and had eight iron and brass guns. At this point of vantage, Printz is said to have exercised great authority over the Dutch, whose movements were thus worried and frustrated by him. The statement of most historians that he weighed at this time, upwards of four hundred pounds, is regarded by Hazard as a mistake, and probably refers to a relative of the governor's. Certainly, were it Printz himself, the active duties of a soldier must have soon reduced the formidable bulk. Although Elfsborg was considered a very valuable site, it became uninhabitable on account of the mosquitoes which infest New Jersey, and was soon abandoned.

(2) Manajunk. This was a "handsome" little fort on the Schuylkill. It was made of logs, filled up with sand and stones, and surrounded by palisades cut very sharp at the top. It was mounted with great guns.

(3) Korsholm. This fort was at Passajunk, in the neighborhood of Chinsessing, and was commanded by Swen Schute. On the other side of it was a substantial house called Wasa, built of hickory, and two stories high. It was defended by freemen, although not strictly a fort. About a quarter of a mile further up, on the "Minquas Road," Printz built a similar strong house, and also the first mill in Delaware, calling the place Möndal. Private residences and plantations rapidly sprang up, centering chiefly upon Tinicum

Island. The place of Olaf Stillé, a Swede who was much beloved by the Indians, is indicated on Lindström's map, and was probably on the Schuylkill, southwest of Philadelphia. From him is descended Provost Stillé, of the University of Pennsylvania, the name being one of the very few which remain uncorrupted. Thus the colony was strengthened and enabled to control the Indian trade of the Schuylkill. That Printz was not always scrupulous in his methods of gaining an end, is certain, but that he endeavored to serve his country in the best way compatible with his vindictive and ambitious temperament must be conceded. This much may at least be said of him. He was the first real pioneer which the State of Delaware had seen, and upon his retiring from the service the prosperity of the colony steadily declined.

The Indian policy pursued by the Swedes, in accordance with the instructions given to Printz, cannot be overestimated. The important paragraph contained in Article 9 has already been quoted. Article 5 reads: "The governor, God willing, have arrived in New Sweden, he must, for his better information, bear in mind that the boundaries of which our subjects have taken possession, *in virtue of the articles of contract entered into with the wild inhabitants of the country, as the rightful lords, extend,*" etc., etc. That this policy, steadily pursued by the Swedes, and afterwards imitated by Penn, was ever abandoned by the American nation, remains a lasting shame. In the financial burden and moral obloquy attaching to our Indian Bureau, we have the legitimate fruits of the course we have pursued.

In the year 1644, the ship *Fama* returned to Sweden with a cargo, which we give in Printz's own words: "One

thousand three hundred whole beavers, 299 half beavers, 537 third parts of beavers; great and small together, 2,139 beavers; again, tobacco, 20.467 pounds (Swedish), in 77 hogsheads; again, my own tobacco—which partly I received from foreigners and partly I planted myself—7,200 pounds, in 28 hogsheads, sent home to the shareholders in Sweden, that they may either reimburse me at 8 *styfver* per pound, or graciously allow me to sell it elsewhere.” On the 25th of November, 1645, a great calamity befell the colony, which may best be described in the governor’s words: “Between 10 and 11 o’clock, one Swen Wass, a gunner, set Fort New Gothenburg on fire; in a short time all was lamentably burnt down, and not the least thing saved except the dairy. The people escaped, naked and destitute. The winter immediately set in bitterly cold” (as cold, he says elsewhere, as he had ever experienced in northern Sweden). “The rivers and all the creeks froze up, and nobody was able to get near us (because New Gothenburg is surrounded by water). The sharpness of the winter lasted until the middle of March; so that if some rye and corn had not been unthrashed, I myself, and all the people with me would have starved to death. But God maintained us with that small quantity of provisions until the new harvest. By this sad accident the loss of the company is 4,000 *riks-daler*.” His personal loss was estimated at 5,584 *riks-daler*. Whether his own house was destroyed I am unable to discover. According to his own account it would be inferred that it was, while Ferris states that it remained standing for more than one hundred and twenty years, “when it was accidentally destroyed by fire.” What might have been the motive of Swen Wass for committing



such a deed can only be surmised. He was sent home in irons and remanded to the Swedish government for justice. The buildings were reconstructed as soon as possible.

On the 1st of October, 1646, the Swedish ship *Haij* (sometimes called *The Golden Shark*) arrived, bringing the first news that had been received from home in two years and four months. She was sent back in the following February with a cargo of "24,177 pounds of tobacco, the whole in 101 casks, of which 6,920 pounds were planted in New Sweden, 17,257 pounds were purchased." The governor and other officers of the colony had received instructions to draw their salaries from the duties on tobacco, but as the revenues from this product had not been large, it was found necessary for them to obtain their subsistence from other sources. It was probably with regard to this period that Stuyvesant wrote to the commissary at the Delaware River: "The Swedish governor receives no succor, nor has he to expect any for the present, as I have been informed, trustworthily." During the year 1646, violent altercations with the Dutch occurred, and, according to Acrelius, the arms of Holland, which had been erected at Santickan, were torn down by the Swedes. In this year also, a wooden church decorated in Swedish fashion, and situated on Tinicum Island, was consecrated September 4, by the Rev. Johan 'Campanius.

Concerning the year 1647, we obtain an inferential account from Printz's Report, dated February 20th of that year, and sent to the chancellor with Johan Papegāja. The entire number of souls in the colony at that time was one hundred and eighty-three. The quarrels between the Dutch

and the Swedes had continued, and Printz writes with exasperation: "It is of the utmost necessity for us to drive the Dutch from the river, for they oppose us on every side. (1.) They destroy our trade everywhere. (2.) They strengthen the savages with guns, shot, and powder, publicly trading with these, against the edict of all Christians. (3.) They stir up the savages against us, who, but for our prudence, would already have gone too far. (4.) They begin to buy land from the savages, within our boundaries, which we had purchased eight years ago, and have the impudence in several places to erect the arms of the West India Company, calling them their arms; moreover, they give New Sweden the name of New Netherland, and dare to build their houses there." Hudde declares that when he sought to present the earlier claims of the Dutch, the governor replied that "the devil was the oldest possessor of hell, but that he sometimes admitted a younger one." As to the English, the Report says: "I have at last been able, with the authority of Her Majesty, to drive them from hence." In the same Report he announces that the trade has declined, and that some of the most useful members of the colony have intimated their wish to return home; among others, Henrik Huyghen, whose services were very valuable, and the clergyman, Campanius. He himself begs to be released from his post, and to return to Sweden, in the next ship. The chancellor's reply is to the effect that Printz could not yet be spared, and that it would be advisable to raise the salary of Campanius, as an inducement for him to remain. In this year, the *Svanen* arrived with goods from home, although the chancellor had been unable to fulfill all of the governor's requests thus soon.

The reply of the chancellor was brought back by Lieutenant Johan Papegāja.

The year of 1649 recorded the murder of two Swedes by the Indians, the first occurrence of the kind that had been chronicled. As a rule the relations of the savages with the Swedes were of the most friendly nature, although Printz complained at times that when the latter no longer had what the Indians wanted, they were liable to trouble with them, there being, apparently, no other mode of expressing amity. Campanius gives a quaint account of an Indian council called to discuss the advisability of destroying the Swedes, who no longer had "cloth, blue, red, or brown;" nor "kettles, brass, lead, guns, nor powder." The verdict, however, was, that "We, native Indians, will love the Swedes, and the Swedes shall be our good friends. \* \* \* We shall not make war upon them and destroy them. This is fixed and certain. Take care to observe it." The same writer accords to Printz "a complete suit of clothes, with coat, breeches, and belt, made by these barbarians, with their wampum, curiously wrought with the figures of all kinds of animals"—the extravagant cost being "somethousand pieces of gold." For the next two or three years, the struggle between Swedes and Dutch for supremacy, was a pretty even matter, the declining strength of the Swedes being supplied by re-enforced aggressiveness, while the Dutch remained superior in numbers.

In 1651 the Dutch built Fort Cassimer (now New Castle, Delaware), against which Printz protested without effect. The name of the fort was a singular selection, inasmuch as it is Swedish rather than Dutch. The governor's

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desire to return to Sweden had been steadily increasing, and he renewed his appeal to be recalled. The colony was degenerating, less because of the relaxation of Printz's efforts than of the insufficient response from home. Clas Fleming died in 1644, and his successor had not been appointed. Queen Christina, contemplating the abdication of her throne, and inheriting none of her father's love for the enterprise, manifested little interest in the welfare of the colony. In Stuyvesant, Printz had found his match for love of power and unyielding determination. Under his administration, the strength of the Dutch was augmented, and, impatient at the delay of the government in recalling him from a situation which was becoming highly preplexing, Printz sailed for home before the arrival of his order to return, which was dated December 12, 1653. He left his administration in the hands of his son-in-law, Lieutenant Papegāja, who, from prolonged residence there, must have been familiar with the requirements of the office. Some of the colonists applied to Stuyvesant for permission to come under the jurisdiction and protection of the West India Company, a request which, for reasons politic, was not granted. Upon his return to Sweden Printz was made a general, and in 1658 he was appointed governor of the district of Jönköping. He died in 1663. Johan Papegāja, Vice-Governor of Delaware for a period of eighteen months, was succeeded by Johan Claudius Rising, in 1654.

On the 12th day of December, 1653, the College of Commerce of Sweden nominated Johan Claudius Rising as Commissary and Assistant Councillor to the Governor of New Sweden. Rising was a native of the then Swedish province

of Pommerania, and had been court-martialed for some military offense during the Thirty Years' War. He was accompanied on his expedition to New Sweden by Peter Lindström, royal engineer, a clergyman named Peter —, and various officers, both civil and military. He was allowed 1000 *rix daler* for traveling expenses, and an appropriation of 1,200 dollars silver per annum, together with such emoluments as might be derived from the South Company. He was also to have as much land in New Sweden as could be cultivated by twenty or thirty peasants. Although appointed as assistant-councillor, or lieutenant-governor, Rising at once received precedence from Papegāja, who had served as vice-governor since Printz's departure; so that in Rising was vested the office of fifth governor of Delaware. He was directed to strengthen the Swedish possessions on South River, and to subjugate the Dutch by measures of amity, as far as possible. He sailed from Gothenburg early in the year 1654, in the ship *Aren*, Captain Swensko. Acrelius states that so great was the number of emigrants desirous of accompanying this expedition, that hundreds were left behind for want of sufficient passage-room for them.

They arrived in the Delaware, or Southriver, on Trinity Sunday, in the latter part of May, 1654. Sailing up the river as far as the Dutch Fort Cassimir—now New Castle, Delaware—they fired a salute of two guns, in response to which two men came down to learn the character and intentions of their visitors. They returned to their commandant, one Gerrit Bikker, and informed him that it was a Swedish vessel, with a new governor, who demanded the surrender of Fort Cassimir, claiming that the ground upon which it stood

was Swedish property. Astonished at this presumption, Bikker took time to digest it, during which Rising informed himself with more certainty as to the condition of the Dutch garrison. Assuring himself that it was feeble he landed with thirty men, who, dispersing themselves over the fort, again demanded its surrender at the point of the sword. Bikker, stupidly bewildered at the unexpectedness of the attack, and commanding but ten or twelve men, yielded his side-arms, and attempted no defence. The gallant Lieutenant Gyllengren took possession of the guns, and, striking down the Dutch flag, raised the Swedish colors in its stead. The fort was named Fort Trinity, in memory of the day of its surrender. Bikker complained bitterly to Stuyvesant of the ruthless and inhuman manner in which he and his men were driven from the fort; while Acrelius, on the other hand, declares that a correct inventory of the property was taken, and that each man was permitted to remove his own at discretion. They were at liberty to leave the place, or to swear allegiance to the Swedish crown. Fearful of the consequences of falling into the hands of the Dutch, after his surrender, Bikker took the oath of allegiance. Concerning this affair, the Dutch records state: "We hardly know which astonished us more, the attempt of the newly arrived Swedish troops to make themselves masters of the Southriver and our fort, or the infamous surrender of the same by our commandant." Of strategic genius Rising made no exhibition on this occasion, but for prompt and audacious *sang froid*, he may be heartily commended. He rebuilt the fort, and a plan of it was drawn by Engineer Lindström, a copy of which was, and may still be, in the possession of Mr. Thomas Westcott,

of Philadelphia, although the original was destroyed in the fire at Stockholm in 1697. Rising now found it incumbent to renew the former treaties with the Indians, and a meeting was therefore appointed for June 17, 1654, at Printz Hall, on Tinicum Island; when, flattered and pacified with gifts, the Indians reiterated their promises of friendship and the council closed with feasting and firing of guns. The energies of Rising and Lindström were largely directed to investigation and classification of the resources of the country, which were duly reported to the home government. Rising, who came to New Sweden without a wife, and subsequently appealed to the chancellor for such a commodity, took up his residence in the fort at Christina.

In August, 1654, Oxenstierna, Chancellor of Sweden, died; and, upon the abdication of Christina, the reins of government fell into the hands of her cousin, Charles Gustaf. In the meantime, the Dutch, who had never recovered from their indignation at the seizure of Fort Cassimir, meditated revenge; and it was not long before the instruments of retaliation were placed by auspicious circumstances in their hands. In the latter part of September, 1654, the Swedish ship *Haij*, a small and weather-worn vessel of forty to fifty tons burthen, met with a curious misadventure. She was commanded by Hendrik Van Elswyk, of Lübeck, Factor of the High Crown of Sweden, and by some error or culpable intention of the pilot, was guided out of course into the North River, to a position behind Staten Island. Elswyk was compelled to send to New Amsterdam for a pilot to relieve them of their difficulty, and thus gave the Dutch information of his presence. The *Haij*, with its cargo, was seized

on suspicion of evil intentions, and while the crew were permitted to remain on the vessel, Elswyk was sent to the Southriver with instructions to Rising to settle the difficulty with the Governor of New Netherland. At a meeting of the Director-General and High Council, at New Amsterdam, on the 20th of October, 1654, a formal offer of the restitution of the ship *Hajj*, with its effects, was made to Rising, on the condition that Fort Cassimir should be restored to the Dutch. Assurance was also given that in such an event, friendly and neighborly intercourse would be resumed. A pass was accordingly issued for Rising to visit New Amsterdam, but, tenacious of Fort Cassimir, he refused to make such a settlement. Elswyk addressed the following protest against the seizure of the *Hajj*, to the Director-General and Council:

"Noble, Honorable Director-General," etc: "On the 22d of September last I landed, either through the carelessness, or perhaps wanton malice of my pilot, in this river of New Netherland, with the ship *Hajj*, intrusted to me by the Royal Swedish General Chamber of Commerce, on behalf of the Honorable South Company. I sent some of my people in a boat here to New Amsterdam, as to good friends and neighbors," [The gloss of amity between the Dutch and Swedes at this time appears to have been very thin, and an illustration of the saying, "A man convinced against his will, is of the same opinion still."], "to engage a pilot, who, for a money consideration, would bring us to the Southriver. Arrived here, my men, both born Swedes, were taken to the guard-house, and I was fetched from the place where I was by the Honorable Vice-Commander with eight musketeers, and placed here in the house of Sergeant Daniel Litachoe, but the ship



itself was also brought up from the Raritan Kil, by the Honorable Director-General, our flag hauled down, and the ship continually occupied by soldiers and people. Now, although it is asserted that his noble Honor, Johan Rising, Director of the Government of New Sweden, had taken your Honor's pretended Fort Cassimir, and that, therefore, your Honors have seized this ship with its cargo, such a pretext has no basis or foundation whatever, because the said Fort was erected in 1651 by his noble Honor, your Director-General, rather by overwhelming force than with right and equity, upon the territory of H. R. M. of Sweden, our most gracious Queen; the then Swedish governor protesting against it, so that the aforesaid Honorable Governor, Johan Rising, has not taken it from your noble Honors, but has only repossessed himself of what belongs to Her Royal Majesty of Sweden, herself," etc., etc.

This the Dutch regarded as a mere begging of the question, and they continued to reiterate their grievance in the unlawful and insufferable taking of Fort Cassimir. They relaxed none of their claim to their legitimate possession of it, and openly expressed their suspicion that the ship *Haij* had "lost her way" with no friendly intentions. They now, accordingly, took measures for hostile advances against the Southriver Swedes. The ship *Balance*, armed with thirty-six guns, and commanded by Frederick de Coninck, was instructed to proceed directly from Holland to New Netherland, and there to await further orders. She arrived on the 15th of August. On the 19th a call for volunteers was issued. "If some lovers of the flourishing, well-being, and safety of this newly-opened province of New Netherland are

willing and inclined to serve the Director-General and Council, either for love or a reasonable salary and board money, they will please address themselves to his Honor, the noble Director-General himself, or to one of the honorable gentlemen of the Council, and inform them," etc. Signed,

"P. STUYVESANT,

"NICASIVS DE SILLE,

"CORNELIVS VAN TIENHOVEN."

An order to captains of vessels in the harbor was also issued, to furnish men, ammunition, and provisions. Such as refused were impressed. Van Tienhoven and Coninck were ordered to board ships, and request amicably, or, if refused, command from each ship two men, two hundred pounds of cod-fish, two or three small barrels of groats, one barrel of meat, with one barrel of bacon, and three hundred pounds of bread; also as much powder as they conveniently could spare. The French privateer, *L'Esperance*, was also chartered. Jews were exempted from service, owing to the antipathy of other soldiers to do service in conjunction with them. A tax of sixty-five stivers per month, "until further orders," was, however, imposed upon each Jew over sixteen and under sixty years. "When your Honors shall have carried the expedition to a successful end," says a letter in the Dutch Records, dated May 26, 1665, "the land upon which Fort Christina stands, with a certain amount of garden land for the cultivation of tobacco, shall be left to the people, as they seem to have bought it with the knowledge and consent of the Company, under the condition that the aforesaid Swedes shall consider themselves subjects of this State and Company. This for your information and government."

On the 5th of September the expedition sailed for the Southriver. It consisted of seven vessels and between six and seven hundred men. Upon arriving at Fort Cassimir they at once took measures for seizing the fort. Swen Schute, was the commander in charge, and had been informed of the intentions of the enemy. Rising had instructed him to hold the fort, and above all, not to allow the Dutch to pass without firing upon them. Schute disobeyed the latter injunction, and permitted the Dutch fleet to pass the fort without molestation, the force of his own garrison convincing him that discretion was the better part of valor. Upon being commanded to surrender he begged time to consult with Rising, but this was refused. Meanwhile fifty Dutch sailors had established themselves in the passes between Fort Cassimir and Fort Christina, thus cutting off Swedish communication and hope of relief. At this, Swen Schute claimed the privilege of sending an open letter to Rising, but this also was denied, and accordingly, on Saturday morning, September 16, 1655, Schute boarded the *Balance*, and signed the capitulation. He was severely censured by Rising for allowing the Dutch to pass the fort, without firing, and for subscribing to the capitulation on board a Dutch vessel, instead of in "some indifferent place." The surrender was allowed to be inevitable, owing to the overpowering strength of the Dutch forces. The entire population of Swedes on the Southriver at that time numbered something like four hundred, including women and children, in opposition to whom the Dutch presented six or seven hundred armed men. Swen Schute, together with other Swedes, took the oath of allegiance to the Dutch.

Perceiving that designs were entertained against Fort Christina, Rising sent Elswyk to remonstrate with Stuyvesant, for seeking to obtain possession of the entirely legitimate property of the Swedes. Not to be dissuaded, however, the Dutch besieged Fort Christina, in the rear. The Swedish garrison consisted of but thirty men, with insufficient ammunition and provisions. Hopeless of immediate success, and unable to sustain a prolonged resistance, Rising, therefore, after a gallant defence, surrendered Fort Christina on the following terms:

1. "That all cannon, ammunition, provisions, and supplies, together with other things belonging to the Crown of Sweden, which are in and around Fort Christina, shall belong to and be preserved as the property of the Swedish Crown and the Southern Company, and shall be under the power of said Governor, to take it away or deliver it to Governor Stuyvesant, with the proviso that it shall be given up on order.

2. "Governor John Rising, his superior and inferior officers, his officials and soldiers shall march out of the fort with drums and trumpets playing, flags flying, matches burning, with hand and side-arms, and balls in their mouths. They shall first be conducted to Tinnecuck [Tinicum] Island, to which they shall be taken in safety, and placed in the fort which is there, until the Governor sets sail upon the ship *Waegh*, [ *The Balance* ] upon which said Governor Rising, his people and property, shall be conducted to Sandy Huck, situated five Holland miles the other side of New York, under safe conduct, within at least fourteen days. Also the Governor and Factor Elswyk shall in the meantime have allowed

them four or five servants for attending to their business, whilst the others are lodged in the Fortress.

3. "All writings, letters, instructions, and acts belonging to the Crown of Sweden, the Southern Company, or private persons which are found in Fort Christina, shall remain in the Governor's hands to take away at his pleasure, without being searched or examined.

"4. None of the Crown's or Company's officers, soldiers, officials, or private persons shall be retained here against their wishes, but shall be allowed to go without molestation along with the governor, if they so desire.

5. "That all the officers, soldiers, and officials of the Crown and of the Southern Company, and also all private persons shall retain their goods unmolested.

6. "If some officials and Freemen desire to depart, but are not able to go with the Governor and his party, they shall be allowed the time of one year and six weeks in which to sell their land and goods, provided that they do not take the oath of allegiance for the period that they remain.

7. "If any of the Swedes or Finns are not disposed to go away, Governor Rising may take measures to induce them to do so; and if they are so persuaded, they shall not be forcibly detained. Those who choose to remain shall have the liberty of adhering to their own Augsburg confession, as also to support a minister for their instruction.

8. "Governor Rising, Factor Elswyk, and other superior and inferior officers, soldiers, and Freemen, with all their property which they wish to take away, shall be provided by the Governor-General with a sound ship, which shall receive them at Sandy Huck and convey them to Texel,

and thence immediately by a coaster, galliote, or other suitable vessel to Gothenburg, without charge; with the proviso that said coaster, galliote, or other vessel shall not be detained, for which the said Governor Rising shall be answerable.

9. "In case Governor Rising, Factor Elswyk, or any other official belonging to the Swedish Crown, or the South Company, has incurred any debts on account of the Crown or of the Company, they shall not be detained therefor within the jurisdiction of the Governor-General.

10. "Governor Rising has full freedom to make himself acquainted with the conduct of Commander Schute and that of his officers and soldiers in regard to the surrender of Sandhuk Fort [Fort Cassimir].

11. "Governor Rising promises that between the 15th and the 25th of September, he will withdraw his people from Fort Christina, and deliver it up to the Governor-General.

"Done and signed the 15-25th of September, 1655, on the parade between Fort Christina and the Governor-General's camp.

"PETER STUYVESANT,

"JOHN RISING."

SECRET ARTICLE.

"It is further capitulated that the Captain who is to convey Captain John Rising and the Factor Henry Elswyk shall be expressly commanded and ordered to put the aforesaid Governor Rising and the Factor Elswyk on shore, either in England or in France; and that the Director-General shall lend to Governor Rising, either in money or bills of exchange, the sum of three hundred pounds Flemish, which

the said Governor Rising engages to repay to the Governor-General, or his order, in Amsterdam, within six months after the receipt. In the meantime he leaves as a pledge and equivalent the property of the Crown and Southern Company now given up. Hereof we give two copies signed by the contracting parties.

"Concluded September 15-25th, on the parade between Fort Christina and Governor-General Stuyvesant's camp.

"PERER STUYVESANT.

"JOHN RISING."

Nineteen Swedes subscribed to the oath of allegiance to the Dutch. Rising did not immediately return to Sweden, and the arms and ammunition of the Crown were not redeemed.

Thus fell, after an independence of seventeen years, the Swedish political power on the Delaware. Had it not been for the rashness of Rising in stirring up the enmity of the Dutch, it might still have survived. Yet the chief cause of its subjugation, doubtless, lay in the magnificent maritime resources of Holland, as opposed to the poverty of Sweden in that respect. Help came slowly and insufficiently to the Swedes from home, at this time, while Holland had but to beat the drum in her streets, and the colony of New Netherland was promptly re-enforced.

Not thus ignominiously perished the seeds of moral integrity and thrift planted by the Swedes upon the Delaware river. Scattered broad-cast, they bloom today in countless American homes.

# **The First Norwegian Immigration,**

OR

## **The Sloop Party of 1825.**

—BY—

O. N. NELSON.

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Many writers have discussed the origin, cause, and effect of the first Norwegian immigration to the United States in the nineteenth century. It would be difficult, indeed, to find a subject which has been treated so extensively, and at the same time in such an unsatisfactory manner, as that topic. This is not to be wondered at, considering the chaotic condition of the material which had to be relied upon. Hardly any of the very first Norwegian immigrants, say from 1800 to 1840, were educated men; and, of course, they never kept any kind of diaries or written memorandums. "Kleng Peerson looked upon himself as the pathfinder and father of the Norwegian immigration." But the "father" does not seem to have left behind him any productions of his own in regard to his relation with the early Norwegian immigrants; and not a single one of the members of the Sloop family,



who sailed from Stavanger in 1825, appears to have published anything with reference to the journey from Norway to America until nearly fifty years later, and then only a brief and unimportant communication in a Norwegian-American newspaper (1).

As far as is known, it was not until 1839, eighteen years after Kleng Peerson's first landing in America, that any account of the Sloop party appeared in print. This was the little book by Ole Rynning, who came to this country a couple of years before its publication. The work was intended to be an emigrant guide rather than a history, and hardly more than two pages are devoted to the Sloop folks. The author asserts, however, that some of the people sent letters to Norway during their first years of residence upon American soil; but none has ever been made public, and, in all probability, not even preserved. From forty-five to seventy years had passed before any serious attempts were made to gather materials with reference to the Sloop party, and all publications dealing with the subject are based upon the assertions of the immigrants themselves or their children (2). The lack of documentary evidence in the case is so obvious that no writer on the topic has been able to reproduce, or even to mention, a single original document in support of his assertions or theories. A few newspaper notices referred to the Norwegians at the time of their arrival in New York

(1) R. B. Anderson's "First Chapter of Norwegian Immigration," p. 79.

(2) Prof R. B. Anderson, in his history, "The First Chapter of Norwegian Immigration," claims, on page 98, 'to have talked with eight of the Sloop passengers, and corresponded with two more.' But some of these were infants when they crossed the Atlantic, and consequently their assertions in regard to the journey can only be taken as hearsay evidence. This volume was published in 1895, nearly three-quarters of a century after the people had left their native land.

in 1825, and these notices are contradictory in detail. In 1896 the writer of this article received a letter from Rev. Emil Riis, Lutheran clergyman at Skjold, who had examined *Kirke-bøgerne* at that place and at Tysvær, from which places several of the passengers on the sloop hailed. But there is no record in these books of any persons having removed to America during the years of 1820-28. The entire absence of any official account of the movement is remarkable, especially as it was not unlawful to emigrate in those days. Could it be possible that the Quakers objected to comply with the civil law of the land in regard to securing permission to discard their citizenship, which they considered to be a very heavy burden? But, apparently, all the emigrants were not Brethren, or even dissenters from the state church; and their motive for secretly deserting their native land, as they must have done, is even more mysterious than the conduct of the followers of George Fox. A copy of Stavanger's *Toldbog* for 1825 has been secured through the courtesy of N. R. Bull, secretary of the government statistical department in Kristiania, who positively asserts that there is no record in *Toldbøgerne* of the sloop *Restauration* after the year 1825. But the 27th of June of said year the sloop, owned by Johannes Stene and belonging to the Stavanger district, but built in Egersund, was registered to sail for America and elsewhere with a cargo of iron, shipped by three or four different firms. L. O. Helland is reported as being captain, but no mention is made of any passengers. In this connection it should be observed that Helland is not mentioned at all in Prof. Anderson's *First Chapter of Norwegian Immigration*, although all the people who are

supposed to have participated in the voyage are enumerated, and it is claimed that Lars Olson was captain, and Lars Larson the principal owner of the sloop.

Under such circumstances it is not strange that the writers on the subject should disagree, at least in detail; for in the absence of authentic records, and during the lapse of a quarter to three-quarters of a century, what a chance for imagination and misrepresentation to supplant the real facts! Perhaps all who have had any experience in gathering historical data on settlements, have found that different individuals, who have all participated in the affairs of the settlement, give conflicting accounts of comparatively recent events. A large number of people are unable to recall incidents of their own lives which happened a few years before. Several of the men consulted by the writer of this article have forgotten when they were married, and some do not know when or where they were born.

In 1807 Denmark and England were at war with each other. During that year some Norwegians, who of course were subjects of the king of Denmark, were captured by the foe. During their confinement on a prison ship near London they received pamphlets containing Barclay's Apology; and at one time, in 1814, Stephen Grellet preached to seven hundred prisoners, most of whom were Danes and Norwegians, and about forty of them appear to have been converted to Quakerism. After peace had been declared in 1814, the prisoners returned to their native land, and the Friends began to advocate the humanitarian doctrines of George Fox among the descendants of the savage Vikings of the North, especially in and around Stavanger and Kristiania.

One of them, Lars Larson, had remained in London one year after his release, employed in the family of the noted Quaker and philanthropist, William Allen. Larson, on his return to his native city, Stavanger, became very active in promulgating the new doctrines in the vicinity of his birthplace. During their seven years of harsh imprisonment by a professedly Christian nation, the Norwegian Friends had become attached to the religion of peace, which they tried to hand down to their children, and to spread among their neighbors. But in doing so they came in conflict with the civil and ecclesiastical powers of the land. It must be remembered that religious tolerance was just then becoming a virtue, or a fashion, in Europe, and a necessity in America. Norway had not quite reached that stage. *Skandinaven*, commenting on this subject, said, among other things: "The fact that no state church was established in this country at the time of the adoption of the constitution, was simply due to an historical necessity, and was not the result of greater religious toleration than was found in other countries at that time. Most of the different church denominations were represented in the colonies, and the only religious dogma on which they could agree, was that no state church ought to be established."

The constitution of Norway, adopted in 1814, has been much praised for its liberal and humanitarian principles. But at least certain parts of it seem to have been prepared with too much haste, and approved without due consideration. This especially appears to have been the case in regard to the stipulation about religion. By a large majority the convention at Eidsvold adopted the following, which

was intended to be the constitutional creed of the nation: "The Evangelical Lutheran religion shall remain the official religion of the state. All Christian religious sects shall be granted liberty of religious worship; but Jews and Jesuits shall be kept excluded from the kingdom. Monastic orders must not be tolerated. Those inhabitants of the country who profess the public religion of the state shall be obliged to educate their children in the same."

But when the constitution became public property, article II., which contains the legal religious dogma of Norway, reads as follows: "The Evangelical Lutheran religion shall remain the official religion of the state. Those inhabitants who profess it shall be obliged to educate their children in the same. Jesuits and monastic orders must not be tolerated. Jews shall be kept excluded from the kingdom." It may be proper to remark that the prohibition in regard to the Jews was removed in 1851, principally through the efforts of Henrik Wergeland. But what became of the sentence, "All Christian religious sects shall be granted liberty of religious worship?" Who was responsible for the change? Where did the members of the convention have their ears when the constitution as a whole was adopted? These questions have been and are just as much of a conundrum in Norway as what the Silverites call "the crime of 1873" and "Section 22 of the Dingley bill" are in this country. In the absence of any constitutional provision in regard to the free exercise of religion outside of the state church, recourse was had to older laws on the subject, which greatly perplexed the government and became a hardship to the few Friends who resided in Norway. The Quakers, as is well known, not

only reject the sacraments and confirmation, oppose religious ceremonies at weddings and funerals, and object to pay taxes to the state church; but they also refuse to take judicial oaths, to perform military duties, and to contribute to the maintenance of military establishments. It is evident that even if the constitution of Norway had granted full religious freedom to every individual upon the face of the earth, yet the Friends would have come in conflict with the fundamental laws of the kingdom, which prescribe that every citizen, without regard to birth or fortune, shall perform military service in defense of his country. But it is natural that the clash should first occur in regard to the mode of worship, rather than with reference to the oath and martial duties. To many people religion is an earnest reality and an every-day concern; while judicial oaths and wars are generally considered to be more of necessary evils than indispensable articles. It cannot be disputed that the Quakers suffered considerably, especially during the years of 1830 to 1845, on account of their refusal to comply with the ecclesiastical and civil laws of the kingdom. They were compelled to have their children baptized and confirmed, as well as to observe all the outward requirements of church and state, including the payment of taxes. They were forbidden to propagate the doctrines of their sect, ordered to abstain from all proselyting, and prohibited from allowing any converts to join their society. On the failure to observe these conditions they were fined, and even the dead who were not buried in consecrated places were exhumed, and interred in accordance with the legal prescriptions. On the other hand, the Friends were often treated with leniency; exempted from

paying the fines imposed upon them; and their marriages, entered into contrary to law, permitted to remain in full force. Their life and property received the same protection as that of any other subject, notwithstanding that they objected to pay the same taxes as other people. Perhaps no country has been so little cursed with religious bigotry and persecution as the Scandinavian peninsula. No institution of inquisition was ever planted among them, no blood of heretics ever stained their soil. Nor does it appear that the Norwegian government intended to oppress the few defenseless Friends within its dominion; for already in 1817 a commission was appointed to devise means by which they could be permitted to worship God in their own fashion. It took many years, however, before that result was obtained; but what they suffered in the meantime seems to have been more in consequence of meanness, on the part of certain officials, than of any intended persecution on the part of the government (3). Even if some of the Friends emigrated on account of the lack of religious freedom in their native places, they appear to have been more than willing to return to the ills they knew of after having enjoyed the liberty of America for only a few years. For according to *Sandfærdig Beretning om Amerika*, by Ole Rynning, the emigrants who had settled at Kendall, N. Y., suffered greatly during the first four or five years for the very necessities of life, and desired to return to old Norway, but did not have the means to do so.

By a large number of writers, notably Prof. R. B. Ander-

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(3) Most of the facts mentioned in the two paragraphs above have been deducted from "W. A. Wexels's Liv og Virken," by Rev. A. Mau, published in Kristiania, 1867, and it is considered to be very reliable by Prof. Georg Sverdrup, who has made a special study of that interesting period of Norwegian history.

son, religious persecution has been given as the main cause of the movement from Stavanger to America in 1825. Consequently it was deemed wise to discuss that part of the emigration problem somewhat extensively. But there is no authentic record to show that a single man, woman, or child of the fifty-two persons who emigrated in 1825, ever came in conflict with the laws of Norway on account of their religion. The only Quaker in the Stavanger district who suffered for his belief, prior to 1826, was Elias Tastad, and he did not emigrate. The main hardships of the Norwegian Friends befell them from 1830 to 1845. At the latter date religious freedom was virtually established in the kingdom.

Stephen Grellet and William Allen were very zealous Quakers, and both became famous as philanthropists. The former was a French nobleman, who had been compelled in early life, during the French revolution, to seek refuge in the United States, where, shortly after his arrival in 1795, he joined the society of Friends. After having resided continuously in this country for a period of twelve years, he for over a quarter of a century wandered from one European country to another, visiting palaces and dungeons, and urging everybody to practice "peace on earth and good will among men." He even preached to the Pope in Rome, who listened with respect to his exhortations. He kept a diary, which afterwards was published in book form. In 1818 he writes: "I had been under great apprehension as to how I could be of the least service in the great work of my dear Lord in Norway and Sweden, for neither dear Allen nor myself understand their language." And again: "Enoch Jacobson, a Norwegian, one of those I saw during my last visit to this



nation, on board the prison-ship of war, and who there became convinced of the Friends' principles, having heard that I proposed to return from America to visit Norway, etc., has just arrived in London. He has come under the apprehension that he would find me here, and that it was his duty to come and render me any service in his power." This Enoch Jacobson together with another man had tried, but failed, to organize a society of Friends in Kristiania. Grellet, Allen, and Jacobson sailed directly from London to Stavanger, where they arrived in 1818. In their journals the two former speak highly of the morals of the people, and of the courtesy and intelligence of the officials; but do not by a single word refer to any persecution of their co-religionists in Norway. The Lutheran clergymen received them with open arms, and attended some of their meetings. They both mention, as an illustration of the virtue of the people in the vicinity of Stavanger, that during a quarter of a century only one person had been sentenced to death, although the district contained 40,000 inhabitants; that the prison was kept by an old woman, and she had only one man in it, who was a perfect model of a culprit. Grellet and his companions remained in Stavanger for about one week, visited families, assisted the half a dozen or more Quakers in securing a suitable hall to meet in, and helped them in perfecting the organization. It should be remembered that Lars Larson, the founder of the society of Friends in Stavanger in 1816, had served for some time in the family of William Allen. Considering the familiarity with which Grellet for a whole week associated with the people, it is almost impossible to conceive that they should not know

that America was his adopted country, especially when, as before noted, Enoch Jacobson was well aware of the fact that Grellet resided in the United States. According to George Richardson's *Society of Friends in Norway*, Lars Larson also, it seems, met in 1822 a young man from North America, who probably was a Norwegian by birth. It is hard to believe that the Quakers were so absorbed in thinking about heavenly things as to neglect to inquire of visitors from beyond the Atlantic in regard to the location and conditions of the continent to which they departed a few years later. The Scandinavian common people are generally very inquisitive about such matters. In fact B. L. Wick—his article appeared in *The Friends*, Philadelphia, 1894—who investigated the subject a few years ago in London, maintains that it was Grellet who first advised the peasants to emigrate, partly on account of their poverty, and told them that America offered many advantages; for example, a better economical future, free exercise of religion, and relief from military duties. The reason they did not at once act upon his advice is easily explained. The cautious and somewhat slow Norwegian peasants needed time to think about the matter, and to arrange their small affairs. There were persons in the North who really decided to emigrate a quarter of a century before the feat was actually accomplished. Perhaps the Norwegian prisoners during their confinement in London harbor, or some Norwegian sailors during their travels, had heard something about America, and circulated the rumor among their countrymen at home years before Grellet's visit. At any rate it must be admitted that if the Quakers at Stavanger selected, in 1821, Kleng Peerson and

another man to go to America and investigate with a view to establishing a colony of Friends in the New World, as some writers seem to believe, then it is absolutely certain that the people must have had some information about the Western continent, as it is purely nonsense to suppose that any rational beings would try to send men in search of a suitable place in which to locate a settlement, to a country never heard of.

But even though it is virtually certain that the Quakers in Norway knew something about America before Kleng Peerson emigrated in 1821, it does not necessarily follow that they sent him and another man thither for the purpose of finding a suitable place to establish a Norwegian settlement. Kleng was not a highly respected character in the vicinity of his home, partly on account of his marriage with a very old but rich woman, whom he expected to support him, being too indolent to earn his own bread and butter. It was the same shiftless individual, who during the greater part of the remainder of his life wandered on foot through a large portion of the Western states, living upon charity, sleeping under the open arch of heaven, or cheating people for his lodging; and who in 1843 was thoroughly whipped in New York because he had defrauded some of his poor countrymen, whom he pretended to assist (4). His companion on the supposed trip of investigation had an exceedingly bad reputation (5). Both of these men probably pretended and were considered to be Quakers, or at least favoring the tenets of that sect. But if they had any religious conviction

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(4) J. R. Reiersen's "Veiviser," p. XXVI.

(5) "Billed-Magasin," Vol. I., p. 102.

at all, it did not, perhaps, in any way affect their thoughts or actions, except "to imbue them with a strong belief in the devil." Even assuming that most of the Friends around Stavanger were not of a high intellectual order, yet they could hardly have been so stupid as to expect to be able to deduce honesty from the united action of two rascals—to use one of Carlyle's expressions. But there are also other reasons, besides probabilities, for believing that Kleng Peerson and his companion were not sent out by any one to examine the New World. It is positively asserted in *Billed-Magazin* (6) that both Kleng Peerson and his companion secretly deserted their families and went to Gothenburg, Sweden. It may be proper in this connection to remark that at the ripe age of sixty-five, Kleng also wedded, and again abandoned, a Swedish woman at the Bishop Hill colony in Illinois, where he remained a very short time as member of Eric Janson's religious communistic organization (7).

In Gothenburg the two men heard about America, which country they undoubtedly also knew something about before, and proceeded thither on a merchant vessel. Kleng Peerson returned to Stavanger in 1824, after having remained in the state of New York for three years, and gave a glowing description of the New World, by which he gained a reputation as an excellent story-teller, not to say as a perverter of the truth. But in spite of his shortcomings, he, no doubt, exercised some influence in hastening the departure of some of the peasants. On the other hand, it is claimed that Kleng Peerson possessed many good traits, and evidently was a

(6) Vol. I., p. 102.

(7) Anderson's "First Chapter of Norwegian Immigration," p. 183.

fairly faithful guide to several parties of Norwegians in search of suitable land where settlements could be established. Prof. Th. Bothne, in his *Lutherske Kirkearbeide blandt Nordmændene i Amerika*, calls him a tramp, and it cannot be denied that he possessed many of the faults and virtues of a genuine tramp. But it should be remembered that this class of people often treat each other with an altruism that even a Tolstoi might admire, and possibly Kleng Peerson gratified the better part of his nature by enduring and enjoying his wanderings in order to serve his compatriots on this side of the Atlantic. He died in Texas in 1865, and it seems that the contradictions of his life followed him to the grave. The inscription on the small stone monument, which his countrymen in that state raised to his memory, reads as follows: "Cleng Peerson, the first Norwegian Emigrant to America. Came to America in 1821." Now it is a fact, as has already been stated in the first volume, page 35, that Hans Hansen Bergen came to this country as early as 1633, and there are many reasons and some evidence for believing that other Norwegians also came at the very dawn of the immigration period. At least one Norwegian, Thomas Johnson, who had served under the famous Paul Jones in his naval victories, was in America during the Revolutionary era, and sat among the gods in the gallery in the congressional hall, Philadelphia, 1781 (8). In 1818 Soren Gustavus Norberg, a native of Kristiansand, came to the United States and settled at Salem, Mass., where he took out his naturalization papers five years later, calling himself Andrew Peterson. He married an

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(8) Anderson's "First Chapter of Norwegian Immigration," p. 27.

American woman, and one of his sons, an American Methodist clergyman, has produced copies of original documents in regard to his father. Undoubtedly other Norwegians, besides those mentioned, came to this country years before Kleng Peerson arrived, but enough has been said to prove that he was not "the first Norwegian immigrant to America," even in the nineteenth century.

Most authorities agree that on July 4, 1825, Restauration, a small sloop, loaded with emigrants, iron, and brandy, left the wharf of Stavanger, destined for America. As has been asserted on pages 107-11 in the second volume, the first shipload of Norwegian emigrants who came directly from their native land to the state of Wisconsin, embarked at Skien the 17th of May, 1839. It seems rather strange that the departure of these two noted emigration parties should have occurred on the two great national holidays of the United States and Norway. This coincidence might, accidentally or purposely, have happened; but probably the apparent agreement of dates is to be found in the human desire to try to harmonize their past actions, no matter how insignificant, with more important events. The Sloop party consisted of 52 persons, including women and children. The majority of them were probably Friends, although there were in 1821 only six men and five women in the whole vicinity of Stavanger, Skjold, and Tysvär (9)—where all the Sloop folks hailed from—who professed to believe in the doctrines of George Fox. But some of these did not emigrate in 1825, notably, Elias Tastad, the only person in that district of the kingdom of whom there is, up

(9) Mau's "W. A. Wexels's Liv og Virken," p. 174.

to 1826, any record of having come in conflict with the law of the land on account of his religion. According to Prof. R. B. Anderson, "Six heads of families converted their scanty worldly possessions into money and purchased a sloop which had been built in the Hardanger fjord, between Stavanger and Bergen, and which they loaded with a cargo of iron. For this sloop and cargo they paid \$1,800 (Norwegian money). While six of the party owned some stock in the vessel the largest share was held by Lars Larson, who was in all respects the leader of the enterprise."

The forerunners of civilization, both in the eastern and the western states of this country, have generally been reckless men of questionable moral character. The brute courage and vices of our trappers and hunters have been more conspicuous than their virtue or humanity. This does not imply that they have not been useful and necessary elements; in fact, they have been indispensable to a higher development of mind and matter. They have been necessary vanguards of the miners, loggers, and farmers; these, in turn, have been followed by the merchants and professional men, who have supplied the former with luxuries, and attended to their spiritual and intellectual needs. What has been said about the trappers and hunters is also true, at least in most cases, of the very first immigrants from every European country. The cruelty and bloodthirstiness of the first Spaniards is too well known to need repetition. The English Puritans came to this country in order to be allowed to worship God in their own fashion, and to deprive every one else of the same privilege. The majority of the passengers on the first vessel

which carried Swedish colonists to Delaware in 1638 were transgressors of the law. During the whole emigration period it has, in general, been the courageous and discontented classes who have participated in the movement; for the simple reason that the contented always stayed at home, and the timid never dared to go. But before the movement had become somewhat regular, and the knowledge about America certain, the courage of the emigrants bordered upon recklessness, and their discontent was closely allied to anarchy. It was, with few exceptions, the extreme and radical element of all countries, those persons who had little to lose and everything to gain, who first cast the die in favor of the New World. There is no reason for believing, and still less for asserting, that the first Norwegian emigrants, the Sloop party, were either above or below the first emigrants from other countries at that time. One writer on the subject says: "They were men of the poorest classes of the communities whence they came, but not paupers or criminals. They were squeezed out from the bottom of society, escaping, as it were, through cracks and crevices. The average quality, however, steadily improved from the first." Most of them were Quakers, and B. L. Wick claims that there were three classes of persons who had accepted, or pretended to accept, the teachings of the Friends: First, those who honestly believed in the doctrines; secondly, those who did not care for Quakerism, but disagreed with the teachings of the state church; thirdly, those who were poor and hoped to be assisted, and were helped by the society of Friends. He adds: "There are perhaps many to-day in Norway who were not Friends, if it were not for



the pecuniary assistance derived." To the second class should be added those who did not care for any religion, but joined any new movement out of curiosity or to gain notoriety; in other words, they were mere religious tramps. It is, of course, impossible to ascertain the proportionate number of these respective classes. But the second class, especially, must have been quite large, considering that in later years a great number of Quakers around Stavanger joined the Baptists and Methodists when the latter denominations began their work in Norway. In this country many of the Friends became Mormons and infidels, and some returned to the Lutheran fold. While there is no method by which it can be absolutely ascertained which of the three classes mentioned predominated on Restauration, yet the actions of those people during the voyage indicated, at least to a certain extent, their character. The Quakers have generally prohibited their members from using liquors or tobacco, and they have in most cases practiced what they preach. Not so, however, with Sloop party Friends. For, they not only unlawfully sold liquor in the English harbor Lisett in passing through the British channel; but after having found a cask of wine floating in the ocean near the island of Madeira, on the coast of Africa, they all became so drunk that the vessel drifted into one of the harbors of the island without any visible sign of life on board, and without hoisted flag (10). The officials at the fort, supposing that some dreadful contagious disease had killed all the people on board, aimed their cannons at the sloop; but the party got a chance to sober up before entering the other world, one of the

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(10) "Billed-Magasin," vol. I., p. 71.

passengers staggering up and hoisting the Norwegian flag. It is reasonable to assume that while in this intoxicated state they did not address each other in the usual Quaker language of *thee* and *thou*, nor answered all questions by *yea* or *nay*, but had recourse to some more forcible Norwegian expressions. The stupidity and carelessness manifested on this occasion by the so-called captain and officials deserve the severest condemnation. Their negligence amounted to a crime, and if such a case had been tried before any maritime court in Christendom, the offenders would undoubtedly have been sentenced to several years' imprisonment. The leader and principal owner of the sloop, Lars Larson, was the one who had fished up the cask (11), notwithstanding that he had been converted to Quakerism in England, and had been the first one in Stavanger to open up his house for Friendly meetings; but this time he, with the rest, seems to have drowned, or perhaps intensified, his religious enthusiasm with some excellent wine.

It is generally maintained by all writers on the subject that before the party left the harbor of Funchal, into which they had drifted during their state of intoxication, they were well supplied with provisions by the American consul at that place, who also bestowed other favors upon them. In Prof. R. B. Anderson's history, page 72, it is claimed that J. H. March, who was appointed consul in 1816, was the man who showed the Norwegians such courtesies. But in a recent letter to the writer of this article from the department of state, Washington, D. C., it is asserted that the consul at Funchal was absent from 1824

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(11) Anderson's "First Chap. of Nor. Immigration," p. 58.

to 1827, during which time the duties of the office were performed by his brother, Francis March. Some authorities, however, assert that the party were not at the island of Madeira at all, but in the harbor of Lisbon, Portugal (12). Fourteen weeks after their departure from Stavanger they reached New York. Here they attracted considerable attention, especially as the so-called captain was arrested for having a larger cargo and more passengers than the law permitted such a small vessel to carry; but he was released. They were also duly referred to by the American newspapers. But they were in such destitute circumstances that the New York Quakers had to assist them financially before they could proceed any farther. Besides the Friends, some other persons, who came to the wharf out of mere curiosity, gave the impoverished Norwegians some money. The sloop and cargo had cost them nearly \$2,000; they sold it all in New York for about a quarter of that amount.

Most stories, real or fictitious, have a hero or a heroine; and a large number of writers have represented Kleng Peerson to be the hero of the Sloop party. Although no mention has been made of the means by which he first found out that such a continent existed; yet from the general trend of the presentation it appears as if these authors wanted mankind to believe that Kleng Peerson in some mysterious way, perhaps by his "inner light," discovered some information about the New World, and then imparted part of his wisdom to some Norwegian peasants, who at once dispatched him thither. After three years of thorough study of the new country, he, according to the

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(12) Wist's "Norske Indvandring," p. 15.

general version, returned and conquered a portion of the kingdom of Norway with his tongue, and then again hurried across the Atlantic ocean to make final preparation for the arrival of the Sloop party. It is the unpleasant duty of the historian to cut through and destroy the delicate veils which have been woven around events and individuals, and present them to the world in their naked truthfulness, as far as it is possible to do so. The improbability, and even impossibility, of Kleng Peerson having been the evangelist who first preached the new gospel about America to the Norwegians, and the object of his first visit there, have already been discussed. But the meager and questionable evidences in regard to what part he played, after his return to Norway in 1824, in effecting or hastening the organization of the Sloop party, are neither positive nor negative, being about so equally balanced as to prevent any certain conclusion. He came to Norway one year before the party sailed, and probably returned to New York shortly after, without having any knowledge whatsoever of the preparations for departure going on in the vicinity of Stavanger. When the Sloop folks arrived in New York in the fall of 1825, they appear to have met him there by accident, rather than by previous arrangement. If he had been the real instigator of the movement and the chief organizer of the party, it seems he would have accompanied the emigrants across the ocean. They needed him. Prof. R. B. Anderson says: "Instead of risking his life in the sloop he had again gone by the way of Gothenburg, Sweden, and was already in New York ready to receive his friends and to give them such assistance as he was able." But whatever might have been the motive

of Kleng in proceeding before the other emigrants, cowardice or prudence could hardly have been the cause. His whole life is a protest against the assumption. The same author cites a New York newspaper notice of 1825, which appears to justify the theory that Kleng was sent in advance. But for historical accuracy newspapers are, in general, not very reliable, and this seems to be the case at the beginning of the nineteenth century as much as at the beginning of the twentieth century, because all the newspaper citations which said writer quotes in regard to the Sloop party are contradictory in detail. On the other hand, some of the ablest Norwegian-American scholars who have studied the subject, question the justice of the honor accorded to Kleng Pearson, refusing to ascribe to the Sloop party any special credit for having promoted the subsequent Norwegian emigration. For example, J. B. Wist not only doubts the particulars, as generally stated, about Restauration, but boldly asserts that the passengers on the same had little or no influence, either directly or indirectly, on the Norwegian immigration, or in any way directed its course. Nicolay Grevstad says: "What gave the first impetus to emigration from Norway may be put under the category of historical accidents. It was also an accident that the first emigrants were dissatisfied with the religious conditions under which they had been living. At that time rumors about America began to spread among the people along the coast of Norway. And if Kleng Pearson had not emigrated, others would have done so, either at that time or a little later on. Popular migrations always have an economical root. The emigration from Norway, as well as from other European countries, is a result of the

strained economical conditions prevailing in the Old World, and the hope of doing better in the New World. All other conditions are only tributary circumstances of comparatively subordinate importance."

From New York harbor the majority of the Norwegians proceeded, late in the fall of 1825, to Kendall, then called Murray, in Orleans county, N. Y., where, it is asserted, most of them bought land. Prof. Anderson says: "Kendall is in the northeast corner of Orleans county on the shores of Lake Ontario. Here land was sold to the Norwegians by Joseph Fellows at five dollars an acre; but as they had no money to pay for it, Mr. Fellows agreed to let them redeem it in ten annual installments. The land was heavily wooded, and each head of a family and adult person purchased forty acres." In order to be absolutely certain in regard to this transaction, the writer of this article sent a list of names, which included most of the adult males of the Sloop party, to the district attorney of Orleans county, Thomas A. Kirby, and requested him to make a careful investigation of the county records in relation to the supposed real estate deal between Joseph Fellows and the first Norwegian immigrants. He answered as follows: "From my examination of the records of the Orleans county clerk's office I do not find that Joseph Fellows ever deeded any property about the year 1825, situated in the town of Kendall, or Murray, to any of the individuals named in your communication to me of October 15th, 1898. Later on, in 1835, a Joseph Fellows, of Geneva, deeded property to different individuals, but not any of them corresponded with any of the names that you have given me. The records do not disclose, as far as I can

ascertain, that Kleng Peerson bought any land or had anything to do with the transaction; but our early records, of course, are not absolutely accurate." It is useless to theorize about the failure of the Norwegian settlers at Kendall to secure proper titles to their farms, or to discuss their trials and triumphs at that place, as nearly everything in regard to them is clouded in obscurity. Joseph Fellows, who was a Quaker, appears to have been very generous to them, and it would be unfair to assume that he tried to defraud them out of their property. Consequently, they themselves must have been unable to comply with the stipulations about the bargain, and probably he, on that account, sold the land to other parties in 1835, and at about that time several of the original settlers sought new homes in some of the Western states, especially in La Salle county, Ill. With probably one or two exceptions, not a single descendant of the Sloop folks now reside at Kendall. There are some Norwegians today, but they are later arrivals.

In conclusion it must be said that the real historical facts about the Sloop party are few and contradictory. Taken all in all, the sum and substance of the whole affair seems to be this: The Stavanger Quakers had through Grellet, as well as by other means, learned about America and discussed the desirability of emigrating some time before Kleng Peerson's first departure or return; but, being poor and slow to decide, the execution of their wishes had of necessity to be delayed. Parts of the story, at least, have apparently been invented by the participants for the sake of gaining notoriety. Judging from the course which they pursued, it would be more reasonable to believe that the Cape of Good Hope was their

intended destination, instead of New York. Considering their unlawful trade in England; their idiotic conduct at the island of Madeira; and their extreme poverty, it is useless to argue about, or specify, the cause or causes which led to the departure. The Sloop party desired to get out of Norway in order to improve, in some way, their material condition, and to taste the sweet experience of adventure—exactly the same motives which underlie the whole Viking and emigration periods. Religious persecution may have been the pretext, but in reality was not the cause. The temperament of most of the people on the Restauration was such that they would have tried to emigrate, even if the whole universe had been blessed with the utmost religious freedom. The progeny of the Sloop people seem to have been as completely lost in the ocean of cosmopolitanism as the doings of their forefathers are obscured by uncertainties. Even the commonly strong cohesive power of religion has been unable to hold any number of them together either in regard to faith or habitation. Considered as a unit, the immigrants of 1825 have practically exercised no influence; as individuals they and their offspring have, no doubt, been peaceful citizens and desirable subjects; but, apparently, hardly any of them have possessed those marked characteristics of push and energy so common to the Norwegians in the nineteenth century. Many Norwegian-Americans have made a wide reputation for themselves in a few years. But with the possible exception of Col. Porter C. Olson, a brave Illinois soldier during the Civil war, not a single descendant of the Sloop party appears to have distinguished himself in any line during the seventy-five years that have passed since the Restauration



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sailed from Stavanger to America with the first party of Norwegian immigrants.

# Swedish Colony at Bishopshill, Illinois.

—BY—

MAJOR JOHN SWAINSON.

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[*Published in Scandinavia in 1885.*]

In a spirit of patriotic exultation one of the poets of Sweden proclaims his native land the "Homestead of freedom on earth." In a political sense this boasting expression may be justified. From the earliest dawn of fable-mixed history, when Sigge Fridulfson first founded the embryo Swedish commonwealth, up to the present time, the kingdom of Sweden proper has never been conquered by a foreign foe. Provinces beyond the sea were won and lost, but the sea and mountain-girt eastern part of the Scandinavian peninsula, the ancient Swea and Götha-land was, from time immemorial, inhabited and possessed by a people governed by laws of their own making and by constitutional kings either of their own choosing or inheriting the throne by constitutional succession. The practice of entailing estates—that pernicious inheritance from the feudal middle-age—which at one time prevailed to a rather alarming extent, was checked in its growth by the "reduction" of Charles XI., and was finally abolished by legislation in the beginning of this

century. As a consequence, the bulk of the land always remained in the hands of a class of independent yeomen, the owners in fee simple of small freeholds, subject only to taxes to the crown and to the municipality, and the owners themselves entitled to representation in the national legislature.

But in this so much praised and cherished freedom of the Swedish people, there was one essential element wanting. Religious liberty did not exist. According to the law of the land every native Swede must belong to the established Lutheran church, whether or not his religious convictions agreed with the doctrines of that denomination. The penalty for apostacy was exile. It may seem surprising, almost incredible, that such a law—until within the last twenty years, when it was abolished, or, at least greatly modified—could prevail among such an enlightened and progressive people, but such was nevertheless the fact, and to explain how such a law could remain in force so long is both difficult and would require a more extended review of the history of the reformation in Sweden than space here will permit. It may, however, not be out of place to say a few words on the subject.

Gustavus Vasa, the father of modern Sweden, also became its religious regenerator. Under his auspices, at the Diet in Westerås, in the year 1527, the Swedes severed their connection with the Church of Rome, and adopted the principles of Martin Luther. This was effected quite peaceably, the only opponent being the primate of Sweden, Gustavus Trolle, archbishop of Upsala, who made war on the king, but was speedily put down, captured and sent out of the country. With this exception the whole clergy, more or less

willingly, it may be supposed, consented to the change. Romanism was done away with, but the church organization was retained. The bishops and clergy, now suddenly transformed into good Lutherans, were in most instances permitted to remain in charge of their offices; a new archbishop, a disciple of Luther, was appointed, and thus the church of Sweden became the oldest Protestant Episcopal church in the world, with its *clerus comitalis*, *successio apostolica*, and every other concomitant for a complete organization.

During the reign of Gustavus Vasa and that of his oldest son and nearest successor, Ericus XIV., the work of strengthening the reformation went on peaceably. Monasteries and nunneries were abolished and their rich estates turned over to the crown; the Bible was translated into the Swedish language, and every measure adopted to put the new-born Protestantism on a firm basis. But King Ericus, being taken prisoner dethroned and finally murdered by a conspiracy headed by his own brother, John, the latter ascended the throne. His spouse, Queen Catherine, a Polish princess, was a devoted Roman Catholic, and by her influence the king became a secret convert. Their son and heir, Sigismund, was educated in the Roman church, and strenuous efforts made to re-establish Romanism in the kingdom. In the meantime Prince Sigismund, on account of his mother's family connections, had been elected king of Poland, and at the death of his father returned to Sweden at the head of a Polish army with the avowed purpose to crush Protestantism and once more put the Swedes under the rule of the papacy. The designs, however, were frustrated. The Protestants gathered under his uncle, Duke Charles, the

youngest and most able son of Gustavus Vasa, and after several bloody encounters Sigismund had to return to Poland, having been unable to effect his purpose, was debarred from the Swedish succession and lived and died as king of Poland. Duke Charles, a staunch and devoted Lutheran, was now elected king, and the Lutheran Protestant church with an episcopal organization, became the established church of the kingdom. But against the secret machinations of the court during the long reign of John III. and the open attempts of Sigismund to re-establish the dominion of the papal power, the young Protestant church doubtless had a hard struggle to maintain itself, and since it issued from the ordeal victorious, it is reasonable to suppose that stringent measures were taken forever to prevent a recurrence, and to this source, in our opinion, must be traced the laws against religious freedom in Sweden, which until quite recently, have remained in force and both at home and abroad have attracted so much criticism; mostly, however, abroad, for the Swedish people were, and we think, are yet, most devoted Lutherans. Any apostasy from the established church finds little favor or sympathy among the Swedish community at large, and there is not in the whole Roman calendar a saint, whose memory is held in higher veneration among the faithful than is among the Swedish Lutherans that of the Great Reformer. But while these laws were still in force, they were in reality a dead letter and almost unknown, because there was no occasion for their application; and we cannot remember many instances where the penalty of exile has been inflicted. Public worship among the Swedes in any other form than according to the estab-

lished church, or conducted by other persons than the regular clergy, was forbidden, and if attempted, would doubtless be prohibited.

While such a state of things existed, there lived, some forty years ago, in one of the Middle Provinces of Sweden, a man by the name of Eric Janson. He was born December 19, 1808, the son of a small farmer. On account of the poverty of his parents he was prevented from attendance in the public schools, and consequently his book learning was of the most limited kind, being principally acquired by the aid of the minister of the parish while preparing for his first communion. The tendency of his mind was religious. He maintained that already at an early age he had experienced a deep repentance of sin and become a convert, feeling at the same time the greatest desire to gain knowledge in matters spiritual. For this purpose he read with avidity all books on such topics within his reach, but he soon threw them all away as unsatisfactory, and thenceforward the Bible became his only study for guidance and consolation.

Eric Janson remained with his father until he was twenty-seven years old, when he married and first rented but afterward purchased a small farm. He was distinguished for honesty, sobriety, and the most untiring industry, and in the whole neighborhood he was recognized as the hardest worker in the field. During this ceaseless toil his interest in religious matters, far from diminishing, was constantly increasing. He felt an unconquerable desire, a glowing enthusiasm, which exhorted him to make known his thoughts outside the immediate circle of his home. With this end in view, in the spring of 1842, he made an excursion to the adjoining

province of Helsingland, where he put himself in communication with some piously disposed people and held a number of religious meetings. This visit he repeated and in the course of two years he returned time and again to the field of his missionary work without any molestation. Those who heard him, among whom often were found several of the more progressive of the regular clergy, assert without hesitation that Janson was a most forcible preacher, that his religious tenets in no essential respect were different from the fundamental principles common to all Evangelical churches, and that his style of delivery and mode of teaching and exhortation nearest resembled those of the Methodists. The movement swept over the Province with the strength of a tornado. People by thousands flocked to hear the new preacher; the churches stood empty; families became sundered, some adhering to the old church, others following the new, and finally the Jansonites, as they were called, disdaining any other book but the Bible, publicly burned all other books of religious content, including the Common Prayer-book of the Church of Sweden. This brought matters to a crisis. The authorities, fearing serious disturbances, had Eric Janson arrested in the spring of 1844. After a short imprisonment and a hearing before the governor of his Province, he was discharged with instructions to again appear whenever wanted. During the following two years he made repeated attempts to continue his religious work among the people, but was each time arrested and suffered imprisonment on three or four occasions. Finally, disheartened and despairing of success in his native land, Eric Janson, with a few faithful followers, escaped over the mountains into Nor-

way, in January, 1846, from whence he repaired to Copenhagen, where he embarked on a vessel which landed him in New York in the spring of the same year. In the month of July following he finally arrived in the hamlet of Victoria, Knox county, Illinois.

Prompted by these repeated annoyances and persecutions, Eric Janson and his followers resolved to forsake their native land and find new homes in America, for it was not Eric alone who suffered. Several of his adherents had been subject to fine and imprisonment for the most trifling offenses against the old and obsolete "Conventicle-law." Eric, previous to leaving the country, had made all necessary preparations, and appointed four trusty friends as leaders of the movement. But it is safe to say, that in his colonization plan, did not enter any of those communistic and socialistic principles, which afterwards found a practical application in the colony. These were the fruits of necessity. In preparing to leave, those of the Jansonites possessed of any property, converted this into ready cash, retaining only necessary clothing and bedding. But now it was found that one thousand one hundred persons wished to join the intended colony, and of these only a smaller number were able to defray the necessary expenses. The aggregate of their means was now made a common fund and put in the hands of trustees, with the object of assisting the needy to follow their brethren. Every one contributed his all, some as much as from two thousand to six thousand dollars. Some of the emigrants had debts, and these were paid from the common treasury. Some were soldiers, and their release from the army was purchased with means from the same source.



In our days of perfect communication by rail and steamer, when a trip from Sweden to America can be easily and comfortably made in about two weeks, it is hard to imagine the hardships of such a voyage forty years ago. Emigration was then unknown and no vessels found fitted for that purpose. The only Swedish ships trading on America carried cargoes of iron and were often old hulks of inferior quality. In several such vessels, temporarily fitted up to receive emigrants, the first parties of Jansonites left their native land in the spring and summer of 1846. One of these vessels, with fifty passengers, was never heard of; another was wrecked on Newfoundland, but the people saved; a third was five months on the way, during which time the unhappy emigrants suffered greatly from both sickness and famine.

But one after another these several parties joined their leader in Victoria, Illinois, so that by the end of the year 1846 their number amounted to about four hundred.

In the meantime, Eric Janson, anticipating the arrival of his friends, had purchased several pieces of land in the neighborhood, some of which had improvements; but as town-site for the new settlement was selected the southeast quarter of section 14, in Weller township, Henry county, which was bought of the government for two hundred dollars, and the intended town was named Bishopshill, which is a literal translation of Eric Janson's native place (Biskopskulla) in Sweden.

The first care now was to prepare shelter for all this people. For this purpose were built several large log houses and two tents of large dimensions, besides which a turf house

served as a kitchen and dining-room; but these accommodations proving inadequate, resort was had to what in the west is popularly called "dug-outs," which are merely cellars with a roof over, and a door and window in front, the most suitable place for such a resort being a sloping hillside. Of these twelve were built, generally twenty-five to thirty feet in length, eighteen in width, furnished with bunks on the sides, a fire-place in the rear, and rooming twenty-five to thirty persons.

It may easily be understood that among a people with whom religion was paramount, the first thought was to prepare a place of worship, if ever so primitive. With this end in view they first dug a ditch two feet deep, and in this, on a foundation of timber, a middle wall of logs was built, from which a roof of canvas was stretched to both sides. On the north side was the pulpit and entrance; on the south the fire-place; the whole seating eight hundred to one thousand people. In this tabernacle, during the fall and winter, service was held twice a day on week days, and three times on Sundays. Eric Janson himself rose at five o'clock in the morning and roused the people to morning prayer, which often lasted two hours. The second service was in the evening. During the summer these meetings were discontinued and supplemented by an open-air midday meeting in the grove.

Nor was school instruction neglected. At such times, when the weather did not permit outdoor work, instruction by competent teachers, was given to the full-grown people, of whom many were ignorant in reading and writing, the above church-tent being used as a school-room, while for the children school was kept in one of the dug-outs. Besides

these there was also another institution of learning of far greater pretensions. The Jansonites, being convinced that the depository of all the saving truths of the Christian religion was found within their little community, considered it their duty to let their light shine before men by missionaries sent out from the colony. For this purpose twelve of their brightest young men were selected to devote themselves to the ministry and put in system the Jansonian theology, but first and foremost to learn the English language, their studies being led by the more advanced members of the society.

One of the earliest difficulties the colonists had to contend with was to provide flour for bread, the nearest grist-mill being twenty-eight miles distant, and this, as well as some others, still farther out of the way, often out of order. To obviate this trouble a watermill with a large wheel was built at the creek running through Bishopshill. Unfortunately, however, the water supply in the creek was often so small that it could not furnish the mill with necessary power. This new trouble was overcome in a manner both ingenious, simple, and practical; the health of the young theologians, the elders thought, might suffer by the effects of a too sedentary life, and to obviate this they were, at intervals between their studies, invited to step inside the wheel of the mill, and put this in motion by tramping at such occasions when the water supply was short in the creek. Somewhat later a windmill was put up in the other end of the village, and between the wind power on one side and the tramping theological candidates on the other, the needs of the people for bread were pretty well filled. Some years after-

wards, however, a fine steam mill was built which supplied not only the colony, but the whole surrounding country with breadstuff.

Several additional pieces of land were now purchased for the colony, and on two of these were found timber as well as sawmills, so that hereafter the colony had ample supply of lumber. Nor was the farming interest neglected. Three hundred and fifty acres of prairie land was broken the first year, of which part was sowed with flax, and the remainder with wheat. In the native province of a majority of these people the cultivation of flax and the manufacture of linen is one of the leading industries, and soon became of the same importance to the colonists in their new home.

In the summer of 1847 the colony received an addition of four hundred adult emigrants, besides children. To provide shelter for these became of prime necessity, and several more dug-outs were built. But the consequences of living in the unhealthy, ill-ventilated dwellings, showed themselves soon. Sickness set in, mostly chills and fevers, and many fell victims to these diseases. But better buildings were, after some time, provided—first small frame tenements and houses of sun-dried brick, and later, large and substantial brick houses. In the summer of 1849 a party of Norwegians, on their way to join the colony, was attacked by cholera between Chicago and Bishopshill, and brought with them the disease, to which one hundred and forty-three fell victims, among them Eric Janson's wife and children. The following year another party of Jansonites, numbering one hundred and fifty, was assailed by the same fell destroyer, on a steamer between Buffalo and Milwaukee, and hardly one-

half of the number reached their destination. But while the number of colonists was thus increased by accessions from the old country, their ranks were constantly diminished by the influence of Jonas Hedstrom, a Swede, and zealous Methodist missionary, who persuaded between two and three hundred of the Jansonites to leave the colony and join his communion.

We have above alluded to the cultivation of flax and the manufacture of linen by the colonists. The weaving was the exclusive work of the women, who devoted themselves to the work with the most untiring energy, as evidenced by the fact that during a period of ten years, from 1847 to 1857, 130,309 yards of linen and 22,569 mats, besides what was used for home consumption, were disposed of at highly remunerative prices, the manufacture finding a ready sale in the surrounding country. After the last named period the manufacture was discontinued, except for their own use, on account of competition from the eastern states.

Another and still more important industry was the cultivation and adaption for sale of broom-corn, which has proved one of the greatest sources of income for the people of Bishopshill.

Even to this peaceful and religious community did the California gold fever penetrate. Their old fundamental principle, "Godliness with a content mind is winning enough," had given way for a desire to make money, and in the spring of 1850 an expedition consisting of nine men, with necessary outfit, was sent to dig gold in California. After many hardships the party reached the gold-land, but all, except one who died and another who remained on the Pacific coast,

returned the year following, the trip merely paying expenses.

In the fall of 1848 there arrived at Bishopshill a man who called himself Root, although many suspected that this was an assumed name. He was a man of education and good address, but a base adventurer and desperado withal. Having gained the good will of the community, he applied to be received as a member of the society, which was granted. Later on he married a young woman of the colony, a cousin of Eric Janson, the express ante-nuptial agreement being, that if Root ever wanted to discontinue his connection with the society, he should also part with his wife and the latter be allowed to remain at Bishopshill. Dissatisfaction with the new member soon was apparent. In this industrious hive he was a drone, and spent his time either in hunting or absenting himself from the colony at short intervals. On his return from one of these trips he found that his wife had presented him with a son. He wished now to take her away from Bishopshill, which was resisted. Thwarted in an attempt of forcible abduction, and after twice without success attacking the colony at the head of a mob, he finally sued Eric Janson for the possession of his wife. One day, while the litigation was going on, at the May term, 1850, of the court in Cambridge, while all had left the court-room for dinner except Eric Janson, Root entered, and calling Janson by name, shot him dead. The murderer was arrested, and he was sentenced to three years in the penitentiary. Having served out his term he went to Chicago, where he soon after died in great misery.

The gloom which the death of Eric Janson had thrown over the colony did not slacken its industry. The material

progress hastened forward with large strides. The annual earnings were considerable. Large tracts of land were purchased, but the colony not being incorporated, such lands must be bought in the name of some member, which, in case of death of the nominal purchaser, often caused great trouble at the probate court. In the meantime everything remained without any legal organization. The same men who had been nominated as leaders by Eric Janson upon leaving Sweden, still had charge of all the affairs of the colony, and administered the same according to their own sweet will. It had, however, always been considered only a temporary arrangement, which in time must be supplanted by something permanent.

In the year 1853 the colony was incorporated under a charter of the legislature of Illinois. By its provisions the management of all the temporal affairs of the colony was vested in seven trustees, who were to retain their offices for life, or on good behavior. It seems the community, whose interests were at stake, was never consulted or even given an opportunity to express a wish in regard to the choice of these trustees. As a matter of course the same persons who had in their keeping all the resources of the colony ever since they left Sweden, had their names put in the charter to fill these responsible positions. They were: Jonas Olson, Olof Johnson, Jonas Erickson, Jacob Jacobson, Swan Swanson, Peter Johnson, and Jonas Kronberg. Of these five were from the parish of Söderala, and related; and the rest of the parishes from Sweden were represented by the other two trustees. Nobody at the time seemed to understand the danger of this charter. At least nobody protested. The men had

hitherto enjoyed unlimited confidence, why not hereafter? Besides, the spiritual interests were paramount in the hearts and minds of the colonists. Temporal matters were of subordinate importance to the religious idea which was the foundation of the colony, and kept its members together.

We had occasion this year to visit the colony, and were received with the greatest kindness and hospitality. Everything, seemingly, was on the top of prosperity. The people lived in large, substantial brick houses. We had never before seen so large a farm, nor one so well cultivated. One of the trustees took us to an adjacent hill, from which we had in view the colony's cultivated fields, stretching away for miles. In one place we noticed fifty young men with the same number of horses and plows cultivating a cornfield, where every furrow was two miles in length. They moved with the regularity of soldiers. In another part was a field of a thousand acres in broom corn, the product of which, when baled, was to be delivered to Boston parties at Peoria, and was supposed to yield an income of fifty thousand dollars. All their live stock was exceptionally fine, and apparently given the best care. There was a stable of more than one hundred horses, the equals of which would be hard to find. One evening I was brought to an inclosure on the prairie, where the cows were milked. There must have been at least two hundred of them, and the milkmaids numbered forty or fifty. There was a large wagon, in which an immense tub was suspended on four posts, and in this each girl, ascending to the top by a stepladder, emptied her pail. The whole process was over in half an hour. On Sunday I attended service. There was singing and prayer, and the sermon, by one of the



leaders, contained nothing that a member of any Christian denomination might not hear in his own church. Altogether, I retain the most agreeable remembrance of this visit.

It would be pleasant to stop here, for the rest of this little sketch is a mournful tale, and I shall pass through it as quickly as possible.

The first account of the affairs of the colony was given by the trustees in the year 1855. According to the same the real and personal property amounted to about \$500,000, and the debts to \$18,000. Now the trustees, having under their absolute control all the resources of the colony, gave themselves up to speculation. They made the new town of Galva, a station on the Chicago, Burlington and Quincy Railroad, near Bishopshill, the principal place of their operations. Here they built a large warehouse and also opened a store of general merchandise. They dealt in grain and lumber, speculated in railroad and bank stock, and carried on a large pork-packing house. On all these different undertakings, it is asserted, they lost heavily; on the pork-packing alone about \$60,000. Thus the resources accumulated by the hard labor of the colonists were squandered in a short time.

The next report of the trustees, delivered in 1860, showed assets to the amount of \$846,277, from which must be deducted debts of \$75,645, leaving a balance of \$770,632. This statement was not satisfactory to the colonists, and the accounts being given in the hands of a special Master in Chancery, he discovered a further liability of \$42,759.33, which the trustees tried to conceal. This discovery, of course, made the colonists lose confidence in their trustees.

Added to this came religious dissensions. A party of Shakers from Pleasant Hill, Kentucky, had gained entrance in the colony and found not a few adherents to their peculiar doctrines. Marital relations were interfered with, the young people were forbidden to enter matrimony, families were sundered, the whole colony was broken up in warring factions, and of the strong religious feeling that kept them together in the days of Eric Janson, hardly a vestige was left. Dissolution was inevitable and was at hand. It took place on February 14, 1860, and was still further perfected in 1861. Property to the value of \$592,793 was divided among 415 shareholders. The remainder of the property, according to the statement of 1860, amounting to \$248,861, was put in the hands of the old trustees to pay the accrued debt of \$118,403.33, and five years time given them to effect the liquidation; but it being soon apparent that the sum thus put aside for paying the debt was not sufficient, on account of a number of worthless items, a further amount of \$52,762 was delivered to the trustees by the colonists. At the expiration of five years the trustees informed the people that \$100,000 were still needed to pay the debt, and actually collected in cash \$56,163.71. Time rolled on. The trustees never gave any statement about payment of the debt, but instead of this, in the beginning of the year 1868, came notice that a still larger amount was required to settle the obligations of the colony. This brought matters to a crisis. Forbearance ceased to be a virtue. The unfortunate colonists appointed a committee to wait upon the trustees and demand an account, and the latter flatly refused anything of the kind, litigation commenced, which lasted five years,

when a verdict was given by which the colonists were made to pay \$57,782.90, of which amount \$46,290 were expenses for the suit and lawyers' fees. Besides this the colonists during the litigation assumed responsibility for the whole of the old colony debt with interest amounting to \$158,000 minus the amounts paid in between the years 1860-1868. Thus, to pay a debt in 1860 of \$118,403.33, these ill-fated people have actually expended in cash \$413,124.61, and in property \$259,786, or in the aggregate \$672,910.61. This seems absurd and incredible, but the above are all official figures.

Finally, it may be remarked that the majority of those now dwelling in this at the outset so ultra-religious colony, do not belong to any church organization. That they are utterly indifferent to theological dogmas is hardly to be wondered at when we remember the chaos in this respect prevailing and the number of schools they have passed through without finding anything tenable. But from this we must not conclude that the moral standard is low. It may, on the contrary, truly be said that the general morality is nowhere better, and that the population in and around Bishopshill is distinguished for honesty, strict sobriety, peacefulness, and enduring industry.

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This article, published in *"Scandinavia"* in 1885, was carefully revised, especially in regard to facts, by Skordalsvold and myself in 1899. We found it was largely based upon, often being a literal translation of, a chapter of *"Svenskarna i Illinois,"* by Johnson and Peterson. The same is true of M. A. Mikkelsen's history, issued in 1892. In the latter work it is asserted that the majority of the Jansonists became Methodists; that the shops, mills, and factories in the town are empty; that everything presents the appearance of a deserted village, with only about 330 inhabitants. The third volume will contain a biography of Eric Janson, and additional information on the colony.—  
EDITOR.

# The Fifteenth Wisconsin, or Scandinavian, Regiment.

— BY —

P. G. DIETRICHSON.

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[*Published in Scandinavia in 1884.*]

Already from the very outbreak of our late civil war, a great many Scandinavians in the northwestern states entertained the idea of forming a volunteer regiment, and, as soon as the public appeal had been issued by the Governor of Wisconsin, Honorable Alexander W. Randall, our countryman, responded with hearty promptitude. The formation of this regiment, which became known as the Fifteenth Infantry of Wisconsin, was commenced at Camp Randall, Madison, in December, 1861. Its members were chiefly composed of the Scandinavian population of that state. The Honorable Hans Heg, formerly state-prison commissioner, was appointed colonel of the regiment, and, under his supervision, the organization was effected. He had previously been renominated as commissioner, but a desire to serve his country in the field led him to choose the duties of a soldier. The regiment roster was as follows:

## HANS C. HEG, Colonel.

<b>K. K. Jones</b> Lieut.-Colonel.	Charles M. Reese, Major.
Hans C. Borchsenius, Adj.	Ole Heg, Quartermaster.
Stephen O. Himoe, Surgeon.	S. I. Hansen, 1st Assist. Surgeon.
G. F. Newell, 2d Assist. Surgeon.	C. L. Clausen, Army Chaplain.

## CAPTAINS.

## FIRST LIEUTENANTS.

Company A—Andrew Thorkildson.	Company A—Emanuel Engelstad.
“ B—Ole C. Johnson.	“ B—Joseph Mathiesen.
“ C—Frederik B. Berg.	“ C—Hans Hansen.
“ D—Charles Campbell.	“ D—Albert Skofstad.
“ E—John Ingmundson.	“ E—William Tjentland.
“ F—Charles Gustavson.	“ F—Thor Simonson.
“ G—John A. Gordon.	“ G—Henry Hauff.
“ H—Knud J. Sime.	“ H—Andrew A. Brown.
“ I—August Gasman.	“ I—Reynard Cook.
“ K—Mons Grinager.	“ K—Ole Peterson.

## SECOND LIEUTENANTS.

Company A—Oliver Thompson.	Company F—Svend Samuelson.
“ B—George Wilson.	“ G—Will. A. Montgomery.
“ C—John T. Rice.	“ H—John L. Johnson.
“ D—Christian E. Tandberg.	“ I—Martin Russell.
“ E—John M. Johnson.	“ K—Olaus Solberg.

On the 2d of March, 1862, the regiment left Madison amid the cheers of the people, having been escorted to the depot by the Sixteenth Regiment, Colonel Allen, who gave them their good wishes and an earnest farewell with the voice of a booming cannon. The Fifteenth had nearly nine hundred men, a few of them Americans, while some of the Norwegians had been in America less than a year.

The material of the regiment looked hardy and active, and some of its number had served in foreign armies. On their route to Chicago, they encountered a snow-storm, and, at one point, were obliged to shovel their way through it,

but, at their arrival in Chicago, they were cordially met by the Scandinavian society, Nora Lodge, and by them presented with a flag, having, on one side, the American colors, and on the reverse, the American and Norwegian arms united, the Norwegian being the picture of a lion with an axe, on a red field. The committee that made the presentation consisted of Messrs. S. T. Gunderson, G. Roberg, A. Anderson, A. Loberg, and C. Dietrichson. From Chicago they proceeded to St. Louis, where they were ordered to Bird's Point, Mo., opposite Cairo, and at that place they disembarked for the purpose of going into encampment. However, the regiment did not engage in any action of importance until they joined an expedition of fifteen hundred men to Union City, Tenn., where a force of rebels were to be captured. They left Hickman, Kentucky, on the 11th of June, in the afternoon, and went to within four miles of Union City, where they camped for the night. The march was very rapid. Everybody was arrested on the road who was likely to advertise their approach. The next morning, shortly before seven, the first shots of the pickets were heard, and soon after our forces opened on the rebels, who fired their camp and fled, leaving swords, pistols, and much clothing behind them. Among other trophies taken was a secession flag, captured by Company G, on which was inscribed: "Hill's Cavalry; Victory or Death," from which it would be legitimately inferred that the whole regiment was killed, since that was the only alternative of victory.

Thence the regiment moved to join Davis' division, and entered Florence, Alabama, on the 26th of August. But, already on the twenty-eighth they joined in the march to

Nashville, to intercept General Bragg in his raid into Kentucky, and his threatened invasion across the Ohio. Beyond Nashville they proceeded with Buell's army through Bowling Green and Murfordsville, reaching Louisville late in September, wearied, worn, ragged, and hungry, on account of their long and trying march, during a part of which they had subsisted on half-rations, and suffered greatly for want of water.

In common with the Union army, they moved next to Chaplin Hills, near Perryville, and of their part in that battle a brief relation will be in order. The Fifteenth Wisconsin, of General Gilbert's corps, formed in line of battle in the woods, at some distance from the severest fighting. One company was sent forward as skirmishers, and was soon engaged with the enemy in force. The brigade, which was commanded by Colonel Carlin, supported Sheridan's division. They had scarcely emerged from the woods before the rebels began a retreat to the protection of their artillery. The surface of the country being broken, some shelter was afforded to the brigade, and, by passing exposed positions with rapidity, it suffered but little loss. This advanced regiment continued to press the enemy, who were constantly retreating, and planted their batteries where they found it convenient. After the advance had been made in this manner for about a mile, a brief halt was ordered, but, upon ascertaining that the rebels were yet in retreat, the Union soldiers again rallied and pursued them. Another halt was ordered within a quarter of a mile of the village, and the men lay down behind a small elevation of ground. The rebels kept up their fire upon them with canister and shell, while the Union troops

replied with their rear artillery, which threw shell over the heads of their advanced troops into the line of the enemy. At length, after a running fire of about two hours, the brigade was ordered to retire. In accomplishing this they captured thirteen wagons loaded with amunition, and succeeded in bringing with them over one hundred prisoners. The battle continued until darkness closed the scene, being extremely fierce in the latter part of the afternoon. But, as daylight passed away, our flag was triumphant, our troops occupying the ground held by the enemy in the morning, with his right wing turned. The destruction of life had been appalling. The woods, cornfields, and open spaces were, in many places, strewn with the slain. The remaining soldiers slept on their arms, with their dead comrades around them, and the next morning only the rear guard of the enemy was within reach of our guns.

The Fifteenth Regiment was next employed at Crab Orchard, as a provost guard, for a week, and thence proceeded to Edgefield Junction, where, in November, they joined an expedition, commanded by Lieutenant McKee, fifty miles down the Cumberland river, in search of Morgan's guerrillas. They returned, after five days, with half a hundred prisoners, many horses, mules, and wagons, having destroyed guerrilla premises, a distillery, whiskey, salt, and grain. General McCook complimented them in high terms on their success. The regiment moved then to Nashville, where they were occupied with skirmishing and guarding forage trains until December 25th.

On Christmas eve, 1862, the decision was made to advance the next day. At dawn the troops broke up camp,



and poured along the highways with shouts of joy, the great mass little thinking how many of them, or who, were soon to fall in battle. McCook's three divisions advanced on the Nolinsville pike, meeting the enemy's artillery and cavalry, skirmishing all the way, and closing the day with a sharp fight. The Fifteenth Wisconsin was in this force, and gradually drove the rebels to a strong and nearly impregnable gorge in a mountain (Knob Gap), which they had fortified by a force of dismounted cavalry and eight pieces of artillery. The order was given to Colonel Carlin to capture that battery. He commissioned Lieutenant-Colonel McKee, of the Fifteenth regiment, to undertake the desperate task. Accordingly, Colonel McKee led the brigade line of skirmishers. They approached to the very mouths of the artillery, which opened upon them with shot and shell. But these intrepid men steadily advanced, followed by the brigade, which soon poured in a tremendous fire, which caused the rebels to yield, leaving one brass six-pounder behind, marked "Shiloh," they having captured it in that battle. In this charge Colonel Heg was conspicuous in his gallant attempt to reach the before-mentioned cannon; and he took possession of it in the name of the Fifteenth Wisconsin. On the morning of the 30th, the regiment was formed in line-of-battle, made a cautious advance, and Company E, under Captain Ingmundson, was sent out to skirmish, and encountered the enemy about noon. The regiment was soon ordered to support the skirmishers, and in the engagement Captain Ingmundson was slain. Colonel Heg retreated slowly, and his men, taking refuge behind a fence, held the position until dark, and rested upon their arms during the night, in the severe cold,

without fire. On the next morning, at four o'clock, the regiment was in line-of-battle. They first supported a battery, and then took a position from which they at length were forced to retire, the rebels advancing upon the Fifteenth in solid columns. At this point, Colonel McKee and some others were killed, and several wounded. Colonel Heg then withdrew his men to avoid an overwhelming force of the enemy. Again he posted his troops behind a fence, within four or five hundred yards of the Murfreesboro' pike, and poured some destructive volleys into the rebels. Still they were too many for him to withstand, and he crossed the turnpike, rallied his men, and remained there the rest of the day. The losses on the 30th and 31st of December were: Killed, fifteen; wounded, seventy; missing, thirty-four; total, one hundred and nineteen men. The report of Brigadier General Carlin testified to the great bravery, both of privates and officers, in these engagements. The Scandinavian blood was thoroughly tested, and found to be inferior to none in point of courage and endurance.

After the Stone River battle the regiment partook of the suffering of Rosecrans' army for want of clothing, provisions, and tents. January 31, 1863, they went on a scouting expedition against Wheeler's and Forrest's forces, tarried a few days at Franklin, and returned. Other expeditions and outpost and picket duties engaged them until the movement of Rosecrans' army, June 24th, toward Chattanooga. In August they crossed the Cumberland mountains, and encamped at Stevenson, Alabama. Their brigade laid the pontoons across Tennessee river, and they were the first to pass over. They crossed Sand and Lookout mountains, and

joined the main part of the army, near Chicamauga creek, on the 18th of September. The next morning, at eight o'clock, they were in motion, and soon after noon hurried forward at a double-quick into line-of-battle, to fill a gap through which the rebels were striving to pass and cut our army in two. Colonel Heg's brigade was formed in two lines, the Fifteenth Wisconsin and Eighth Kansas in front, the former having the right. They were at once pushed forward through dense underbrush, and had not advanced more than fifty yards when they met and drove the rebel skirmishers. Still advancing, they encountered a heavy fire from the enemy's main line. After a severe fight, the Eighth Kansas wavered and left the Fifteenth unsupported, which was soon compelled to fall back also, bearing with them most of their wounded. Captain Johnson, of Company A, was killed in this action. An Illinois regiment was now sent forward, with the Fifteenth for its support. After a short but hard struggle, the Illinois regiment was forced back, and retreated over the Fifteenth, which was lying down. The regiment now became hotly engaged. The troops in line of their rear, supposing that the regiment which had fallen back was the last of the Federals in front, opened fire upon the Fifteenth. Thus, placed between the fire of friends and foes, there was no alternative except to break up the regiment and escape as they best might manage. The enemy now attacked and routed the rear line, continuing the pursuit across a field, where the Federals rallied, reformed, and checked the elated foe. The regiment was, however, not organized again that day, but the men in detachments joined other commands near them and remained on the field. At night, Lieutenant-

Colonel Johnson collected his scattered men. Throughout the day Colonel Heg was intensely active in encouraging his brigade, and himself set an example of noble valor. Unfortunately he was wounded by a shot in the bowels, near the close of the day, and died in the field hospital during the night. In his report, General McCook mentions with special honor the name of this fallen hero.

The regiment was called up next morning at three o'clock, and placed in a commanding position on the Chattanooga road, to the right, and in reserve. At ten o'clock in the morning the battle commenced with terrible fury. The brigade, now commanded by Colonel Martin, was ordered to fill the gap made by the withdrawal of General Wood. Hardly had they got into line before they were hotly attacked. The men, protected by rude defenses of logs and rails, twice repulsed the rebels, with great slaughter, after which, both flanks being turned, they still held out, hoping for reinforcements, until nearly surrounded, when they broke and attempted to save themselves. They were the last to leave their position. Many were captured, including Lieutenant-Colonel Johnson. All efforts to rally the men near the Chattanooga road proving fruitless, the retreat was continued a mile, when a tenable position was reached, and the scattered men of the regiments were gathered and consolidated into one force. They held a position here until five o'clock in the afternoon, when they were ordered five miles further to the rear, where they bivouacked for the night, and the fragments of their regiment were brought together. Captain Johnson, of Company A, and Captain Hauff, of Company E, were killed. Major Wilson and Captain Gasman had received some severe wounds.

Captain Hansen, of Company C, and Second Lieutenant C. E. Tandberg, of Company D, were both fatally wounded.

The Fifteenth Regiment subsequently engaged on the fortifications at Chattanooga; a part escorted a supply train to Stevenson, the rest cut and rafted timber for pontoon bridges, and, all united, moved out of Fort Wood, at Chattanooga, under command of Captain Gordon, on the 25th of November, to engage in the assault on Missionary Ridge. On the same morning, Hooker set out for Lookout Mountain toward Rossville, driving the enemy before him down its eastern declivity, and across the valley toward the ascent of Missionary Ridge at our right. He was detained three hours by building a bridge across the Chattanooga creek, but at half-past three in the afternoon was approaching on the Rossville road. That approach was to be the sign for the other forces to move. At twenty minutes to four o'clock, six signal guns are fired, and the long-waiting, ardent troops leap forth first to carry the rifle-pits at the foot of Missionary Ridge. As they arrived at the base of the mountain, the rebel pickets swarm out of their pits in great amazement, and flee before them. As yet no command had been given to go beyond the base, but they stop not for orders. A few moments' delay is caused to re-form the line, and then they start up the ascent. Front and enfilading shots from musketry and fifty cannon are plunging down upon them. Some fall; the rest press dauntlessly on; they clamber up the side, leaping ditches, jumping logs, advancing in zigzag lines, rushing over all obstacles, dodging, if they can, the missiles of heavy stones thrown upon them by the rebels, and thrusting aside their

bayonets, until they reach the top, beat back the enemy, and take the ridge.

The Fifteenth Wisconsin then proceeded to reinforce Burnside, at Knoxville, marching one hundred and ten miles with scanty rations. From that place they made various short marches, and December 25th moved to Strawberry Plains, seventeen miles from Knoxville, and there aided in building a railroad bridge. January 15th, 1864, at Dandridge, they were joined by a party of convalescents, who, on their route from Chattanooga, had just taken part in a severe engagement with Wheeler's cavalry at Charleston, Tennessee, routing the rebels, whose loss was ten killed and one hundred and sixty-seven wounded and prisoners. In January they had orders to proceed on a veteran furlough to Wisconsin, but the threatening movements of the enemy forbade their going, and they still kept at duty in the field. Early in April they moved southward to join the Army of the Cumberland, and, encamping at McDonald Station, Tennessee, made preparations for the spring campaign. The first design was to reach Atlanta, one hundred and thirty-eight miles southwest of Chattanooga, one of the most important towns of Georgia, a large manufacturing place, where an immense amount of arms, ammunition, and clothing for the rebel army was made. The route to Atlanta lay, in part, over a rough, mountainous country, but the charm of spring was then upon it, and the desolation of war had not yet come. On the 8th of May, Howard's corps (Fifteenth and Twenty-fourth Wisconsin Infantry) carried a ridge near Buzzard Roost, but found it too narrow for operation in order to carry the pass near it. The Rebel-General Johnson soon saw that if he remained in

the entrenchment around Dalton, his communications would be cut off, and he therefore left his cherished position on May 12th, retreating on a short line to Resaca, which was eighteen miles farther toward Atlanta. On the morning of the 14th, the Federal spies set upon the enemy in their entrenchment at Resaca. During the battle two of the enemy's guns were silenced by the Fifteenth Wisconsin, and a desperate charge made by the rebels was repulsed with heavy loss to them. Five of the regiment were killed and twelve wounded. Yet our troops were making such inroads upon the enemy's works that, during the night of the 15th, they quietly evacuated Resaca, and retreated toward Kingston, thirty-two miles farther south, and thence to Dallas.

The cavalry division, under Sherman and McCook, pursued the enemy on their retreat from Resaca, and the whole army quickly followed, crossing the Ostanula river. The roads were very rough, the marching careful and slow. Johnston, meanwhile, took a shorter route, and, with the larger part of his army, reached Dallas first. The Fifteenth became engaged in the heavy skirmishing and fighting on the 27th, and, as they were crossing a ravine, exposed themselves to a heavy fire from the enemy's artillery. They made a desperate charge, and came so near the rebel breast-works that some were killed within a few feet of them. They found it impossible to dislodge the enemy, but succeeded in establishing our line within fifteen yards of their fortifications. They held this position for more than five hours, although exposed to a severe fire of musketry. The enemy, having been reinforced, charged upon their weakened ranks, until at length they were forced to retire, leaving the dead and

wounded on the field. On the next day, May 28th, the Federals, having thrown up defenses four miles from Dallas, were attacked by the enemy in force. Our men saw the attack as it was coming, and, throwing up some slight defenses, reserved their fire until the rebels were within sixty feet of them. The heavy shot of the enemy crushed through the Union ranks, but they firmly held their ground. At given signal, a thousand muskets sped their deadly bullets with unerring aim at the yelling, exulting foe, and volley after volley, in rapid succession, mowed down their deep and thick ranks. The Federal artillery joined their fire, and the ground occupied by the foe was soon strewn with the mangled, the dying and the dead. Once driven back, they rallied and rushed forward again; three times they came, three times they were repulsed, and then fled, leaving a great number of wounded and dead. This was the principal battle of Dallas.

On June 23d the Fifteenth Regiment was actively engaged in the assault upon the rebel position at Kenesaw mountain, where it suffered a loss of six killed and wounded. From this time to the 3d of July, when the enemy evacuated, it participated in advancing, skirmishing, and driving the enemy from line to line of their works on Pine, Lost and Kenesaw mountains. Afterward they pressed forward in pursuit of them toward the Chattahooche river, and captured a number of rebels. Again, and sadly, the rebels took up their retreat, leaving their perfected and expansive defenses on the Chattahooche, removing their heavy guns seven miles to Atlanta, and falling back with their main army toward the fortifications of that city. Then Sherman moved a part of his own forces across the river, took possession of the rebel works,



and of certain important strategic points in that direction.

The Fifteenth was in reserve at the battle of Peach Tree Creek on July 20th, and marched then toward Atlanta, and joined in the siege. The regiment was engaged in picket and fatigue duties until August 25th, when they joined in the movement to the south of that city, and participated in the engagement at Jonesboro, returning to Atlanta the 9th of September. During the fall they were ordered to perform provost guard duty and various functions of a similar nature, until their final muster out, February, 1865, at Chattanooga.

The recruits and veterans of the regiment, seventy-two in number, were transferred to the Twenty-fourth, and subsequently to the Thirteenth Wisconsin.

Three hundred Scandinavian soldiers, or just one-third of the entire Fifteenth Regiment were killed on fields of battle or died in our army hospitals. Their names will be a roll of honor in all times to come!

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As far as facts are concerned, this article was carefully revised by Skordalsvold and myself in 1899. In regard to other Scandinavian Civil War soldiers from Minnesota, Iowa, and Wisconsin, see pp. 308-4, Vol. I., and pp. 66-8 and 119-21, Vol. II. Soldiers from Illinois and some Eastern states will be referred to in the third volume.—EDITOR.

# Historical Review of the Danish Evangelical Lutheran Church in America.

— BY —

REV. ADAM DAN.

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The Danish Evangelical Lutheran Church in America is an independent organization, and not connected with any of the Scandinavian, German, or American synods in this country. The church has its own government and constitution; but as many of her ministers have received their education in Denmark, and have been assisted financially, by an annual sum appropriated by the Danish Parliament, as well as by private contributions of some church people at home, the Danish-American Lutheran Church considers herself as a branch of the Church of Denmark, and is so considered by her. And in the interest of our church in this country a committee exists in Denmark called *Udvalget*, consisting mostly of theological professors from the Royal University of Denmark, and clergymen of high rank. But no laws are dictated to us from abroad, the mother church has never made any attempt of ruling in purely local matters; yet it has always been our practice to regard *Udvalget* as the highest au-

thority from which we look for a decision in all matters of controversy, in fact the authority of *Udvalget* is recognized by our church constitution. Consequently the church government of the Danish-American Lutheran Church is neither episcopal nor synodical.

The first beginning of our church in this country was made in 1871. Many Danish-Americans had previously sent letters home wherein they had stated their longing after church services in the mother tongue, which at that time could not be satisfied, as there existed no Danish Lutheran church in this country.\* Norwegian ministers tried to meet the religious wants of the Danes, but only a few could be reached by them, and the Norwegian clergymen joined the Danes in sending a "Macedonian cry" to the mother church at home. This gave the impulse to the formation of *Udvalget* in 1869, with the purpose of helping the Danes in this country to secure ministers. In 1871 one clergyman and two laymen were sent to the United States. The clergyman visited and held meetings in many Danish settlements, and investigated other matters in regard to the Danes in this country, then returned to his native land.

One of the laymen, A. S. Nielsen, was ordained shortly after and became pastor at Cedar Falls, Iowa, then preached in Chicago for fourteen years. The other layman, R. Andersen, became a student at Augsburg Seminary, was ordained in 1872, and has for many years been pastor and missionary among the emigrants and seamen in New York and Brooklyn. In 1871 both Rev. N. Thomsen and the writer of this article arrived and took charge of Danish Lutheran congregations in Indianapolis, Ind., and Racine, Wis., respectively.

\*Apparently, two or three purely Danish Lutheran congregations existed before 1871. For example, Rev. M. F. Wiese, a Dane, organized one at Indianapolis, Ind., in connection with the Norwegian Synod, April 17, 1868.—EDITOR.

Both these men had been missionaries, the former in East India and the latter in Jerusalem, in the Holy Land. The above named four persons were the first clergymen of the Danish Lutheran Church in this country.

In 1872 the Danish ministers, together with some laymen, organized the Church Mission Society, at Neenah, Wis., and at the same time commenced the publication of *Kirkelig Samler*, which has ever since been the official organ of the church. In 1874 the society changed its name to The Danish Evangelical Lutheran Church in America, effected a stronger organization, and adopted a constitution.

At first the work was missionary in its nature, and the ministers often had to make long and troublesome journeys on foot or on horseback, in order to reach the scattered Danish settlements. In latter years the clergymen have had more regular charges.

In 1880 the church became the owner of a school, patterned after the Danish high schools, which had been founded at Elk Horn, Iowa, two years before; but in 1887 the whole plan of the institution was changed, and we lost control of it in 1890. Two or three smaller schools are controlled by members of our church. For some years we had a theological seminary at West Denmark, Wis., but in 1896 we established a theological seminary and college combined in Des Moines, Ia., at a cost of about \$20,000. We have also an orphans' asylum in Chicago, where many poor children are cared for and educated.

During the twenty-nine years of church life of our church there have been many controversies of different nature. The first and one of the most important disputes arose about 1872, between the Church Mission Society and the Norwe-

gian-Danish Evangelical Lutheran Conference, together with other Norwegian Lutheran church organizations, in regard to some local church property, but more especially in regard to theological questions. The property question was settled by the judicial courts in Racine, Wis. But the teaching of *Grundtvigianism*, the doctrine held by the renowned Danish bishop and poet, N. F. S. Grundtvig, permitting, among other things, a more liberal interpretation of the Bible—as advocated especially by the writer of this article—has never died out.\* For in late years the same question has been agitated in our church and has called forth many articles in the papers and hot words at the annual meetings. Today there are two factions among us, the followers of Bishop Grundtvig, and the so-called *Mission People*; both are recognized by the Church of Denmark as belonging to the Lutheran church, and they are about equal in strength.†

Our church as a body is small, having only in 1900 about 50 ministers, 80 congregations, and 8,000 communicant members, more than half of whom are to be found in the states of Iowa, Illinois, Wisconsin, and Minnesota. Yet we have organizations in all the central Northwestern as well as some of the Eastern and Western states. The value of the church property amounts to about \$250,000. We have a mission among the Mormons in Utah, where a great number of Danes have settled and believe that faith. We in this country do not have any mission of our own among the heathens, but we contribute annually a fair sum to the dif-

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\* It should be observed that the well-known Rev. C. L. Clausen, also a Dane, who for many years was one of the most prominent Lutheran clergymen among the early Danish-Norwegian settlers in this country, leaned also, at least at first, towards *Grundtvigianism*.—EDITOR.

†The controversy and separation of the two parties are discussed in Vol. II., pp. 52-5. The statistics on this page are brought up to date by myself, and the last half of page 169 has been rewritten for this edition.—EDITOR.

ferent Danish missions in East India and among the Jews in the Holy Land.

Every congregation has a Sunday school. Some congregations support permanent teachers who every day give religious and secular instruction, both in Danish and English, to the children. In other places Danish students teach during the summer vacation, and in some instances the clergymen keep school every Saturday the whole year round.

The church has successfully tried to establish Danish colonies or settlements in Shelby county, Iowa; in Lincoln county, Minn.; in Clark county, Wis.; and in the southern part of Texas.



# Historical Review of Hauge's Evangelical Lutheran Synod in America.

— BY —

PROF. G. O. BROHOUGH.

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Every effect has its cause. When the church had the most temporal power, the distinctive Christian doctrines were the most neglected. This seeming paradox becomes clear when we remember that Christ's kingdom, though *in* the world, is not *of* the world. Religion is an individual relation and cannot be forced into existence by the mandate of a temporal ruler. During the Dark Ages church life had sunk to its lowest ebb. Bishops robbed, priests swore, the Bible was replaced by the "Picture-book," and prayers were mumbled in a foreign tongue. The lethargic soul could not lift its drowsy gaze beyond the symbol. But the onward sweep of the glad tidings was not to be stopped, only retarded. "Truth crushed to earth shall rise again." The great movements of the crusades had given an opportunity to compare, and comparison educates. The people had become conscious of their own strength and the scarecrows of the tyrants had become exposed. Scholasticism, which for centuries had



skirted the ocean of free thought, breaking every wave of advancing opinion, was rapidly giving way. There was seeming uniformity and peace, but not the quiet that results from the equipoise of the elements. It was the calm that precedes the storm. The ship of progress simply drifted. The ominous storm-swallow circled about the mast-head. The sky was overcast by portentous clouds, and the dark but quiet sea gave indications of an approaching storm. Tide after tide came rolling shoreward, until finally, at the close of the fifteenth century, the crashing wave of the Reformation burst with a terrifying roar against the timeworn institutions, tumbling them out of the way. This cleared the close and stifling atmosphere. As the dead-weight of ignorance and superstition was lifted, the human mind expanded. Thought advanced and colossal figures came upon the stage to give direction to that thought.

The Reformation gave to the world an open Bible. The effect was wonderful. When that Bible was again in danger of being closed, Gustavus Adolphus, "the greatest Teuton of them all," on the plains of Lützen, sealed with his own blood the religious liberties of Teutonic Europe.

The pendulum of progress swings from one extreme to another. During the Middle Ages, the "Age of Faith," an appeal lay to authority only. At the close of the eighteenth century, reason and experience were considered supreme arbiters. This tendency is called *rationalism*. The term was first used by Kant. "Rationalism is that tendency in modern thought which claims for the unaided human reason the right of deciding in matters of faith. It asserts the prerogative of the intellect to be supreme arbiter in all departments of re-

vealed truth. It requires certainty as the condition of its favor, and, with Wolf, promptly rejects what does not come before it with all the exactness and clearness of a mathematical demonstration." The sources of rationalism were various, embracing different countries as well as different departments of investigation. The pantheism of Spinoza was a welcome substitute for the heartless doctrine by which God was excluded from his own creation. The deism of England was industriously propagated in Germany, where the works of Herbert, Hobbes, Tyndal, and Woolston were circulated among the people. In France the influence of Voltaire and the encyclopedists was unbounded. It was not till the latter half of the last century that a reaction set in, heralded by such men as Jacobi and Schleiermacher.

Rationalism, like a huge billow, had swept over the whole of Christendom attacking everything that impeded its progress, leaving moral slime and desolation in its wake. It even dashed up against the rock-ribbed shores of old Norway, lashing its filthy scum far into her peaceful valleys. The clergy of Norway enjoy the reputation of being hospitable and intelligent; but at this juncture they seem to have partaken of the "deep sleep" that had fallen on the Christian church. Rationalism was rampant at the University and thence spread to the country districts. On Christmas morning, the worthy pastor took occasion to inform his flock on improved methods of constructing stables and mangers. In expounding the text about the "sower and seed" new or improved methods for tilling the soil came in for consideration. This was excellent information, no doubt, but it was not the Gospel of Christ, which he was commissioned to preach.

As the last century drew to its close, a peasant lad, Hans Nilsen Hauge (pronounced Howgey) appeared on the scene. Being thoroughly aroused and converted at an early age, he felt impelled to preach the Gospel to his kinsmen and neighbors. For a layman to preach was not only unusual, but *unlawful*. He was warned—he wavered. Being of a modest and retiring disposition, he seriously doubted his own fitness. His conscience, however, would give him no peace, and soon his fearless and persuasive testimony had been heard in every hamlet and valley in the country. Persecutions followed thick and fast. Meetings were broken up, the worshipers were rudely dispersed, and Hauge himself was dragged into prison. Ten times was he incarcerated; he literally rotted in a common jail. All this for no other crime than admonishing his countrymen to lead a Christian life according to the teachings of the established church, and assisting his followers to gain a livelihood by developing the resources of the country. In our age of toleration, we are astonished that such a man should be persecuted. And yet, humanity has always been prone to abuse its benefactors. Every age has starved its Homer, poisoned its Socrates, banished its Aristidés, stoned its Stephen, burned its Savanorola, or imprisoned its Galileo. The imprisonment of Hauge did not have the desired effect. The spark soon kindled into flame. Other laymen arose to continue the work and a mighty impulse, that no human power could check, swept over the land. This persecuting attitude of the church toward the revival movement created a wide cleft between the state clergy and the more zealous Christian element of the laity. The difficulty was augmented by the fact that

many of the clergy held the tenets of Grundtvig, a Danish divine of considerable influence, who differed from the established faith in many points. This naturally created distrust, as the laity were sticklers for pure doctrine as well as for holy living.

It should be stated, however, that in spite of these difficulties Hauge and his friends never entertained the idea of leaving the state church. They did not desire to form a new and separate church organization. All they wished was a spiritual revival—the introduction of spiritual life into the dead forms. Consequently, in Norway, they all worship and commune in the same church. The revival movement, on the other hand, has had a salutary influence on the state church and the chief professors of theology at the University of Norway have of late been the friends and allies of the movement.

In 1839, Elling Eielsen, a lay preacher and a staunch supporter of Hauge, came to the United States and settled in the Fox River settlement, Ill. In Chicago, then but a traders' post, he preached his first sermon on American soil. The first Norwegian Lutheran "meeting house" was erected under his care at Fox River, shortly after his arrival in this country. Eielsen was an energetic man and a zealous preacher. The burden of his discourse was, "Repent and believe." Soon he had visited all the places in the Northwest where his countrymen had settled. As an itinerant he suffered untold hardships, but his zeal never flagged. As an evangelist, he was eminently successful; and had he possessed the talent for organizing that he had for preaching, the future church historian might have had a different story

to tell. As an organizer he was sorely deficient. The people, however, soon began to feel the need of a formal organization. His friends at Fox River, therefore, requested Eielsen to "seek holy orders." Accordingly, Eielsen repaired to Chicago and was ordained, Oct. 3, 1843, by Rev. F. A. Hoffman, D. D., pastor of a German Lutheran congregation at Duncan's Grove, 20 miles north of Chicago.\*

The ordination of Eielsen satisfied a long felt want of a clergyman, and, save Eielsen's uncompromising warfare against sin, peace and order reigned throughout the congregations. This condition of affairs, however, was not long to continue. Soon after Eielsen's ordination, Rev. J. W. C. Diedrichsen, ordained in Norway, and C. L. Clausen, a Dane, and ordained by Rev. L. Krause in this country, appeared on the field and commenced preaching among the Norwegian and Danish settlers. Both of these men leaned, more or less avowedly, toward the teachings of Grundtvig,† Clausen, however, renouncing these tenets in later years. Diedrichsen, in a patronizing way, offered to "affirm" Eielsen's ordination. This was rejected as an imposition.‡ Eielsen and his followers did not seem to trust the late comer who appeared in the insignia of state church, vaunting its authority. Eielsen soon regarded Diedrichsen as a rationalist and the latter retorted by accusing Eielsen of fanaticism. As to the truth of these mutual accusations, future historians will have to judge. It seems plain, however, that the two op-

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\* See copy of credentials of ordination at Chicago, Cook county, Ill., under date of October 3, 1843.

† See *Wisconsinisme*, by H. A. Preus, p. 5, also *Syv Foredrag* by him: quoted by O. I. Hattestad in *Historiske Meddelelser*, p. 32.

‡ See *El. Eielsen's Liv*, by Brohough and Eistensen, p. 65.

posing factions of Norway had been transplanted to American soil where the contest between true piety and stifling formalism was to be continued. If this be true, it gives us a reasonable clue to the schism in the early Norwegian Lutheran church in America.

In 1846, on Jefferson Prairie, Wis., Rev. Elling Eielsen and his friends organized a society called The Evangelical Lutheran Church in America, adopting what has been called the "Old Constitution." In 1875 this constitution was somewhat modified and the name changed to Hauge's Norwegian Evangelical Lutheran Synod in America. But Eielsen and a few of his friends, being displeased with the new name and the new constitution, withdrew, continuing to labor in accordance with the "Old Constitution" and retained the old name of the organization.

The need of a school was soon felt, and in 1854 some property was bought at Lisbon, Ill., with a view of founding an institution of learning. On account of disagreement among the leaders, however, the project was abandoned. In 1865, another effort was made in the same line in Dane county, Wis., and cand. theol. Aaseröd was engaged as principal. He did not seem to possess the sympathy of the people and the school failed for want of support. In 1867 the Synod purchased three acres of land in Red Wing, Minn., and commenced breaking ground and procuring materials for a school building. Meanwhile flattering offers were made by parties at Chicago, and operations were transferred to that place. A feeble attempt was made at setting the machinery of the school in motion, but the wheels soon clogged and the Synod lost whatever means it had invested. During all this

time the Synod had grown, and the increasing demand for ministers and teachers made the want of a school more keenly felt from year to year. In 1878, by the aid of H. M. Sande, of Goodhue county, a handsome and convenient school property was bought at Red Wing, Minn. It had formerly been a first class boarding school, and owned by a corporation. In the fall of 1879 Red Wing Seminary opened its doors to students, and classes were organized both in the collegiate and theological departments. During the school year of 1898-9 there were seven instructors and about 150 students. Since the school opened, 180 young men have graduated from the two departments. This is the only school controlled, directly or indirectly, by the synod.

During its nearly 55 years of existence the Synod has given freely to the cause of missions. A modest but steady stream of contributions from its congregations and missionary societies has poured into the coffers of the Mission Society of Norway to be distributed over a not insignificant missionary field. Of late a great interest has been aroused in the missionary work in China. Several persons are already in the field and are supported wholly, or in part, by contributions from the Synod. The home mission work has also come in for a modest share of attention.

It is difficult to give accurate statistics as the officers are remiss in sending in the required reports. The last United States census has palpable errors. According to the official report of 1899 there are about 100 ministers and professors in the Synod. It numbers nearly 230 congregations, scattered over several of the states in the Union, but one-third of the members reside in Minnesota. The Synod has,

in 1900, in the neighborhood of 30,000 members; probably 18,000 of them are communicant members, the remaining being children not yet confirmed. The total value of the church property amounts to about \$600,000.

*Budbaereren* is the official paper of the Synod; a children's paper is also published.

Sunday schools are maintained in nearly every congregation and three or four months parochial school is usually taught during the summer season.

Of late the aspect of the Synod has somewhat changed. Many peculiarities have been modified. From the seminary at Red Wing have come many able and earnest young men to fill up the serried ranks of the clergy. With these young clergymen have come renewed zeal, more liberal ideas, and broader views. In the *main*, however, the organization has maintained the characteristics of its youth—a vigorous onslaught, both from pulpit and in private, on the common foibles of humanity and the popular forms of vice; such as drunkenness, swearing, Sabbath breaking, etc. Lay preaching, under proper safeguards, week-day prayermeetings, and great simplicity in the forms of worship, are favored. The old questions, however, so hotly contested in earlier days, have lost their spell. It is doubtful if the magical words of *Slavery, Predestination, Priestly Robes, etc.*, can ever again become the rallying cry of any Lutheran body in America. The dream of the younger element in all these bodies is a strong, united, Lutheran church, lifting up the war cry, "Christ is risen!"—advancing in solid phalanx to do battle for Christ and His Kingdom.





# Historical Review of the Norwegian Evangelical Lutheran Synod in America.

— BY —

REV. JOHN HALVORSON.

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Although a few persons had previously arrived in this country from Norway, the regular Norwegian emigration to the United States did not commence before 1836, when two ships from Stavanger brought about 160 people who settled at Fox River, La Salle county, Ill. From this year onward the emigration continued steadily and most of the immigrants settled in Illinois and southern Wisconsin; later in Iowa and Minnesota. For a number of years, however, they were without religious instruction, and had no ministers of the Gospel who could preach to them in the language they understood, and according to the faith in which they had been baptized and confirmed. The first ordained Norwegian Lutheran clergyman who came to attend to the spiritual wants of his countrymen in the Northwest was Wilhelm Dietrichson. He arrived in 1844. C. L. Clausen, a Dane, who had previously studied theology in Denmark, was ordained by a German Lutheran pastor, Rev.

Krause, of Milwaukee, and commenced to serve Norwegian and Danish congregations in 1843. The next arrivals of ordained ministers were H. A. Stub, and A. C. Preus, from Norway.

In 1851 the first endeavors were made to combine the scattered Danish and Norwegian congregations into one organization; but as the first constitution which had been adopted was found to contain Grundtvigianism, then prevalent in Denmark, the organization was dissolved the following year. A new constitution was adopted in 1853, at Koshkonong, Dane county, Wis. The Synod of the Norwegian Evangelical Lutheran Church in America was thus organized. Seven ministers and 28 congregations united in forming the new body. The constitution was revised in 1865, and ratified two years later.

The Synod adheres to the old biblical faith and Christianity as taught in the Holy Scripture and confessed in the three ancient symbols, the Apostolic, the Nicene, and the Athanasian creeds, in the unaltered Augsburg Confession, and in Luther's smaller catechism. It is strictly orthodox and conservative in matters of faith, and no friend of new forms of doctrine. It holds to the plenary inspiration of the Bible, not only as to contents, but also as to its words, and believes that it is the only perfect rule and guide of faith and conduct. The total depravity of man by the fall in Adam, justification by faith in Christ alone without the works of the Law, and the efficacy of the Word of God and the two sacraments as means of grace, by which the Holy Spirit potently calls, regenerates and sanctifies sinners, are the three distinctive doctrines which it constantly holds forth without fear and without compromise.

Although the first clergymen in the Synod were graduates of the theological department of the University of Norway and were ordained ministers in their native land, the Synod was never financially supported by, nor was it organically connected with, the church in the fatherland. It at once became independent in its management. In matters of church government the Synod is democratic; the congregations alone have the right to call and depose pastors; the pastor is called not for a definite term of years, but to serve for life or during good behavior, unless called away to places of greater need or importance. The Synod in its relation to the congregations is purely advisory. Its object is, according to the constitution, "To keep watch over the purity and unity of doctrine, as well as of the development of Christian life; to superintend and examine into the official conduct of its members, (professors, pastors, and religious instructors) as well as into the religious standing and work of the congregations; to reconcile in matters of dispute in regard to church questions; to erect and manage institutions of learning for the education of ministers and religious instructors; to establish and carry on home and foreign missions; to promote the use and distribution of the Bible, religious text-books, hymn-books, and devotional literature."

Owing to the union of church and state in Norway, many different religious tendencies were held together by external ties in one church. When these tendencies were transplanted to a free soil, they soon caused the formation of distinct church parties, or synods, all claiming to adhere to the Evangelical Lutheran faith and confession. Lay preaching, quite prevalent in Norway in the early part of

this century, was first carried on among the Norwegians in this country by Elling Eielsen, who became the founder of Hauge's Synod; but the Norwegian Synod, in accordance with Article XIV of the Augsburg Confession, believes, "That no man should publicly in the church teach or administer the sacraments, except he be rightly, or regularly, called."

During the Civil War, when the slavery question was everywhere agitated, the question arose in the Synod, if slavery, or the relation of life servitude, was an injustice and sin in itself, or if it ever could exist, or had existed in a lawful manner. The Synod took the position, accepted at its annual meeting in 1861: "That, although according to the Word of God, it is not sin in itself to hold slaves, still slavery is in itself an evil and a punishment from God, and we condemn all the abuses and sins connected with it, as we are also willing, when the duty of our calling requires it, and when Christian love and wisdom demand it, to work for its abolition." This biblical question concerning the life servitude, permitted according to the Old and New Testaments, could not be quietly considered in such a time of national agitation; and much excitement with accusations and threats, especially against the ministers of the Synod, was the result. Hauge's Synod and the Swedish-Norwegian Augustana Synod held the view that slavery was sin in itself. On account of the controversy arising out of this discussion, the Norwegian Synod suffered the loss of Rev. L. C. Clausen and several congregations.

In the controversy regarding the Christian Sunday the Synod adhered to Art. XXVIII of the Augsburg Confession, which explains the Lutheran view. In the controversy on

absolution the Synod held that absolution is the proclamation of the Gospel, to many or to one individual, potently administering forgiveness of sins to sinners, but requiring faith for its acceptation and proper effect. In connection with this doctrine the question was also raised if forgiveness of sins was prepared for all sinners, in Christ Jesus, and the whole world thus might be said to be justified in him. This expression the Synod defended according to the Bible: Rom. 5, 18, "Even so by the righteousness of one the free gift came upon all men unto justification of life." The other bodies claimed that justification could only be used with regard to those who accepted Christ by faith, which is the generally accepted meaning of justification. The doctrinal controversies on these questions were carried on in conferences and public meetings as well as in the secular and religious press. In 1871, the parties dissatisfied with the strictly conservative policy and confessional rigor of the Synod, together with seceders from the Augustana Synod, organized a new religious denomination, the Danish-Norwegian Evangelical Lutheran Conference.

But even during these years of controversy the Synod was constantly increasing. Numerous congregations were organized all over the Northwestern states, especially in Wisconsin, Iowa, and Minnesota. The number of ministers also increased rapidly, and it was found expedient to divide the Synod into three districts. This was effected in 1876 at the meeting of the church held in Decorah, Ia. The districts comprise within their limits all the states and territories in which Norwegian Lutherans have settled.

At the district meetings each congregation is represented

by one lay delegate and by its minister, as voting members; only such ministers having the right to vote as serve a congregation formally united with the Synod.

Every third year the Synod holds its meetings, presided over by Rev. H. A. Preus, who has held the office of president uninterruptedly for thirty-two years,\* being first elected in 1862. Between the synodical meetings the management is exercised by the church council, consisting of the four presiding officers, and of four lay members, elected by the three districts, and one member elected by the Synod at large.

During the first years of its existence the Synod was dependent for its pastors and instructors upon the university and seminaries of Norway; and from 1848 to 1858 received fourteen theological candidates from the university at Kristiania, who accepted charges as pastors in the Northwestern states. Three of them, however, returned to Norway, and during the troubled times of the war but few accessions were made from the mother country. For this reason, and also in order to obtain men better acquainted with the conditions and needs of our church in America, it was found necessary to provide a theological seminary for the education of ministers in our midst. As both the means and men for such an undertaking were scarce, the Norwegian Synod in the year 1855 sent delegates to visit and confer with several English and German Lutheran synods in the United States. In the German Evangelical Lutheran Synod of Missouri, Ohio, and other states, they found a church that adhered strictly to the Lutheran faith and principles, with a college and theological seminary at St. Louis, Mo., under the management of the noted Prof. C. F. W. Walther. Here

\*At his death in 1894, Rev. V. Koren succeeded him.

the delegates met with a hearty welcome, and the German Synod invited the students of the Norwegian Synod to attend their seminary on the same conditions as their own. With great love and fraternal good feeling the German brethren assisted and encouraged the struggling Norwegian Lutherans in the infancy and poverty of their church; and their aid was gratefully accepted.

In 1859 Rev. Laur. Larsen, then a pastor in Wisconsin, was appointed by the Norwegian Synod as its professor at Concordia College and Seminary, St. Louis, Mo. When the classical department of Concordia College was removed to Fort Wayne, Ind., in 1861, the Norwegian Synod had so far gained in strength that it determined to conduct a college of its own, which began its work the same year in the parsonage at Half Way Creek, near La Crosse, Wis. Prof. Laur. Larsen was appointed president, which position he has filled with great fidelity through all the changes and improvements in the college till the present date. In 1862 the college was removed to Decorah, Ia., where land had previously been secured. In 1864 the cornerstone was laid to a large building, and the next year the present Luther College was dedicated with imposing ceremonies in the presence of 6,000 Norwegian Lutherans from far and near. This was the first higher institution of learning erected by the Norwegians in the United States. That a building of such proportions, at a cost of \$75,000, could be completed during a period of such internal and external strife was due mainly to the untiring faith, energy, and self-sacrifice of Prof. Laur. Larsen, and Rev. V. Koren, as well as to the joint efforts of the Lutheran pastors and church members in the Northwest.



The instruction at the college was at first given by two professors, but as the number of students rapidly increased, others were appointed, and in 1874 we find seven professors and over 200 students. In 1874 a new addition was completed at a cost of \$23,000. Residences for the professors, and a large brick church were also provided, and the grounds were greatly improved. As the Norwegian people Americanized, the college endeavored to keep up with the transition. English became more and more the medium of instruction, and other branches of study were added, so as to give all the facilities of an American college and still retain the thorough linguistic and historic training of a European gymnasium. In 1881 the course of study was extended to seven years, with a preparatory, a normal, and a classical department, and the number of professors and instructors was increased to nine. In 1889 the college buildings were destroyed by fire, but at the meeting of the three districts the same year it was resolved immediately to rebuild them. The next year they were again completed at a cost of \$56,000. The attendance, which, during previous years of doctrinal controversies, had dwindled down to 118, now again increased, so that since 1890 it has averaged about 200. Luther College has received four legacies, amounting to \$9,500.

It had originally been the intent to add a theological department to the college at Decorah, but men and means were not at once available, and the Norwegian students still, for a number of years, studied theology at the German Concordia Seminary at St. Louis, although this seminary had, for a number of years, no Norwegian professor, after Prof.

Larson removed. As many as twenty Norwegian students at one time pursued their studies here, and the graduates from this seminary form the main body of the clergy of the Norwegian Synod.

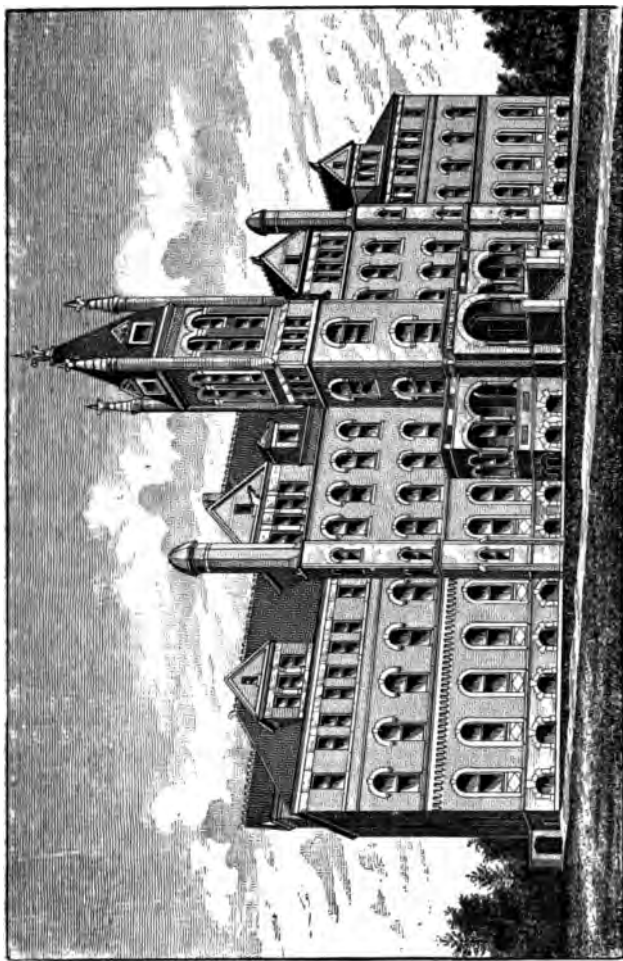
In 1872, to further promote the spirit of Christian fellowship, the Norwegian Synod joined with four German Lutheran synods in organizing the Synodical Conference, which at one time intended to erect and support a theological seminary for all the synods connected with it; but the plan was frustrated. The Norwegian Synod then, in 1876, bought the Soldier's Orphan's Home, Madison, Wis., for a theological seminary. This institution, called Luther Seminary, began with a practical, and afterward added a theoretical department; the first accepts students of Christian knowledge and experience, who, on account of advanced age or other circumstances, are debarred from pursuing a college course, but still possess abilities and a desire to enter the ministry; the latter requiring a classical, or college education for admission. In 1888 the seminary was removed to Robbinsdale, near Minneapolis, Minn., where fine buildings had been erected at the cost of \$30,000. The faculty consists of three professors, who also edit the official organ of the Synod, *Evangelisk Luthersk Kirketidende*. In 1893, 47 students attended the seminary.

Thus the Synod took charge of the academic and theological training of its adults, but a still more difficult task was found in how to provide religious instructors for the children. There was a manifest necessity of having schools where more extensive and systematic religious instruction could be given than that offered in the Sunday schools. As

no such schools were provided for by the state or by the American churches, the need and the difficulty of this work was seriously felt. Instructors for the parochial schools were sometimes taken from Norway, or men were employed who had received an academy training in this country.

A normal department for the educating of instructors in religion was attempted in connection with Luther College, and a special professor was called for this department in 1878; but the connection with the classical department did not work well, and the normal department at Luther College was given up in 1886. After several unsuccessful attempts a normal school for preparing teachers, both for the English common school and for Lutheran parochial schools was built in Sioux Falls, S. D., at the cost of \$16,000. It commenced work in 1889, with three professors, and in the winter term of 1898-9, had a total attendance of 115 students, of both sexes.

Besides these schools, owned and controlled directly by the Synod, a number of academies and high schools have sprung up within the last ten years, owned and controlled by private corporations within the Synod. Among such can be mentioned: Willmar Seminary, established 1882, which in 1892 had an attendance of nearly 400 students; Albert Lea Lutheran High School, with an attendance of 200 in 1892; Lutheran Ladies' Seminary, Red Wing, Minn., of which the cornerstone was laid in 1893. This is the first institution of its kind among the Scandinavians in this country. It is to be exclusively for lady students who desire instruction in all branches of knowledge especially useful to women; business, art, housekeeping, dressmaking, etc., to-



LUTHER COLLEGE, DECORAH, IOWA.



**AUGSBURG SEMINARY, MINNEAPOLIS, MINN.**



**ST. OLAF COLLEGE, NORTHFIELD, MINN.**

gether with instruction in religion. Stoughton Academy, Stoughton, Wis., has an attendance of 140 students; Bruflat Academy, Portland, N. D., 90; Aaberg Academy, Devils Lake, N. D., 80; and Park Region Luther College, Fergus Falls, Minn., 200. The Pacific Lutheran University, Tacoma, Wash., completed in 1894, has buildings amounting to \$100,000.

The Synod also owns and supports Bethany Indian Mission, Wittenberg, Wis. This institution obtains Indian children from the Winnebago tribe, and civilizes and Christianizes them. This school is also partly supported by the United States government.

Martin Luther's Orphans' Home at Madison, Wis., contains 36 orphans, who are cared for and instructed by the Synod.

Missions, supported partly by the Synod, in connection with other branches of the Lutheran Church, are: The Jewish Mission, in Montreal, Canada; the Negro Mission, in the Southern states; the Zulu Mission, in South Africa; the mission among the Mormons, in Salt Lake City, Utah; and Sailors' Mission, in New York and Brooklyn. The greatest mission work, however, is the *Home Mission* among the scattered Norwegian immigrants.

While the Norwegian Synod was in its greatest prosperity, a time of great strife and trial came upon it. In 1880 a controversy arose between Dr. F. A. Schmidt, of the theological seminary at Madison, Wis., and Dr. C. F. W. Walther, and others, in the German Missouri Synod, about the doctrine of election and predestination; the former claiming that the Missouri Synod taught a Calvinistic

On pp. 317-35, Vol. I., and pp. 23-37, 129-34, and 145-51, Vol. II., more recent statistics and more detailed accounts may be found in regard to most of the institutions referred to on the last five pages, which practically remain as they were published in 1898.—  
EDITOR.

theory concerning election; the latter maintaining Schmidt and his followers held synergistic views. The controversy which thus began in the German, soon found its way into the Norwegian Synod. The question was discussed at ministerial conferences and annual synodical meetings, but no agreement between the contending factions seemed possible. Excitement ran high, and public discussions were held by representatives of both parties, all through the Synod. At the theological seminary and at Luther College the faculties were divided; the majority, however, adhering to the views of Walther and the Missouri Synod, while Prof. Schmidt had the greatest following among the lay people. At a conference in Decorah, Ia., in 1884, each faction drafted a full statement of their faith, with proofs and testimonies attached, for the consideration of the people. The *Confession* of Schmidt and his followers was signed by 72 ministers and professors in the Synod; the *Explanation* of the "Missourians" by 107. The Schmidt faction declared that they could no longer support or attend the institutions of the Synod, which were controlled by "Missourians." An opposition college and theological seminary was established at Northfield, Minn., where the opponents of the Synod controlled the St. Olaf School. Hither Prof. Schmidt removed with some of the theological students, and Luther Seminary at Madison was almost deserted; but instruction was still continued with two professors and seven students in 1886. The attendance at Luther College also dwindled down to 118, and the finances of the church were in a bad condition.

At the next joint synod in Stoughton, Wis., it was resolved, "That the establishment of an opposition seminary

at Northfield was in violation of the constitution of the Synod, a breach of agreement, a virtual division, and could not be tolerated; therefore, the members, who had supported this work, were advised to acknowledge their error and desist from it." Fifty-seven members signed a protest, declaring their intention to continue the seminary at Northfield, and seceded from the Synod. This example was soon followed by the congregations, and in the following two years fully one-third of the ministers and congregations seceded and organized The Anti-Missourian Brotherhood. Before the division, the Synod, according to the parochial reports for 1886, numbered 194 clergymen in office, 77,399 communicants, and 143,867 souls.

During the last years of the predestination controversy the proper work of the Synod had been almost at a stand still. The debt had increased, and missionary work had languished. But when the division was effected, and confidence and internal peace restored, new energy was awakened and successful attempts were made to restore finances to a better condition. The contribution of the churches for the different synodical and missionary purposes amounted, in the year ending May 1st, 1892, to \$34,830, but has frequently exceeded \$50,000.

According to the reports for 1899, the Synod contained nearly 300 clergymen and professors, 800 congregations, 70,000 communicant members, and about 125,000 souls. The total church property is valued at about 3,000,000.

From 1885 to 1891 annual meetings were held with the other denominations of the Norwegian Lutheran Church, discussing the questions which divided them, with a view to fur-



ther an agreement and union. Although the efforts have not been void of good, they have been temporarily given up, pending the internal strife in the United Church.

Another matter seriously discussed at present is the transition from Norwegian to English. At all the institutions of learning the greater part of the instruction is given through the medium of the English language, excepting at the theological seminary, where a chair in English has been a long-felt want. English Lutheran missions have been established at Chicago, and Minneapolis, and many of the clergy do part of their work in English. The Epiphany English Lutheran Conference, organized in St. Paul, Minn., in 1892, consists of both Norwegian and German pastors. Its aim is to cultivate and promote the use of the English language in the Lutheran churches of foreign extraction, in order to retain the old orthodox faith and establish it on American soil. For, while the Norwegian Synod is noted for its conservatism as to doctrine and church principles, it endeavors to promote the education and influence of its people in all good objects.

# Historical Review of the Scandinavian Baptists in the U. S. and in the North.

—REVISED AND APPROVED BY—

REV. FRANK PETERSON.

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The Baptist faith was introduced into Denmark as early as 1839. In that year Rev. John Gerhard Oncken, a German, came to Copenhagen, where one of his assistants had succeeded in gathering a few believers. These were baptized by Oncken and organized into a church; the first of its kind among the Scandinavian people. These proceedings, very innocent in their nature, created quite an excitement in Denmark, where the Lutheran state church was looked upon as the only orthodox Christian body. The Baptist missionaries were denounced and persecuted as a dangerous element promulgating heresy and disorder. The members and pastor of the newly organized church were summoned before the magistrates and admonished to desist from their work. A decree was passed by the department of state whereby they were forbidden to hold meetings, to baptize, or to administer the Lord's Supper. But persecution since the day of Christ has always been a means of spreading the teach-

ings which it has been endeavoring to stamp out. It proved so here. Private meetings were held, and the attitude of the state and church towards the believers in the faith only served to make them more zealous and devoted. The Baptist church in Copenhagen soon numbered thirty-two members, and several churches were organized in other places. Meanwhile the persecutions went on. Oncken, and the minister of the church in Copenhagen, Peter Moenster, were hunted by the police, and a reward was offered for their apprehension. In 1840 Moenster and his brother were arrested and imprisoned. The latter was banished from the realm, and, upon his refusal to leave his native land, was sentenced to a long term of imprisonment. The persecution, not confined to the leaders, but carried on against their followers as well, soon became unbearable, and Oncken resolved to go to England to enlist the sympathies of his brethren in that country in their behalf. He obtained a recognition for these as being regular and well ordered churches of Christ, established upon apostolic basis. A deputation of English Baptists went over to plead with the Danish government for a milder treatment of their brethren, but to no avail. Another attempt to alleviate the harsh condition of the Danish Baptists was made by the American and Foreign Publishing Society, which sent Professors Conant and Hackett over to petition the King. Through their efforts the King was at last persuaded to grant what was called the Law of Amnesty, by which certain privileges were granted the Baptists, among others that they could assemble privately, and administer the Lord's Supper. But they were still forbidden to administer baptism, and were required to have their chil-

dren baptized by the regular ministers within the age required by law. They were still subject to fine and imprisonment, and their children were often taken by the clergy to be baptized into the state church, for which they were compelled to pay, or if they refused their goods were seized. To these persecutions the Danish Baptists were subject until 1850, when they at last obtained religious liberty. The church, however, during these years of adversity, had prospered, and in 1900 we find about 25 Baptist churches and 3,700 members in Denmark, in spite of the fact that a great number had emigrated to America during the long period of religious persecution.

The beginning of the Baptist church in Norway is of a more obscure origin. This faith was first introduced into that country by German colporteurs, probably about the years 1845 or '50, but it gained little ground at first, and was subject of no general attention until 1868. About 1857, F. L. Rymker, a Dane, arrived in the northern part of Norway and began his fruitful missionary work there. Rymker, at first a Danish sailor who through some ill fortune had lost one leg, was led to his view of Baptism by Mr. Isaac T. Smith, a member of the Baptist Church for Seamen in New York. After his conversion Rymker was sent as a missionary to Denmark, where he worked for some years among the wounded and crippled of the navy. He then went to Norway, and after ten years labor in that country he had ordained two ministers and organized six churches, with an aggregate membership of two hundred. In 1869 a Swedish basket maker, O. Hanson, also entered upon the missionary work in Norway, and through his preaching

twenty-eight persons were soon converted, and a church was organized. In 1900 there were about 2,200 Baptists in Norway. The various churches scattered throughout the country have of late years been organized into the Norwegian Union of Baptist Churches. In 1892 the American Baptist Missionary Union took charge of the missionary work in Norway, and steady accessions are being made to the church.

In Sweden the Baptist mission began its work a little later than in Denmark, and here, as in the other countries, the field was first entered by independent missionaries. Capt. G. W. Schroeder, who had embraced the Baptist faith in New York, was the first to bring the faith to Sweden. In 1847 F. O. Nilsson, also a sailor, who had been brought to the same views by Schroeder, was baptized, and the first Baptist church was organized in 1848. The following year Nilsson was ordained in Hamburg, Germany, and returned to Sweden to preach the Gospel to his countrymen according to his faith. But being opposed by the authorities, he was put in prison. Upon being released he renewed his preaching and was again imprisoned. Three different times Nilsson was thrown into prison, and twice he appeared before the High Court. At last, in 1851, he was banished from the country, when he went to Denmark, and from thence to America. In Copenhagen he met and baptized Rev. A. Wiberg, who was destined to continue the missionary work in Sweden. Wiberg was an educated man, and a minister in the state church in Sweden. After his conversion and baptism he went to America and engaged in colporteur work. While there he published a book on Baptism, which gained a

wide circulation in his native land, and through which quite a number were converted to the faith. In 1855 the Publication Society of Philadelphia established a system of colportage in Sweden, and Wiberg was sent as superintendent. On his return he found about five hundred Baptists in Sweden, despite the fact that they had been, and still were, subject to considerable hardships. In 1856 Wiberg began to edit a paper called *Evangelisten*, which soon gained a wide circulation. Ten years later he built a chapel in Stockholm with money which he had raised in England and in America. The work progressed rapidly, many more workers entered the field, among whom were Rev. G. Palmquist and his brothers, and soon the faith gained entrance into higher circles. After a visit to America, Wiberg returned to Sweden in 1866 and started a theological seminary in Stockholm, called the Swedish Bethel Seminary, which began its work with two professors and seven students, and, under the presidency of K. O. Broady, D. D., still continues. In 1900 there were about 570 Baptist churches and 40,000 members in Sweden.

As far as is known, the first Swedish Baptist in the world was John Asplund, who for some time had served in the British navy; but he deserted and came to North Carolina in the latter part of the eighteenth century. In this country he was immersed, ordained, and drowned in 1807. He traveled on foot through all the original thirteen states and gathered materials for a statistical Baptist year-book, which was published in 1790 and re-issued in new editions for some years afterwards. It is claimed that two copies of this remarkable book are in Colgate University, Hamilton, N. Y.

But it is very doubtful if Asplund ever tried, or had a chance, to propagate his faith among the Swedes either in the old country or in America. Although the before mentioned Capt. G. W. Schroeder had been immersed in East River, N. Y., as early as 1844, thus becoming the second Swedish Baptist in the world, and perhaps some other Swedish-Americans had accepted his views before 1852; yet no organization of Swedish Baptists existed in this country before that year. Consequently, the missionary work among the Swedish people began a little earlier at home than in the United States, but in both cases it was commenced by Swedish-Americans, and the American Baptists have during the last thirty years paid out nearly one million dollars in order to convert the Scandinavians on both sides of the Atlantic. Owing to the hardships to which the Baptists in Sweden were subjected during the fifties and sixties, many of them were compelled to emigrate as soon as they had accepted this faith. This may partly explain why there are about twice as many Swedish Baptists in the United States, in proportion to the population, as there are in Sweden. One person out of every 60 Swedes in this country is a Baptist, but only one person out of every 125 in Sweden confesses that faith.

The first Swedish Baptist church in this country was organized at Rock Island, Ill., the 13th of August, 1852, by Gustaf Palmquist. Shortly after, mainly through the efforts of Palmquist and F. O. Nilsson, organizations sprung into existence in different parts of Iowa, Minnesota, and Illinois, so that in 1860 the various churches had a total membership of about two hundred and fifty communicants. The missionary work among the scattered settlers was often attended

with serious difficulty, but the zeal and faithfulness of the missionaries seldom flagged. Most of them were men who were used to hard manual toil, and few had received the advantages of a higher education. But in a new country such men can generally accomplish more than persons of great learning, the former being nearer to the people. The pioneer preachers went on foot long distances and often suffered privations, but the faith was preached to the people even in the remotest settlements. The church grew rapidly and has always continued to do so. Excepting the Lutherans, the Swedish Baptists in the United States are today more numerous and conservative than any other religious organization among the Swedes in this country. Not including those who are members of purely American congregations, there were about 12,000 Swedish Baptists in 1890; ten years later they numbered in the neighborhood of 21,500, being the greatest percentage of increase which any Swedish church in the land has had during this period. The value of the property amounts to nearly \$800,000 in 1900, having doubled in a decade. There are about 310 congregations, grouped in a dozen conferences. Of these conferences the one in Minnesota is the largest, next in size comes the Illinois conference.

The Danish-Norwegian Baptists in the United States are not numerous; no attempt has been made to write their history: consequently, facts in regard to them are not easily obtained. It appears that Hans Valder, who lived among the American Baptists at Indian Creek, Ill., accepted the religious views of his associates in 1842. He was licensed to preach, and in a couple of years about twenty Norwegians in La Salle and Kendall counties were immersed, consti-



tuting a kind of society without being regularly organized. Valder was ordained in 1844, and for some time received a salary of \$50 a year from the American Baptists and \$13 from his countrymen. He worked at manual labor part of the time, and was soon compelled to quit preaching altogether in order to support his family. The society was only a temporary affair, as most of its members seem to have moved to Iowa and Minnesota in the early fifties. It is claimed that the first regularly organized Danish-Norwegian Baptist church in this country came into existence at Raymond, Racine county, Wis., the 10th of November, 1856. Rev. L. Jørgensen, a Baptist from Denmark, who was supported by the Americans, organized this church as well as several others. During the latter part of the fifties, some Danish Baptists settled at New Denmark, Brown county, Wis., among whom was Rev. P. H. Dam, who, under the auspices of the American Baptist Home Mission Society, began, in 1863, to organize congregations in eastern Wisconsin. But even where the cradle of the Danish-Norwegian Baptists stood, the progress of the work has been very slow, for in 1900 they had only about 1,000 communicant members in the whole state of Wisconsin. In 1880 the total number of congregations in this country was about 25, with 1,700 communicants and twenty ministers. Today (1900) in the neighborhood of 5,000 persons belong to the 80 Danish-Norwegian Baptist churches, grouped in seven conferences. The value of the property is about \$110,000. Hardly more than one person out of 300 of the Danes and Norwegians in the United States is a Baptist.

The Scandinavian Baptists in this country can hardly be

said to exist as independent associations, because they co-operate in organic connection with the American Baptists, through whom all missionary work, home and foreign, is carried on. Yet the dozen Swedish Baptist conferences have united in forming the Swedish Baptist General Conference, which holds meetings once a year. The Danish-Norwegian Baptists have not effected a union of their different conferences. The general conference among the Swedes was organized in 1879. It has no authority over the conferences or individual congregations composing the same, but is merely a union of the Swedish Baptists for the purpose of facilitating the work, such as missions, Sunday school work, and the distribution of religious literature. Each congregation sends one or more delegates to the meeting of the general conference. The same close connection with the American Baptists is manifest in regard to the education of the young men who intend to become ministers. The Scandinavian Baptists in this country have, generally speaking, never operated a school of their own, but in 1871 Rev. J. A. Edgren, a brother to the learned linguist, Hjalmar Edgren, began to teach the Swedish students in the American Baptist theological seminary, Chicago, and in 1881 Rev. N. P. Jensen, a Dane, became his assistant. In 1884 a regular Danish-Norwegian department was established in connection with the seminary. At the same time the Baptists in Denmark and Norway decided to have their candidates for the ministry educated at this institution, and about thirty-five young men have during the last fifteen years come directly from those countries to pursue studies at the school. In 1884 the Swedes had their own school in St. Paul, Minn., and then

for two or three years it was kept at Stromsburg, Neb. But in 1888 they again united with the American institution in Chicago. When the seminary, in 1892, became a part of the University of Chicago, regular Swedish and Danish-Norwegian departments were established in connection with the divinity school of this institution. From 1871 to 1900 about 275 Swedish and 125 Danish-Norwegian students have pursued theological courses, only a part of them, however, having completed their studies. In later years three Swedish professors and an equal number of Danish-Norwegian instructors are employed in the school, and the combined annual attendance averages about fifty in the two departments. Besides the attempt to prepare young men for the position of clergymen, several Scandinavian-American Baptist newspapers and religious tracts are published in the interest of the work.

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Owing to the scarcity of historical documents with reference to the Baptist work in the Scandinavian countries, most of the facts were gleaned from the histories of G. W. Hervey and T. Armitage, both American publications. In the second edition I have personally corrected all mistakes of facts that could be detected; but did not change the language of the article, except pages 201-4, which were rewritten by myself, and revised by Rev. Frank Peterson. In making corrections and additions, official church reports have mostly been relied upon, but in a few cases I have consulted newspaper articles and G. W. Schroeder's history of the Swedish Baptists.—EDITOR.

# Historical Review of Scandinavian Methodism in the U. S. and in the North.

— BY —

REV. N. M. LILJEGREN.

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In 1771 Dr. C. M. Wrangel, who for several years had been a Lutheran Minister among the Swedes at Delaware River, and who had met John Wesley in England, became the leader in organizing a religious society in Stockholm, Sweden, called *Pro Fide et Christianissimo*, which exists today. This may be said to have been the first Methodistic attempt in the North, for although Dr. Wrangel was and always remained a Lutheran, yet he acted upon the advice of Wesley and had been very friendly toward the Methodists during his ministerial duties in this country. When the well-known English manufacturer, Samuel Owen, settled in Sweden in the first part of this century, he brought with him two Methodist ministers, Stephens and Scott, who were of the same faith as himself. Scott was an earnest, active, and bold man, who fearlessly attacked the religious and social evils, built what is now, Bethlehems Church, in Stockholm, and organized the first temperance society in Sweden. The religi-

ous movement at that time became intense and swept over parts of the kingdom with the strength of a tornado. In Helsingland the Jansonites, who in their style of delivery and mode of teaching and exhortation resembled the Methodists, publicly burned all the religious books, except the Bible. For this great excitement and fanaticism Scott was not responsible; yet the opposition, in their passion and hatred, drove him by force, at the risk of his life, from Sweden in 1842.

In 1825 O. G. Hedstrom, a Swede, landed in New York. He was converted to Methodism, and for some time preached for American congregations. But when the Scandinavian emigrants, in the early forties, commenced to arrive in New York by the hundreds and thousands, annually, he attended almost exclusively to their spiritual wants. He was the founder of the Swedish Methodism in America, and to a certain extent, also, of the Norwegian-Danish, for in 1847, O. P. Peterson, a Norwegian, was converted to that faith by him. Peterson visited his native country two years later, and for the first time, introduced Methodism into Norway. He returned to America in 1850, and the following year began missionary work among his countrymen in the Northwest. Chr. B. Wilerup, a Dane, was the first who introduced Methodism among the Norwegian-Danish people in this country, in 1850; for five years he preached for the Norwegian pioneers in Wisconsin. It is a notable fact that although the emigration from Norway preceded the Swedish by ten or fifteen years, yet the Methodist missionary work among the former immigrants began five years later, at least, than it did among the latter.

As a general thing the Methodists are noted for their earnestness and strong religious convictions. The early Scandinavian-American Methodists, although most of them were uneducated, were not slow in appealing to their American brethren for aid in carrying on missionary work in their native lands. The Americans, with their usual sympathy and liberality, granted their request.\* In 1855 Willerup was sent as superintendent of the work in the Northern countries, which commenced at once in Norway, shortly after in Denmark, but not in Sweden until 1865. Soon a few other Scandinavian-American missionaries followed him; yet it was not until V. Witting was appointed superintendent of Sweden, in 1868, that the work progressed in that kingdom. After the severity of the religious laws had been relaxed—which was done in Sweden in 1873, and in Denmark and Norway a little earlier—Methodism spread rapidly over the Northern countries. In 1876 conferences were organized, both in Sweden and Norway, but the work in Denmark has progressed very slowly, until recent years. According to the report of the Methodist Episcopal Church for the year ending 1899, there were about 16,000 members in Sweden, 5,800 in Norway, and 3,200 in Denmark, or totally 25,000, distributed among a population of about nine and a half million people. Each country has a small theological school. The value of the church property in all the Northern countries amounts to nearly \$800,000.

The Methodists from the North have done their full share in developing the material resources of the country and attending to the religious, social, and moral uplifting of their countrymen in the New World. They are, perhaps, the most

\* According to the annual reports of the Missionary Society of the Methodist Episcopal Church, said organisation has paid out over two and a half million dollars during the past forty years for missionary work among the Scandinavians. One million dollars has been devoted to the Scandinavians in this country; the balance of the sum has been spent in the North.—EDITOR.

ardent temperance workers of any of the Scandinavian-American religious organizations. Even their opponents admit that the two Hedstrom brothers in many ways assisted the immigrants and directed the whole Scandinavian movement toward the Northwest.

From the Atlantic to the Pacific, from the Great Lakes to the Gulf of Mexico, where any Scandinavians are to be found, there are also Scandinavian Methodist churches. As a general thing the Swedes, Norwegians, and Danes, in a new settlement, unite and erect a common church, where they all worship God together; the differences in their languages being so small that they easily understand each other. But as the membership increases they usually divide into Swedish, and Norwegian-Danish congregations. A Norwegian-American historian says: "The Scandinavian Methodist Church in America is not a unity, not any undivided whole. It is made up of two separate branches, vis., the Swedish and the Norwegian-Danish." Yet, in nearly all the new and smaller localities, the two branches generally have churches in common.

In 1877 the Northwestern Swedish Methodist Conference was organized, and in 1892 it was agreed to divide said organization into three conferences. The Norwegian-Danish Methodist Conference was organized in 1880. Each conference is divided into districts, each district is presided over by an elder. An American bishop is chairman at the annual conferences. In fact, the Scandinavian Methodists are closely connected with their American brethren. In the Eastern and Western states the Scandinavian congregations belong to American conferences.

Not including those who belong to purely American congregations, there are about 16,000 Swedish Methodists in this country in 1900, and 8,000 Norwegian-Danish. Not one person out of every 300 is a Methodist in Sweden, while over one out of every 100 Swedes in this country belong to this organization. In proportion to the population there are more than twice as many Norwegians in America who are Methodists as there are in Norway. The Swedish Methodists in this country have about 170 churches, valued at \$800,000; the Norwegian-Danish have 115 churches, valued at \$330,000. This valuation of the church property does not, however, include the parsonages, which may be estimated to be worth \$130,000 and \$70,000, respectively.

Several newspapers are published in the interest of the work, *Sändebudet* being the Swedish church organ, and *Den Christelige Talsmand* the Norwegian-Danish. There are two Methodist theological departments connected with the Northwestern University at Evanston, Ill., one Swedish, and one Norwegian-Danish, where young men are prepared for the ministry.

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Some of the assertions in the first paragraph of this article are evidently based upon weak and questionable evidence. To affirm that Pro Fide et Christianismo was organized upon the advice of Wesley, thereby indicating that he was the originator of the fundamental principles of said society, does not appear to coincide with the actual facts. The society in Stockholm was modelled after the Society For Promoting Christian Knowledge, the oldest and one of the greatest associations connected with the Church of England, which was founded in 1698, five years before the birth of Wesley. All the Swedish Methodist historians on both sides of the Atlantic, and perhaps some others, seem to have misinterpreted the position of Dr. Wrangel, even going so far as to call him a de facto Methodist. For example, T. M. Erikson, in his history of Methodism in Sweden, styles Wrangel "the pioneer of Methodism in Philadelphia," and asserts that at his death the influence of that sect ceased in Sweden, at least for a time. The same sentiments are expressed by the authors of the semi-official history of Swedish Methodism in this country. These writers assume that because C. M. Wrangel was a pietist, a friend and admirer of Wesley and his work, therefore the former must have accepted the religious views of the latter and become a converted Methodist. But would not the following syllogism be equally correct: John Wesley, being a pious man



and friendly towards Wrangel and his work, therefore the former must have accepted the faith of the latter and become a good Lutheran? The relation between these two men, as far as religious co-operation is concerned, appears to be as follows: Wesley endeavored to reform the abuses, real or supposed, of the Episcopal Church of England—with which he never severed his connection. Wrangel, being a progressive man, sympathized with all movements of this nature, and on his return from the United States visited Wesley, Oct. 14, 1768, and requested him to send some piously inclined persons thither to preach the Gospel, which was granted. Considering the need of devout instructors in America and the friendly relation existing between the churches of Sweden and England, such request was very natural, especially as separation from the state organizations had not at that time become a general practice. Afterwards they corresponded with each other. But not a single letter or document has been produced to indicate that the society in Stockholm was the result of Wesley's advice, or that Wrangel had become a Methodist. It may be that Wrangel was influenced by Methodism, but so was also Wesley by the teachings of Luther; for, according to Wesley's own assertion, quoted in "Johnson's Cyclopædia," he became converted through the writings of the German reformer.

The opposition to Rev. George Scott was not so much against his Methodism as against his ingratitude. At first he had been exceptionally well received in Stockholm, some of the Lutheran clergymen even assisting him in his missionary efforts. But during a journey in the United States, in 1841, he had several times severely criticized the morals and religion of the Swedes, who resented this by driving him out of the city.

The following are some of the authorities which have been consulted in regard to the above note, or notes: "International" and "Chambers's" cyclopædias, "Nordisk Familjebok," C. A. Cornelius's "Svenska Kyrkans Historia efter Reformationen," "Wesley's Journal," T. M. Erikson's "Metodismen i Sverige," and "Svenska Metodismen i Amerika."—EDITOR.

# Historical Review of the Swedish Evangelical Mission Covenant of America.

— BY —

REV. E. A. SKOGSBERGH.

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In order to fully understand the origin, development, and history of the Swedish Evangelical Mission Covenant of America, it is at first necessary to glance at the religious condition in Sweden in the nineteenth century. In the first part of this century rationalism<sup>1</sup> swayed the religious thought of the majority of the Swedish clergy. Many of the ministers in the Lutheran state church were negligent, and spiritual life had in most cases been supplanted by stale forms. In 1842, a pious but uneducated peasant, Eric Janson, commenced to hold devotional meetings in Helsingland, in the northern part of Sweden. About the same time Rev. George Scott, an English Methodist minister, began to preach in Stockholm, and shortly after the Baptists commenced to introduce their faith around Gothenburg.

All these movements were more or less hostile towards the Lutheran state church of Sweden, and the majority of

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<sup>1</sup> Prof. G. O. Brohaugh's history of the Hauge's Synod, which commences on page 173 in this volume, contains a discussion on rationalism in Europe in general, and in Norway in particular, which, no doubt, applies to the Swedish clergy as well.—[EDITOR.] (211)

the clergy naturally resisted any and all encroachments upon their field. They had also the civil law on their side. For, ever since the introduction of Lutheranism into Sweden in the early part of the sixteenth century, it had been, and still was, unlawful to worship God in any other form than in accordance with the rites of the established church; nor could religious meetings be legally conducted by other persons than the regular clergy. That such a law could exist among such an intelligent and free people as the Swedes is mainly due to the fact that shortly after the teachings of the great German reformer had become their national religion, strenuous efforts were made to re-establish the Catholic faith among them. To protect the Swedish people from relapsing into Catholicism, the government made it a criminal offense to teach or preach any doctrine except the Lutheran. But the Swedes have always been such devoted Lutherans that for centuries there was little occasion to apply the severe religious laws; nor, perhaps, would they have been applied now, if it had not been for the unwise, not to say fanatical, procedure of some of the dissenters themselves. In Helsingland, for example, the Jansonites publicly burned all religious books except the Bible. Janson was arrested, imprisoned, and escaped to America in 1846, where he became the founder of the well-known Bishop Hill Colony, in Illinois; Scott was mobbed in 1842, the Baptist leader banished from the kingdom in 1851, and more than one of the separatists and revivalists had to suffer longer or shorter imprisonment. It was not until 1873 that the harsh religious laws were abolished in Sweden.

The persecution, however, did not have the desired effect.

Yet, as has been stated before, the Swedes have always been, and are, very devoted Lutherans. Any other form of worship finds little favor with them, consequently the Methodists, the Baptists, and all other dissenters from the established Lutheran church, have, on the whole, not been very successful; while the Mission movement within the state church itself has exercised a great influence.

This movement, which began about 1840-50, was a spiritual awakening within the Lutheran church. It sprang, as has often been the case in all ages and in all countries in regard to religious and social reforms, from the lower stratum of society. The regular clergy and upper circles generally kept aloof, often opposed the whole movement. It was the laymen who commenced to read and interpret the Bible for themselves. It was a continuation among the Swedes of the spiritual awakening which had been originated in Norway by Hans Nilsen Hauge half a century before. It was the strong individuality of the Northmen, who had drenched in blood the classical civilization of Rome and western European Christendom, and sealed with their blood on the battlefield of Lützen the cause of Reformation, that in religious matters asserted their rights as freemen.

In the middle of this century *Fosterlandsstiftelsen* was organized in Sweden by C. O. Rosenius and others. Rosenius had previously co-operated with George Scott, and had conducted revival meetings in different parts of the kingdom. He was also editor of *Pietisten*, a religious paper which has to this day exercised quite an influence in religious matters. The object of *Fosterlandsstiftelsen*, which was composed mostly of laymen although a few of the regular Lutheran

clergymen also belonged, was to conduct a religious revival movement within the state church. For this purpose piously inclined laymen were sent to every part of the realm, where they held religious meetings among the farmers and laboring people, and distributed devotional literature. These meetings resembled very much an ordinary Pietistic prayer meeting, and were called *Läsaremöten* (Reading-meetings) or *Missionsmöten* (Missionmeetings); those who participated were at first called *Läsare* (Readers), later *Missionsvänner* (Mission Friends). After a while, however, Dr. P. Waldenström—an ordained Lutheran minister and professor in one of the colleges of Sweden, who, after the death of Rosenius, had become the leader of the Mission movement, and is now well-known as a preacher and author, having also for a number of years been a member of the Swedish Parliament—withdrew from *Fosterlandsstiftelsen*. In 1878 he together with others organized *Svenska Missionsförbundet*, an independent organization, which a large proportion of the Mission Friends joined. Others remained with *Fosterlandsstiftelsen*. The former society has, in 1900, about 100,000 members, supports a theological seminary, and conducts missionary work in foreign countries.

Although several Mission Friends had emigrated before 1868, it was not until that year that C. O. Björk and J. M. Sanngren began at Swede Bend, Boone county, Iowa, and in Chicago, respectively, to gather together the Mission folks. At the former place an organization may be said to have been effected July 4, 1868, which was the first society of its kind in America; but similar societies in a short time sprang



up in different parts of the country. The ministers and laymen of some of these churches met at Keokuk, Iowa, in 1873, and organized the Swedish Evangelical Lutheran Mission Synod, of which Sanngren became president. A similar organization, The Swedish Evangelical Lutheran Ansgary Synod, was effected in 1874; Prof. C. Anderson being the chief promoter. Both these synods called themselves Lutheran, and their constitutions contained the Augsburg Confession; yet the tendency of Dr. P. Waldenström was the predominant feature. As is well known Waldenström differed from the Lutheran Church in regard to the doctrine of atonement, mode of worship, and church government. For awhile they both prospered. The Ansgary Synod started a school in Knoxville, Ill. In 1876-77 the Mission Synod, which was the truest specimen of the Mission movement in Sweden, received great accession in membership. In 1884-85, however, they both ceased to exist.<sup>1</sup> At the dissolution each of them numbered about 35 ministers and 4,000 members.

In 1885 several of those who had formerly been connected with the Ansgary and Mission synods organized the Swedish Evangelical Mission Covenant of America. This organization has—like the *Svenska Missionsförbundet* in Sweden, which it resembles in name, religious belief and practice, and government, although they are not officially connected—no formulated creed; the Bible being the only authority. Each congregation manages completely its own affairs, resembling

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<sup>1</sup> It is claimed that the dissolution was partly caused by the fact that most of the members of the two synods objected to requiring people to subscribe to the Augsburg Confession before they could become members of the congregations.—[Editor.]

in this respect the Congregationalists.<sup>1</sup> The different congregations do not allow any person to join them except those who confess that they are converted and are willing to live a Christian life, resembling in this respect, as well as in mode of worship, the Methodists. According to the statistics of the year ending 1899, the Swedish Evangelical Mission Covenant of America has about 135 congregations, 12,000 communicants, and church property valued at \$500,000; but there are at least twice as many Swedish Mission Friends in this country, who have independent church societies not officially connected with the Covenant. The organization has had a school of their own since 1891, supports missions in China and Alaska, and several papers are published in the interest of the work.

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<sup>1</sup> In fact the Swedish Mission Friends in this country had, for a couple of years, a school in Chicago in connection with the Congregational theological seminary; and many of the ministers claim to be Congregationalists, being admitted and considered as such at the yearly meetings of that organization.—[EDITOR.]

# Historical Review of the Swedish Lutheran Augustana Synod.

— BY —

REV. C. J. PETRI.

In 1638 the Swedes founded a colony on the banks of Delaware River. The same year these colonists erected, where Philadelphia now stands, the first Lutheran church building in America. Ever since, Swedish immigrants have settled in this country, but up to the year 1840 they were few and came at irregular intervals, and both religiously and socially became completely intermixed with other nationalities. From this time on immigration became regular, but it was not heavy, nor was its direction definite till about 1850, when it assumed immense proportions, and poured in a steady stream into the states and territories of the Northwest. During this early period, when the life of the immigrants was chiefly migratory, religious affairs were naturally in a similar unorganized and unsettled condition.

In 1850 Prof. L. P. Esbjörn, the father of the Swedish-American Lutheran church, organized congregations at Andover, Moline, and Galesburg, Ill. But two years previ-



ous a Swedish Lutheran church had been organized at New Sweden, Iowa.\* On Sept. 18, 1851, The Synod of Northern Illinois was organized, which shortly afterwards effected a connection with the General Synod. Esbjörn and some Norwegians had been invited to unite their congregations in forming the new body. They accepted. But Esbjörn, who was sent by the Swedes as one of their delegates, did not reach Cedarville, Ill., where the conference was held, until Sept. 19th, when the constitution had already been adopted. Most of the American members believed in the *New-Lutheranism*, a less strict Lutheranism, which accepted the Altered Augsburg Confession. The constitution of the Synod of Northern Illinois contained the following sentence in regard to faith: "This synod regards the Word of God as the only infallible rule of faith and practice, and the Augsburg Confession as containing a summary of the fundamental doctrines of the Christian religion, mainly correct." Esbjörn was no disciple of the New-Lutheranism, but he believed in union, thinking that people holding different views in religious matters could co-operate together in Christian fellowship. He joined, but insisted on having a reservation for himself and his congregations in the records in regard to the article of faith, which was granted. In a short time many Scandinavian immigrants and some ministers arrived, who organized churches in different parts of the country, and Esbjörn became the Scandinavian professor at the seminary of the Northern Illinois Synod, in Springfield, 1858. It had been deemed necessary, in order to attend to the religious needs of the Scandinavians to educate in this country men of their own nationalities, as a sufficient number of clergymen

\*For a more detailed discussion of this church, see Rev. M. F. Hokanson's biography in Vol. II, p. 212.—EDITOR.

could not be secured from home.<sup>1</sup> But Esbjörn could not agree with the president of the seminary, who adhered to the New-Lutheranism, and in 1860 he resigned his position. In order to carry on the work among the many arriving immigrants, the Scandinavians had special conferences, namely: The Chicago conference which was composed of Swedes and Norwegians; the Mississippi conference, Swedes; and the Minnesota conference, mostly Swedes.

On account of the existing difference in views in regard to the Augsburg Confession, and also owing to differences in language between the various elements composing the Northern Illinois Synod, the Swedes and Norwegians met, in the month of April, 1860, in Chicago, for the purpose of establishing a new synod. As a result of this meeting, what is now called the Swedish Lutheran Augustana Synod was organized, June 5, 1860, at a meeting on Jefferson Prairie, Wis. Dr. T. N. Hasselquist was elected as the first president, and served for several years in that office. The name *Augustana* was adopted at the instance of Dr. E. Norelius. At this meeting 49 congregations were represented by 27 ministers and 15 lay-delegates. These were, of course, not all Swedes, some were Norwegians, and the meeting was held in a Norwegian church at Jefferson Prairie, near Clinton, Wis. Swedes and Norwegians were united in one synod, and hence the original and incorporated name of the organization was the Scandi-

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<sup>1</sup> It should be observed that although several ordained Lutheran clergymen from Sweden have, during the whole immigration period, settled in this country and become pastors of Swedish-American Lutheran churches, yet the Swedish Lutherans in America and Sweden have not been, nor are, officially connected with each other. But the Augustana Synod and the Lutheran church in Sweden have always been on the most friendly terms. The synod considers herself as a daughter of the mother church in Sweden, and is so regarded by her.—[EDITOR.]

navian Evangelical Lutheran Augustana Synod of North America; it was not until 1894 that the word "Scandinavian" was dropped. According to their own statistics of 1860, 49 congregations, with 4,967 communicants, and 27 clergymen united to form the Scandinavian Synod. Of these, 17 clergymen, 36 congregations, and 3,747 communicants were Swedes. The union of the Swedes and Norwegians continued until 1870, when the latter, on account of the difference in the languages, withdrew and organized themselves into a separate organization. This was considered a wise movement, and since that time a strong and zealous work has been carried on by the different Scandinavian Lutherans. The Augustana Synod has been a member of the General Council of the Evangelical Lutheran Church in America<sup>2</sup> from the beginning of the Council, which met in its first regular convention at Fort Wayne, Ind., Nov. 20-26, 1867. It is at present one of the largest synods belonging to the Council.

From the very beginning the Swedish Lutherans have taken great interest in educational work. Every congregation within the Augustana Synod endeavors to maintain good parochial schools and energetic Sunday schools. Higher education has received a hearty support, and the success and progress of the Augustana Synod in this country must be said to have depended in no little degree upon the early and great enthusiasm toward higher education, which made itself manifest among the Swedes. No sooner had the venerable "fathers" of our synod, such men as Prof. L. P. Esbjörn,

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<sup>2</sup> The General Council, like the General Synod and similar organizations, is composed of several Lutheran synods which have united for the purpose of advising each other. The Council has no authority over the synods, congregations, or individuals.—[EDITOR.]

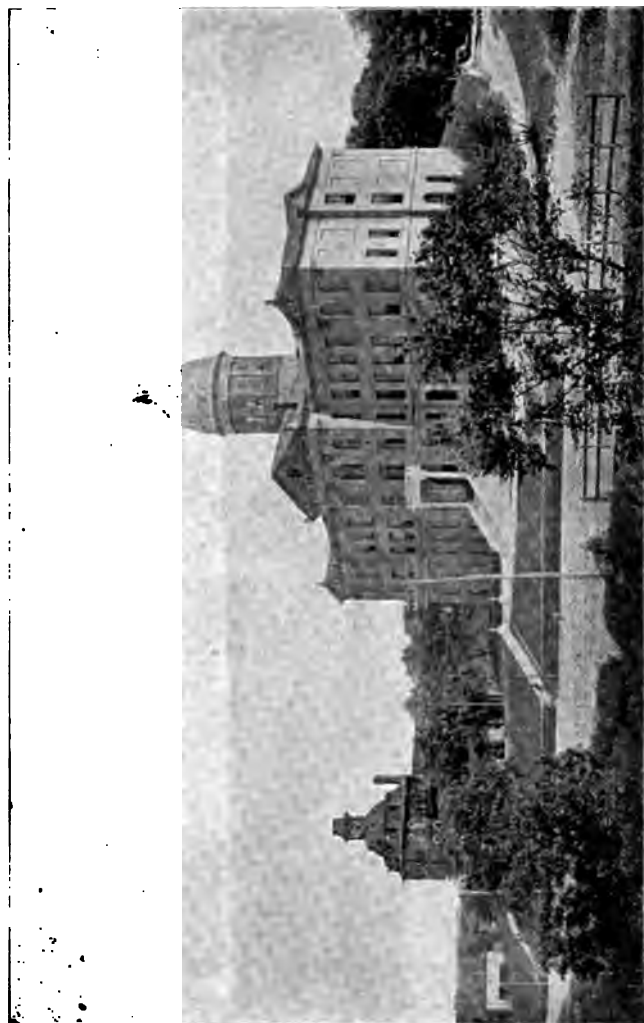
Dr. T. N. Hasselquist, Dr. E. Carlson, Rev. Jonas Swenson, Dr. E. Norelius, etc., begun their church work, than they began to work for the establishment of colleges and schools. The people in the churches were ready and quick to respond. In 1860 the oldest and largest of the Swedish-American colleges, Augustana College and Theological Seminary, was founded at Chicago; moved to Paxton, Ill., in 1863, and permanently located at Rock Island, the same state, in 1875. In 1862 Gustavus Adolphus College, St. Peter, Minn., was founded. Bethany College, Lindsborg, Kan., was founded in 1881. Since then several academies have been organized, namely: Luther Academy, Wahoo, Neb; Hope Academy, Moorhead, Minn.; Emanuel Academy, Minneapolis, Minn.; and in 1893 two more were organized, namely, Martin Luther College, in Chicago, Ill., and Upsala College, in Brooklyn, N. Y. All these institutions are annually attended by 1,500 students, have had a remarkable progress, and have developed themselves in all directions. The property of these different institutions is estimated to be worth about \$500,000. They have been a source of great blessing and influence to the members of the Augustana Synod. The greatest number of the 450 ministers of the synod and many of the school teachers have received their training at these institutions. Augustana College and Theological Seminary, however, is the only college where a full theological training is given; it is also the only college directly controlled by the Augustana Synod. The other schools are managed, either by some conference within the synod, or by private corporations composed of Swedish Lutherans.

In the work of education the synod has realized the

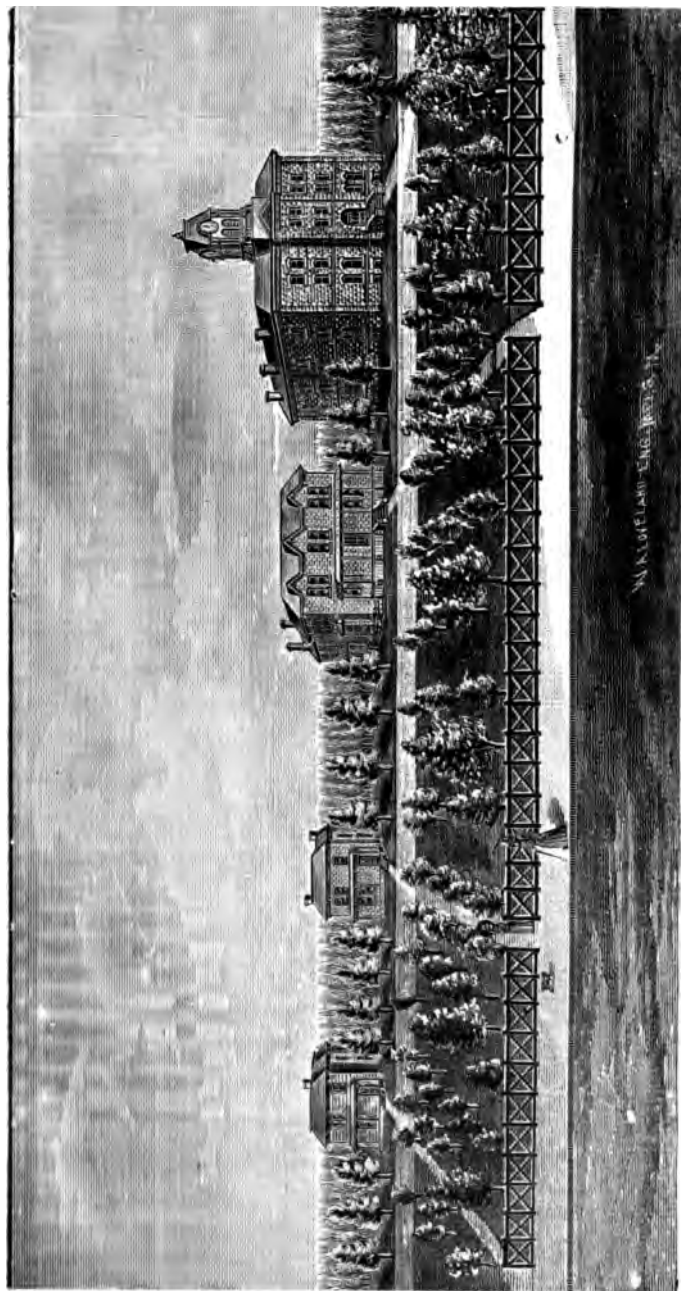
power and influence of the press. Dr. T. N. Hasselquist started in 1855 the first Swedish newspaper in America, a religious weekly, now called *Augustana*, which is today the largest Swedish weekly church-paper in the world. The synod publishes also Sunday school papers in the Swedish and English languages. The English papers published by the synod proves that the Augustana Synod is awake on the question of language. The Augustana Synod in America does not expect always to use the Swedish language. The time will come when the English language will be commonly used in our churches, and even now most of the young men who enter the ministry have received such an education that they are able to preach in English as well as in Swedish. The aim of the synod is, therefore, to furnish the people with English preachers and Lutheran literature in English. The Lutheran Augustana Book Concern at Rock Island, under the supervision of the synod, is doing a grand and noble work in sending forth good Lutheran literature in the Swedish and English languages.

In 1860 the first Swedish Lutheran orphans' home in America was established by Dr. E. Norelius, in Vasa, Goodhue county, Minn. At present the synod supports six orphans' homes and three hospitals. The value of the property of these institutions is put at \$350,000. At the orphans' homes 300 orphans are supported and educated annually. A deaconess institute is also maintained at Omaha, Neb.

The synod is at present divided into eight conferences, viz.: The Illinois, Minnesota, Iowa, Kansas, New York, Nebraska, California, and Columbia. Each conference carries on its special mission work within its own territory.



AUGUSTANA COLLEGE, ROCK ISLAND, ILL.



GUSTAVUS ADOLPHUS COLLEGE, ST. PETER, MINN.

The missionary work in territories outside the conferences is carried on by the synod through its general board of missions. At present this board superintends the mission work in Utah, gives aid to churches in Florida, Maine, and on the Pacific Coast. The Church Extension Society has been organized within the synod, the duty of which is to assist small and weak congregations in building churches. The aim of the mission has been to gather the thousands of Swedes in this country around the Word of God; with this object in view, many large congregations have, during the 50 years past, been organized and maintained. The synod also supports a special immigrant mission in New York City. In Chicago the immigrant mission is carried on by the Illinois conference.

Since the organization of the synod numerous churches have been organized so that Augustana Synod churches are today to be found in almost every state and territory within the United States and in different parts of Canada. The synod, according to the statistics of the year ending 1899, numbers about 900 congregations, with 200,000 members, of which 115,000 are communicant members. The value of the church property owned by these churches is by a moderate estimate considered to be \$4,200,000, and it may safely be said that during the past 40 years the people of the Augustana Synod have used no less than \$12,000,000 in building and supporting churches and carrying on missionary work. Adding then thereto the amounts raised for schools, colleges, the theological seminary, orphans' homes, and hospitals, it becomes clear to every unbiased observer that the Augustana Synod has shown itself as an active and wide awake institution, well



deserving the confidence of the Swedes in America and the love of all Christian people.

The synod has always without fear and with fervent devotion defended the pure Lutheranism in theory and practice, planted itself on the foundation of a pure Gospel as set forth in the Unaltered Augsburg Confession, has carefully guarded the pulpit and the altar, has taken a firm stand against secret societies and questionable practises, and has as a result, without doubt, made some enemies; yet, by the blessing of God, the synod has carried on a noble and successful work and is today, by far, the leading and most influential religious body among the Swedes of America.

The history of the Augustana Synod during the past forty years shows what can be done by a united effort. The Swedish Lutherans have been a unit from the beginning. No strifes and contentions of any serious nature have existed among the people. The members of the synod have been surrounded by God's favor and united in a true faith, zealously doing their work with a sacrificing love. The synod has had a glorious past but it expects a more glorious future. Long live the Augustana Synod!

# **Historical Review of the United Norwegian Lutheran Church of America.**

—BY—

KNUTE GJERSET, PH. D.

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The higher unity of soul and spirit did not exist among the Norwegian Lutherans at the time the immigration to America commenced, a fact for which we have the best evidence in the movement originated by Hauge. The church of Norway was itself in the throes of a bitter conflict between two widely different tendencies, which, when they were transferred to American soil, only assumed more definite shape and expression. These tendencies merit a brief attention, since they have had such marked effects upon the religious life of the Norwegian people in America.

Hans Nilsen Hauge was a poor, but talented and pious country lad, springing from the yeomanry of Norway. Through pure religious zeal he began to preach to the people of the neighborhood, not any new doctrine, but the teachings of the state church.' His voice was raised against the godlessness and unbelief which had seized both clergy and

lay people by the introduction of rationalism. He denounced the worldliness and extravagance of the ministers of the state church, and urged the people to repent. A revival movement sprang up, which soon spread over the entire country. A strong religious zeal, which was often mistaken for fanaticism, characterized the followers of Hauge. They forbade the wearing of any ornaments. Even works of art in the home were classed among the vanities. They held that any one who felt an inner calling had a right to preach, without any regulation or interference by the church. In severity of life, as well as in religious practice, they much resembled the Puritans in England. Even after a reaction against rationalism had begun in the state church, and the ministers within it were characterized by zeal and devotion in Christian life, as well as by purity of doctrine, this movement went on. The state church, however, which looked upon the movement as a revolt against its authority, now tried to put a stop to it. Hauge was imprisoned and his followers suffered many hardships. But this procedure only increased the bitterness of the struggle and put new hindrances in the way of understanding and reconciliation. When the two parties met on American soil, where there was no compulsion or pressure, the chasm which divided them merely widened. Elling Eielsen, who arrived in this country in 1839, was the first preacher of the Gospel to the Norwegian settlers. Eielsen was a faithful disciple of Hauge, and already in 1846 he and his followers organized what they called The Evangelical Lutheran Church in America, the first church organization among the Norwegians in this country. As emigration continued to increase, several ordained minis-

ters came over. They attempted to come to an understanding with Elling, and several meetings were held for the purpose, but no results could be reached. The old differences soon made themselves manifest. The entirely different views in regard to church life, as well as to internal and external church organization, represented by the two parties, made it impossible for them to come to an agreement. Moreover, the differences in education, in mode of life, and in general training of the representatives of the two tendencies, also laid hindrances in the way, as they found it difficult, much on that account, to really understand and appreciate even each others better qualities. Union was, of course, impossible. The ministers who came from Norway then organized the Norwegian Lutheran Synod in 1853.

But everything did not work smoothly in the Evangelical Lutheran Church in America, established by Elling Eielson and his followers. Elling conspicuously lacked all talents of an organizer. The constitution which they had adopted was deficient in many important respects, so that there was often no real connection between the congregations. Dissatisfaction with the condition of things was general, and Elling, who was pre-eminently an evangelist, was unable to remedy it. Consequently the clergymen, Paul Anderson and Ole Andrewson, left Elling's church and effected a temporary union with the Frankean Lutheran Synod of New York, until a Norwegian synod could be organized in the West. After a short time these ministers again left the Frankean Synod and joined the Northern Illinois Synod with which they were connected till 1860. To this synod belonged also a number of Swedish ministers and congregations. On the 5th of June

of the last named year the clergymen, Paul Anderson, Ole Andrewson, O. J. Hatlestad, and others, Norwegians; and Hasselquist, Carlson, Esbjörn, and others, Swedes, met on Jefferson Prairie to consider the organization of a Scandinavian synod. The Scandinavian ministers and congregations in the Northern Illinois Synod now left that church and organized the Scandinavian Evangelical Lutheran Augustana Synod, consisting of both Swedish and Norwegian ministers and congregations. According to their own statistics of 1861, 60 congregations, with 5,600 communicant members, and 32 clergymen belonged to the new body. Of these, 11 clergymen, 17 congregations, and 1,400 communicants were Norwegians. The synod erected a school for educating young men for the ministry, at Paxton, Ill. This school, which consisted of both a theological and a collegiate department, had for some time only two professors, and was financially largely supported by the people of Sweden. The synod grew rapidly, and it was found necessary to have a Norwegian professor at Paxton. A call was extended to Rev. A. Weenaas, of Norway, who accepted, and entered upon his duties as professor of theology in the seminary at Paxton in 1868. Weenaas, however, soon grew dissatisfied with his new surroundings and urged upon the Norwegians to erect a school of their own. In 1869 the Norwegian wing of the Scandinavian Lutheran Augustana Synod, following the wish of Prof. Weenaas, bought a school building at Marshal, Wis., where work was begun in the fall, with Prof. Weenaas as president, and the Norwegian students who now moved thither from Paxton.

The difference in language had always been a serious

difficulty within the synod, and in 1870 it was thought best, on account of this difficulty, for the Norwegians and Swedes to separate. The Norwegians then withdrew and organized the Norwegian-Danish Augustana Synod, while the Swedish branch of the old synod continued under the old name. The two organizations, however, were on the friendliest of terms, and promised to co-operate and aid each other as far as possible. Shortly after the Norwegian-Danish Augustana Synod was organized, certain leading professors and ministers within it began to negotiate a union with Rev. C. L. Clausen, who a few years previous, with the congregations in his charge, had left the Norwegian Synod, because of the controversy regarding slavery, or the condition of life servitude. In order to effect this union with Clausen, and his, at that time, quite large congregations, a few ministers and lay delegates at a meeting in St. Ansgar, Iowa, resolved, without asking the congregations, to dissolve the Norwegian-Danish Augustana Synod and reorganize it under a new name. A new organization was effected, called The Norwegian-Danish Evangelical Lutheran Conference, of which Rev. C. L. Clausen was elected president. But this action was not favorably received by all the people of the Norwegian-Danish Augustana Synod. At a church meeting on Jefferson Prairie in the fall of the same year the synod declared the St. Ansgar resolutions null and void. This led to a division of the synod; about half of the congregations and their ministers leaving it and joining the Conference. Among those who thus seceded from the Augustana Synod was also Prof. Weenaas, of the seminary at Marshall, together with a majority of the students. This was a hard blow to the Augus-

tana Synod. There was a heavy debt on the school building; Prof. Weenaas and the students were gone, besides so many of the congregations whose financial aid had been counted on. The school at Marshall was now able to continue work only in the academic department. This, however, was of no direct benefit to the synod, and involved considerable expense; consequently attempts were again made to put the school into condition for educating ministers. Rev. D. Lysnes was chosen professor and president, and with his arrival a new epoch began in the history of the school. The theological department again resumed its work; the number of students increased rapidly, and the debt on the school buildings was paid. In 1881 the school was moved to Beloit, Iowa, where 20 acres of land and commodious buildings had been secured. The college department was afterward moved to Canton, S. D., where buildings to the amount of \$8,000 were provided. The growth of the synod, however, owing to repeated discouragements, continued to be slow. According to statistics it comprised, in 1887, 30 ministers, 90 congregations, and 3,500 communicant members.

After the organization of the Conference the school at Marshall was divided, so that the Conference got the theological department, and the Augustana Synod retained the academic department. The theological department was reorganized by the Conference in 1871 into what is now Augsburg Seminary, of which Prof. Weenaas became president. It was moved to Minneapolis, Minn., in 1872. The following year Sven Oftedal, from Norway, became professor at the seminary, and in 1874 Georg Sverdrup, who two years later became its president, arrived. The whole subsequent history

of the institution is closely connected with the energetic efforts of these two men. The seminary was badly in debt till 1877, when Prof. Oftedal organized committees throughout the congregations of the Conference, who by personal solicitations raised the sum of \$18,000, which was more than enough to liquidate the existing debt. The seminary has been constantly growing, in extent and thoroughness of the courses of study, as well as in numerical strength. The course of study for ministers is now five years preparatory work, and three years theological training. In 1891 the seminary had 10 professors and instructors, and 188 students in attendance. The property, including, besides the seminary buildings, also a dormitory and professor's residence, and the block on which they stand, is valued at \$150,000. The Conference was, undoubtedly, better financially situated than any of the other Norwegian Lutheran bodies. It was without debts, and had large funds at its disposal. It enjoyed a steady growth, and exhibited a remarkable vigor in church life. According to statistics the Conference had, in the year 1887, 101 clergymen, 383 congregations, and 30,000 communicant members.

In 1880 a new church controversy broke out, this time within the Norwegian Synod itself, more serious in character than any of the preceeding. The controversy first arose in the Missouri Synod between Dr. C. F. W. Walther, of the theological seminary, at St. Louis, Mo., and Dr. F. A. Schmidt, of the theological seminary, at Madison, Wis., regarding the doctrine of election and predestination. The controversy, involving very fundamental tenets of the Lutheran faith, soon found its way into the Norwegian Synod, which



for a number of years had been friendly related to the Missouri Synod. From year to year the struggle grew more intense, involving not only the ministers, but also the lay people in the contest. Discussions were held throughout the Synod at private conferences, and at the yearly synodical meetings, but no agreement was reached. At a church meeting held in Decorah, Iowa, in 1884, each party drafted a statement of their position in the controversy. *Redegjørelsen* (The Explanation) of the Missourians, as the followers of Dr. Walther were called, was signed by 107 ministers. *Bekjendelsen* (The Confession) of the Anti-Missourians, as Dr. Schmidt's followers were called, was signed by 72 ministers, which number was afterward increased to 97. Dr. Schmidt and his followers, who considered the difference in the doctrine of the two contending parties a fundamental one, now established a theological seminary of their own at Northfield, Minn., and here work was begun in the fall of 1886 with Dr. Schmidt and Prof. Böckman as theological professors. This step, however, was not tolerated by the Synod. At the next joint synodical meeting held in Stoughton, Wis., it was condemned as an act of secession and a virtual separation. The Anti-Missourians, however, claimed a right to continue the seminary, and 57 of their ministers signed a protest against the resolutions passed upon them by the meeting, and seceded from the Synod. This step was soon followed by a large number of congregations. According to reliable reports about 100 ministers and over one-third of the congregations left the Norwegian Synod.

These ministers and congregations did not, however, desire to organize themselves into a new permanent church

denomination, which would constitute the sixth distinct body among the Norwegian Lutherans in America. They met in Northfield, Minn., in 1886, and effected a temporary organization, known as The Anti-Missourian Brotherhood, of which Rev. L. M. Björn was elected president. It was their purpose and hope to bring about a union with the other Norwegian Lutheran churches, as soon as possible. For this purpose a series of *Fri-Konferenser*, or conferences for a general consideration of the subjects which divided them, were held, in which all the bodies belonging to the Norwegian Lutheran church in this country took part. Six of these conferences were held during the years preceeding and following the organization of the Anti-Missourian Brotherhood; in Roland, Iowa, 1882; Holden, Minn., 1883; St. Ansgar, Iowa, 1884; Chicago, Ill., 1885; Gol, Minn., 1886, and in Willmar, Minn., 1887. These conferences, where discussion was thorough and earnest, and conducted in a brotherly spirit, helped the different parties to come to a better understanding of each others true position, and were largely instrumental in bringing about the union which was soon afterwards effected. The first meeting for the purpose of considering the possibility of union was held by the Anti-Missourians in Minneapolis in February, 1888. Another meeting for the same purpose was held by all the parties, in Scandinavia, Wis., in November, of the same year. At the meeting in Scandinavia the articles of union were adopted for the first time by the denominations which afterward united. They were then submitted for consideration to the congregations, and to each of the organizations in particular. They were approved of by all, not a single congregation raising any objections to

the stipulations made. At this same meeting *Opgjør* (Settlement) was also made in regard to the various doctrinal controversies which from time to time had been carried on among the Norwegian Lutherans in America, and an agreement was reached concerning the points in dispute. In the early part of June, 1890, the three organizations, The Norwegian-Danish Conference, The Norwegian Augustana Synod, and The Anti-Missourian Brotherhood, held a meeting in Minneapolis for again to consider the subject of union. At first the organizations held separate meetings. But a strong sentiment in favor of union soon became predominant. They were all tired of the bitter controversies which for so many years had divided into hostile camps those that ought to stand united. On the 13th the delegates, ministers, and professors of the three organizations met in the old Trinity Church, belonging to the Conference, but as this structure was too small to hold the large assembly, they formed in procession and proceeded to the church belonging to the Swedish Augustana Synod, where they organized themselves into The United Norwegian Lutheran Church in America. The articles of union, adopted at the meeting in Scandinavia, Wis., and sanctioned by all the congregations, and by each of the organizations separately, were made the basis of the union. Some of the stipulations in these articles are as follows:

"In order that the contracting parties can organize themselves into a church, they jointly and separately agree to the following stipulations:

"1. The church shall erect and operate one theological seminary.

"2. This seminary shall be Augsburg Seminary, in Minneapolis.

"3. The professors at this seminary shall be paid by the interest from a fund.

(a) The Augustana Synod shall contribute a fund of \$15,000.

(b) The Conference shall contribute a fund of \$50,000.

(c) The Anti-Missourians shall contribute a fund of \$50,000.

(d) The fund is to consist of cash, or notes drawing interest, or other safe property.

"4. At said seminary there shall be 5 theological professors.

(a) The Anti-Missourians shall employ two theological professors.

(b) The Augustana Synod shall employ one theological professor.

(c) The Conference shall employ two theological professors.

"5. The constitution for said seminary shall be drawn up as soon as the union is effected.

"6. Theological students already admitted to the theological seminaries of the different organizations shall by virtue of this admission be entitled to admission in the new theological seminary.

"7. The church shall be incorporated as soon as possible.

"8. To this church shall be transferred all school property—as well real estate as funds—which said organizations may be in possession of, at the time of union.

"9. This real estate shall, when it is transferred to the church, be free from debt.

"10. The preparatory departments at Augsburg Seminary, and at Canton Academy, shall be operated as usual, at least one year after the union is effected. In Beloit, Iowa, the school shall also continue at least one year after the union is effected.

"23. The board of trustees for the respective organizations, such as they have previously been elected by said organizations, shall continue in their office, after the union is effected, until the new church is incorporated, when they shall immediately deed all property, which they hold as board of trustees, to the new corporation."

The part of the contract relating to the transfer of property was fulfilled in due time by the Augustana Synod and the Brotherhood; but Augsburg Seminary, held in trust by its board of trustees, was never transferred according to article eight above.\* Within a year after the organization of the United Church a number of newspaper articles began to create a feeling of distrust among the people, and Augsburg Seminary and St. Olaf College were pitted against each other as rival institutions by their most devoted patrons. It was also contended that the United Church had violated the stipulations of its organization by passing the following resolution a couple of days after the date of its origin: "St. Olaf College at Northfield shall be the college of the United Norwegian Lutheran Church." Resolutions of a similar nature were also passed at the annual meeting in 1891, while the college department of Augsburg Seminary was to be

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\* See the articles on the schools and the churches in Minnesota.

maintained "for the time being." This only made the Augsburg faction the less inclined to transfer the property, their stock arguments being, in a nutshell, about as follows: "The founders of Augsburg Seminary intended it to be a theological seminary and a college combined under our board. If it is transferred to the United Church, the college department may be dropped. But that would be contrary to the intention of the founders of the institution: therefore it ought not to be transferred to the United Church." Prof. S. Oftedal, the president of the board, for a long time also contended that the property could not be legally transferred. In this controversy Oftedal was frequently characterized as one who wanted to keep property to which he had no rights; while he and his followers made the countercharge that the United Church intended to violate the agreement on which that association was based. The feeling engendered by this contention waxed quite bitter during the years 1890-93, and when the United Church, at its annual meeting in 1893; decided to abandon the Augsburg buildings in case the property was not deeded over to the United Church in the summer of that year, there was nothing left but to fight to the bitter end. The United Church "removed" its school, thenceforth called the United Church Seminary, from the Augsburg buildings to rented quarters; the Augsburg Publishing House was wrested from the board of trustees of Augsburg Seminary in the spring of 1894, by means of recourse to the courts; legal proceedings were begun in 1896 for the recovery of the Augsburg property; in the fall of 1897 the district court handed down a decision which was favorable to the United Church; in the spring of 1898 this

decision was quashed by the state supreme court; the United Church took steps to have the case tried in the court of equity; but in the summer of 1898 the matter was settled out of court by mutual agreement. The main stipulations of this agreement were that the United Church should have the endowment fund, nominally amounting to about \$39,000; and that no more efforts should be made to dislodge the old board of trustees of Augsburg Seminary. Thus ended one of the most memorable struggles in the history of the Norwegian Lutheran churches in America.

The lawyers' fees and other expenses directly connected with the law suit to recover the Augsburg property entailed a total outlay of \$11,000 on the part of the United Church. It is easy to appreciate this loss, because it may be expressed in dollars and cents. But it is not so easy to estimate the mental suffering and moral injury caused by the so-called "Augsburg Strife;" and much of the good work done in the United Church during the years 1893-98 was marred by this strife. But no reflection ought to be cast upon the sincerity of the participants, for they believed they were struggling for a good cause, the one party as well as the other.

From 1893 to 1898 the Augsburg faction in the United Church was bent on antagonizing the work of the latter at every point. But the real friends of the United Church, consisting of the people from the Brotherhood, the Augustana Synod and most of the Conference congregations in Iowa, Wisconsin and southern Minnesota—were equal to the occasion. The United Church was never seriously hampered by lack of funds. The treasurer reported to the annual meeting in 1898: "We asked for \$13,388 for general expenses, and

we received \$14,971.55." On Jan. 1, 1897, a dozen congregations were formally expelled, and a number of others withdrew of their own accord.

The whole number of churches served by the 330 ministers who were connected with the United Church in 1900 was 1,100. These churches embraced about 225,000 souls, of whom 125,000 were communicant members. But the whole number of congregations formally belonging was only about 750, which had 100,000 communicant members and 185,000 souls. The reports of the parochial schools showed that on the average almost 30 days were taught in each congregation. The finances were in a healthy condition. The value of the church and school property directly or indirectly controlled by the organization may be put at about \$4,000,000.

The Augsburg Publishing House issued about 120,000 books, tracts and other items. *Lutheraneren* and *Luthersk Børneblad* had a combined circulation of 26,000.

In 1899 the United Church owned and controlled a theological seminary, located in Minneapolis, Minn.; St. Olaf College, Northfield, Minn.; Augustana College, Canton, S. D.; a normal school at Madison, Minn.; and an orphans' home at Beloit, Iowa. The institutions mentioned below were either wholly or partly supported by members of the United Church, and several of them were officially connected with that body: Concordia College, Moorhead, Minn.; St. Ansgar Seminary, St. Ansgar, Ia.; Mount Horeb Academy, Mount Horeb, Wis.; Scandinavia Academy, Scandinavia, Wis.; Pleasant View Lutheran College, Ottawa, Ill.; a deaconesses' institute in Chicago; orphans' homes at Lake Park,



Minn., in Chicago, Ill., and at Wittenberg, Wis.; and hospitals at Austin, Crookston and Zumbrota, Minn. Steps have been taken to establish a home for aged people, and to put up new buildings for the theological seminary in or near the Twin Cities.

Missionary work was carried on at several places in southern Madagascar; but since the French took possession of that island the Catholics have somewhat hampered the efforts of the Norwegians. Members of the United Church also contributed quite liberally to the different missions in Asia.

The Augsburg controversy and the withdrawal of the Free Church element subjected the United Church to a great strain. But its honest supporters only rallied the more energetically to her support. At this stage it seems reasonable to anticipate that a body which could not be crippled by passing through such a crisis will be fully able to weather the storms that may rise on her future course, and whatever may happen in the future, the organization of the United Church is the grandest attempt ever made by Norwegian-Americans to neutralize the spirit of religious discord and disintegration among them.

# Statistics Regarding the Scandinavians in the United States.

—BY—

O. N. NELSON.

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Some one has said that figures never lie. But certainly different statistics on the same subject disagree very much, at least that is the case in regard to the reports of immigration and emigration, by the governments of the United States and the Scandinavian countries. Therefore, I publish, in tables I. and II., all the statistics regarding the Scandinavian immigration and emigration which I have been able to secure. Everything in the United States census which refers to the Scandinavian-Americans has been compiled in convenient tables, or, when such an arrangement was impossible, the facts have been stated in this article.

But the figures, as given in immigration and emigration reports and in the census, are not altogether correct—far from it—but they are, after all, the nearest approach to the truth which can be had. And if any portion of this book deserves to be studied, it is, perhaps, the following tables; they, for example, contain a good history of the great Scandi-

navian movements toward the Northwest; they show the proportion of Scandinavian paupers, criminals, idiots, etc., in comparison with other nationalities. In my opinion, however, the Scandinavian statistics, as far as they go, in regard to the Northern immigration into this country, are more reliable than those of the United States.

The United States statistics regarding immigration commenced in 1820. From the close of the Revolutionary War up to 1820 it is estimated that 250,000 immigrants arrived, although the accurate number is not known. Between the years of 1820-68 only the arrival of alien passengers were indicated, no distinction being made between the real immigrants and transient sojourners, but it is estimated that 98 per cent of all the alien passengers remained in this country. Prior to 1868 there was no distinction made between the immigrants from Sweden and Norway; both countries were considered as one. Since 1869 the sex of the immigrants has been recorded by the United States; since 1873, the age; since 1875, the occupation. Immigrants from the British North American possessions and Mexico, comprising about one per cent of the entire immigration into the country, are not included in the United States statistics, from 1885 to 1893 owing to the absence of law providing for the collection of accurate data in regard thereto. The minister of agriculture of the Dominion of Canada reports that during the years of 1885-91 over 500,000 European emigrants arrived at Canadian ports en route for the United States. Of course a large proportion of these immigrants were Scandinavians, but their exact number cannot be ascertained.

It was not until 1869 that there was a law in Norway

which required the taking of accurate data in regard to Norwegian emigration. But from various sources the Norwegian government has secured and published facts in regard to the whole emigration, which, although not very correct, yet on the whole are, perhaps, more reliable than those published by the United States. The Norwegian statistics state that the American statistics in regard to the Norwegian immigration, prior to 1868, are very inaccurate.

The Swedish statistics of emigration date from 1851. In a letter from the statistical bureau of Sweden it is stated that the figures regarding the Swedish emigration to this country are too low up to the year of 1884, and whenever the American statistics are lower, they are still more inaccurate. Since 1884 the Swedish statistics are comparatively correct. While in latter years, even before 1884, the American reports regarding the Swedish immigration are too high, owing to the fact that many thousand Finns, who pass over Gothenburg, are recorded as Swedes. But it must also be remembered that several persons who live in Finland are Swedes by race, and still more so by education and by language.

The Danish statistics regarding emigration began in 1869.

According to the United States statistics, there have arrived from 1820-90 over 15,000,000 immigrants to this country. Most of them have, of course, come from Europe. For example, Germany has supplied about 4,500,000, Ireland 3,500,000, England 2,500,000, the Scandinavian countries 1,250,000, and the immigrants from no other single country have exceeded 500,000. Taking into consideration those who have been omitted from the official reports, it is fair to

estimate that 1,500,000 Scandinavians have settled in the United States since the country began to be colonized, up to 1900

The Scandinavian emigration began very late. The Norwegian, which is the earliest, did not exceed 1,000 a year until 1843, the Swedish not until 1852, and the Danish not until 1857. The Scandinavian immigration reached its maximum in 1882, when nearly 65,000 Swedes, 30,000 Norwegians, and 12,000 Danes arrived in this country. Since then the emigration from all Northern countries has declined. From 1821-90 the Scandinavian emigrants constituted seven per cent of the total immigration. Sixty-two per cent of the Northern emigrants are male, 65 per cent arrive between the ages of 15 and 40, 24 per cent are children under 15, and 11 per cent are over 40 years of age. During the years 1881-90, one person out of 5,914 was a clergyman, one out of every 5,083 a musician, one out of 7,236 a physician and surgeon, and one out of 3,034 a teacher—in other words, only one out of 1,017 had a profession, while one out of 12 was a skilled laborer, and one-half of the Scandinavian emigrants were either farmers, common laborers, merchants, or servants.

Nor is there any reason to assume that they change their occupations a great deal when they arrive in this country, for, according to the United States census of 1870, 1880, 1890, 25 per cent of the Scandinavian-born population were engaged in agriculture, and 50 per cent labored at what was called "All classes of work." It is a notable fact that one out of every four Scandinavian engages in agriculture, while only one out of six of the native Americans, one out

of seven of the Germans, and one out of twelve of the Irish, follow the same profession.

In 1890 only 32 per cent of the Swedes, 23 per cent of the Danes, and 21 per cent of the Norwegians, in this country lived in cities of over 25,000 inhabitants.

When the first census of the United States was taken, in 1790, there were about four millions of people in the country; in 1830 the population exceeded three times that amount. It was not until 1850 that the foreign elements were taken into account by the census reports. In that year one out of every 1,200 persons was a Scandinavian; in 1860, one out of 435; in 1870, one out of 160; in 1880, one out of 114; and in 1890, one out of 66. But until recently the census did not take into account the children born in this country of Scandinavian parents. In 1880,\* however, it was estimated that 635,405 persons in this country, born anywhere in the world, had Scandinavian fathers, but about four thousand less had Scandinavian mothers—these two sums must not be added together, because most of the Scandinavian men and women have married among their own nationalities. About 84 persons out of 100 have both Scandinavian fathers and mothers, 86 have both German fathers and mothers, and 91 have both Irish fathers and mothers. The fact that the Scandinavians inter-marry more frequently with other nationalities than either the Germans or the Irish, although less with native Americans, must have a powerful effect in Americanizing the former more quickly than the latter.

In 1880 there were 440,262 Scandinavian-born persons in this country; adding these to those of Scandinavian parentage born in the U. S. must equal 1,000,000. But this re-

\* The census bulletin enumerating the persons of Scandinavian parentage in the United States for 1890, did not appear until the latter part of 1894, and the result of said report has been tabulated on page 264.

sult is, virtually, also obtained by multiplying 440,262 by  $2\frac{1}{2}$ . Therefore, if anyone desires to ascertain the exact number of Scandinavians and their children, in proportion to the total population, of any year, state, territory, or city, he can multiply the figures—as found in tables III., IV., V., VI., VII. and VIII., in this volume—by  $2\frac{1}{2}$ . But the census reports are far from being correct, they omit many persons of all nationalities, and frequently confound foreigners as well as natives; but, as a general thing, they fall below and not above the real number. And, without doubt, the nearest approach to the truth in regard to the number of Danes, Norwegians, Swedes, and their children, in this country, can be had by multiplying the Scandinavian-born—as recorded in the United States census for each year, and in each state, territory, and city—by 3.

According to this method of calculation, one person out of every 25 in the United States was, in 1890, a Scandinavian, either by birth, or by parentage. It is, perhaps, a conservative estimate to assume that there are, in 1900, three millions of Northmen in this country. In several of the Northwestern states they are the controlling power. Two-fifths of the total population in Minnesota are Scandinavians. There are in this country about one-fifth as many Danes as in Denmark, one-third as many Swedes as in Sweden, and one-half as many Norwegians as in Norway.

The United States statistics in regard to the defective population in the country, by nationalities, are very incomplete. In 1870, however, one out of every 670 of the Irish in this country was either deaf and dumb, or blind; one out of 962 of the French; one out of 980 of the English; one out

of 1,033 of the native-born Americans; one out of 1,142 of the British-Americans; one out of 1,480 of the Germans; and one out of 1,810 of the Scandinavians. In the same year one in 197 of the Irish was insane or idiotic, one in 380 of the French, one in 465 of the Germans, one in 584 of the English, one in 672 of the native-born Americans, one in 682 of the Scandinavians, and one in 1,075 of the British-Americans.

In 1880, 1 in 165 of the Spaniards was a prisoner, 1 in 199 of the Chinese, 1 in 207 of the Mexicans, 1 in 260 of the Italians, 1 in 350 of the Irish, 1 in 411 of the Scotch, 1 in 433 of the French, 1 in 456 of the English, 1 in 590 of the British-Americans, 1 in 813 of the Portuguese, 1 in 916 of the Russians, 1 in 949 of the native-born Americans and Germans, 1 in 1,033 of the Poles, 1 in 1,173 of the Welsh, 1 in 1,195 of the Belgians, 1 in 1,231 of the Swiss, 1 in 1,383 of the Hollanders, and 1 in 1,539 of the Scandinavians.

The census of 1890, in regard to the defective classes, is very faulty. Yet it appears that one in 132 of the Irish in this country was a pauper, one in 356 of the Germans, one in 387 of the English, one in 690 of the Bohemians, one in 792 of the Scandinavians, and one in 974 of the British-Americans.\*

Considering the excellent record of the Scandinavians in regard to crimes and pauperism, the readiness with which they take to farming and become Americanized, the commendable educational and religious training they have received in the North, and it is no wonder that they are by American economists considered to be the best immigrants.

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\*For a complete discussion of criminality and insanity see pp. 1-22, Vol. II.



About 50 per cent of the Scandinavian emigrants arrive by prepaid passage tickets secured by relatives here. During each year between 1890 and 1900, the postal money orders issued in the United States, payable in the Scandinavian countries, amounted to about \$2,250,000, and it is estimated that something like \$6,500,000 besides was in one year sent to the North through banks and by other means. During the same period only about \$500,000 was annually sent from the North to the United States by means of postal money orders. Of course, part of these sums were settlements for business transactions; yet the United States post-office reports assert that the excess noted is mainly due to the fact that the immigrants contribute liberally to the support of their friends across the ocean.

It is impossible, however, to arrive at anything like a correct conclusion in regard to what amount of wealth in the shape of presents, prepaid passage tickets, and actual cash which Scandinavian-Americans have transferred from the United States to the North. Smith, in his excellent book, *Emigration and Immigration*, estimates that each immigrant sends to his native country \$35, and from 1820-99, according to the United States statistics, not far from 1,500,000 Northmen have settled in this country. If each of them returned \$35, the total sum transferred would amount to \$52,500,000.

Each immigrant, however, brings with him a certain sum, which Smith estimates to average from \$68 to \$100; but no accurate statistics on this subject have ever been published. "It costs," to quote the same authority, "about \$562.50 to bring up a child in Europe till

15 years of age, and twice that amount in the United States. But this estimate does not mean the real value of men; they are not valued in dollars and cents. But every immigrant must represent labor capacity, worth at least the value of a slave, which was \$800 or \$1,000 before the war, but being a free man he may not choose to work. But it is figured that each immigrant is worth \$875." Assuming that each Scandinavian immigrant has brought \$75, which added to \$875, the value of his labor capacity, amounts to \$950, and multiplying this by the whole number of immigrants, we find that the Scandinavian countries have sent—or rather permitted to be transferred—to the United States one billion four hundred and fifty million dollars (1,450,000,000) worth of property in the form of human beings and what valuables these have brought with them. Even subtracting the \$52,500,000, which have been returned in the shape of prepaid tickets, presents, and cash, it yet leaves the United States in a debt of \$1,397,500,000 to the Scandinavian countries.\*

The different Scandinavian churches in this country have always exercised a great influence. But it is impossible in this article to give very elaborate statistics in regard to them; nor is it necessary, because this volume contains historical sketches of several of the leading Scandinavian-American church organizations, and each of these sketches deals more or less with the statistics of each denomination. Table X., however, contains some facts in regard to the Scandinavian churches in this country. These facts have mostly been gathered from their own published reports, but in a few cases from the United States census of 1890; and, although they are incomplete, and in some cases inaccurate, they are

\*According to the immigration report of 1898, the Scandinavian immigrants, who in wealth averaged more than the total European immigrants, had only \$20 each.

unquestionably a fair estimate of the strength of the Scandinavian-American churches. Of course, there are other Scandinavian church organizations in this country, besides those enumerated in table X.; but they are small, their union generally loose, and I have been unable to secure any data in regard to them. But I doubt if any one of the church organizations which have been omitted in table X. exceeds 1,000 in membership. Yet there are a great number of Scandinavian churches which are independent, and not connected with any synod, or general organization of several churches; besides, many Scandinavians are members of purely American churches; and it is, perhaps, fair to assume that one-half, or at least one-third, of the Scandinavian-Americans are members of some religious society. During the last fifty years the Scandinavian churches in this country have, no doubt, expended for religious, educational, and charitable purposes, between fifty and one hundred million dollars. Besides the churches, there are in this country many 'Scandinavian temperance, benevolent, and secret organizations, which have exercised quite an influence, but it has been impossible to secure any statistics in regard to them. It is a notable fact that, although the Swedish population, first and second generations, in this country, exceed, in 1900, the Norwegian by 130,000, yet the different Norwegian-American church organizations have at least 50,000 more communicant members than the Swedish. Strange as it may seem, the various church strifes among the Norwegians appear to have been the main cause of this great difference, because there is no reason to assume that the Swedish people are less religious than the Norwegian.

# STATISTICS REGARDING SCANDINAVIAN-AMERICANS. 253

TABLE I.

SHOWING THE NUMBER OF SCANDINAVIAN PASSENGERS AND IMMIGRANTS, TOGETHER WITH THE TOTAL NUMBER OF ALL ALIEN PASSENGERS AND IMMIGRANTS, ARRIVED IN THE UNITED STATES DURING EACH YEAR FROM 1820-68.

PASSENGERS AND IMMIGRANTS—ACCORDING TO THE STATISTICS OF THE UNITED STATES.					EMIGRANTS—ACCORDING TO THE STATISTICS OF THE SCANDINAVIAN COUNTRIES.	
Year.	Denmark.	Sweden and Norway.	Total Scandinavians.	Total Aliens.	Norway.	Sweden.
1820.....	20	3	23	8,385		
1821.....	12	12	24	9,127	1	
1822.....	18	10	28	6,911		
1823.....	6	1	7	6,354		
1824.....	11	9	20	7,912		
1825.....	14	4	18	10,199	53	
1826.....	10	16	26	10,837		
1827.....	15	13	28	18,875		
1828.....	50	10	60	27,382		
1829.....	17	13	30	22,520		
1830.....	16	3	19	23,322		
Total '20-30.....	189	94	283	152,024	54	
1831.....	23	13	36	22,633		
1832.....	21	313	334	60,481		
1833.....	173	16	189	58,640		
1834.....	24	42	66	65,365		
1835.....	37	31	68	45,574		
1836.....	416	57	473	76,242	200	
1837.....	109	250	359	79,340	200	
1838.....	52	60	112	38,914	100	
1839.....	56	324	380	68,069	400	
1840.....	152	55	207	84,066	300	
Total '31-40.....	1,063	1,161	2,224	599,124	1,200	
1841.....	31	195	226	80,289	400	
1842.....	35	553	588	104,565	700	
1843.....	29	1,748	1,777	52,496	1,600	
1844.....	25	1,311	1,336	78,615	1,200	
1845.....	54	928	982	114,371	1,100	
1846.....	114	1,916	2,030	154,416	1,300	
1847.....	13	1,307	1,320	234,968	1,600	
1848.....	210	903	1,113	226,527	1,400	
1849.....	8	3,473	3,481	297,024	4,000	
1850.....	20	1,569	1,589	369,980	3,700	
Total '41-50.....	539	13,903	14,442	1,713,251	17,000	
1851.....	14	2,424	2,438	379,466	2,640	934
1852.....	3	4,103	4,306	371,603	4,030	3,031
1853.....	32	3,364	3,396	368,645	6,050	2,619
1854.....	691	3,531	4,222	427,833	5,950	3,980
1855.....	528	821	1,349	200,877	1,600	586
1856.....	173	1,157	1,330	200,436	3,200	959
1857.....	1,035	1,712	2,747	251,306	6,400	1,762
1858.....	252	2,430	2,682	123,126	2,500	512
1859.....	499	1,091	1,590	121,282	1,800	208
1860.....	542	298	840	153,640	1,900	266
Total '51-60.....	3,749	20,931	24,700	2,598,214	36,070	14,857
1861.....	234	616	850	91,918	8,900	1,087
1862.....	1,658	892	2,550	91,985	5,250	1,206
1863.....	1,492	1,627	3,119	176,282	1,100	1,485
1864.....	712	2,249	2,961	193,418	4,300	2,461
1865.....	1,149	6,109	7,258	248,120	4,000	3,180
1866.....	1,862	12,633	14,495	318,568	15,455	4,466
1867.....	1,436	7,055	8,491	315,722	12,829	5,893
1868.....	819	11,166	11,985	142,023	13,211	21,472
Total '61-68.....	9,362	42,357	51,619	1,578,036	65,045	41,250

The United States statistics include only six months of the year 1868, and afterward every statistical year ends June 30.

TABLE II.

SHOWING THE NUMBER OF SCANDINAVIAN IMMIGRANTS, TOGETHER WITH THE TOTAL NUMBER OF ALL ALIEN IMMIGRANTS, ARRIVED IN THE UNITED STATES DURING EACH YEAR FROM 1869-99, AND THE AGGREGATE NUMBER OF IMMIGRANTS FROM 1820-99.

IMMIGRANTS—ACCORDING TO THE STATISTICS OF THE UNITED STATES, EACH YEAR ENDING JUNE 30.					EMIGRANTS—ACCORDING TO THE STATISTICS OF THE SCANDINAVIAN COUNTRIES.				
Year.	Denmark.	Norway.	Sweden.	Total Scan- dinavians.	Total Aliens.	Denmark.	Norway.	Sweden.	Total Scan- dinavians.
1869.....	3,649	16,058	24,224	43,941	352,768	4,340	18,070	32,050	54,460
1870.....	4,083	13,216	13,443	30,742	387,203	3,264	14,838	15,430	33,532
1871.....	2,015	9,418	10,699	22,132	321,350	3,249	12,776	12,985	28,510
1872.....	3,690	11,421	13,463	28,575	404,806	5,941	13,865	11,838	31,644
1873.....	4,931	16,247	14,303	35,481	459,803	5,926	10,352	9,486	25,764
1874.....	3,082	10,384	5,712	19,178	313,339	2,261	4,301	3,380	10,242
1875.....	2,655	6,093	5,573	14,321	227,498	1,678	4,048	3,591	9,317
1876.....	1,547	5,173	5,603	12,323	169,986	1,336	4,355	3,702	9,393
1877.....	1,695	4,588	4,991	11,274	141,857	1,374	3,206	2,921	7,501
1878.....	2,105	4,759	5,390	12,254	138,469	2,300	4,863	4,242	11,405
1879.....	3,474	7,345	11,001	21,810	177,826	2,845	7,868	12,761	23,214
1880.....	6,576	19,895	39,186	65,657	457,257	5,475	20,212	36,263	61,950
Total '69-80.....	39,502	124,107	153,589	317,698	3,552,162	39,989	118,294	148,699	306,882
1881.....	9,117	22,705	49,760	81,582	669,451	7,823	25,976	40,629	74,419
1882.....	11,618	29,101	64,607	105,326	788,992	11,385	28,804	44,359	84,548
1883.....	10,319	23,398	38,274	71,991	603,322	8,280	22,167	25,678	56,125
1884.....	9,202	16,974	26,552	52,728	518,592	6,149	14,776	17,664	38,589
1885.....	6,100	12,356	22,248	40,704	395,046	4,211	13,901	18,232	36,414
1886.....	6,225	12,759	27,751	46,135	334,203	5,558	15,116	27,913	48,587
1887.....	8,524	16,269	42,836	67,629	490,109	8,184	20,706	46,252	75,142
1888.....	8,962	18,264	54,698	81,924	546,889	8,269	21,348	45,561	75,178
1889.....	8,699	13,390	35,415	57,504	444,327	8,271	13,597	28,529	49,397
1890.....	9,366	11,370	29,632	50,368	455,302	9,524	10,898	29,457	49,909
Total '81-90.....	88,132	176,586	391,733	656,490	5,246,413	77,688	186,369	293,285	557,322

TABLE II.—Continued.

IMMIGRANTS—ACCORDING TO THE STATISTICS OF THE UNITED STATES, EACH YEAR ENDING JUNE 30.					EMIGRANTS—ACCORDING TO THE STATISTICS OF THE SCANDINAVIAN COUNTRIES.				
Year.	Denmark.	Norway.	Sweden.	Total Scan- dinavians.	Total Aliens.	Denmark.	Norway.	Sweden.	Total Scan- dinavians.
1891.....	10,659	12,568	38,890	62,107	560,319	9,781	13,249	36,134	59,164
1892.....	10,593	14,463	43,247	68,302	623,084	9,763	18,814	40,990	67,67
1893.....	8,779	16,079	38,077	62,926	502,917	8,551	18,680	37,321	55,53
1894.....	5,581	8,867	18,608	33,056	314,467	8,719	9,991	9,329	24,42
1895.....	4,244	7,373	15,653	27,300	273,948	3,257	6,183	14,952	18,83
1896.....	3,167	8,855	21,177	33,199	313,267	2,479	6,984	14,874	24,36
1897.....	2,065	5,842	13,163	21,089	230,832	1,963	4,880	10,109	16,65
1898.....	1,946	4,968	12,368	19,282	229,299	2,073	4,806	9,040	15,87
1899.....	2,680	6,703	12,796	22,191	311,715	2,500	7,000	12,000	21,50
Total '91-99.....	49,744	85,639	212,028	347,461	3,394,845	44,116	83,466	184,839	312,521
Aggregate 1850-99.....	192,301	1,222,750		1,415,051	13,830,989	161,793	507,498	683,030	1,352,321

In recent United States reports it is claimed that many persons who visit their native lands are listed as new arrivals when they return to America. During 1894-98 this class of people amounted to about one-fourth of the total Scandinavian immigration. But it is very doubtful if this condition has existed to any great extent in former years. On the contrary, it appears that more actual immigrants have arrived from the North than are recorded.

The figures from the Scandinavian countries for 1899 as well as those from Sweden for 1898 are only approximately correct. Immigration statistics are more fully discussed on pages 243-6 in this volume.

TABLE III.

SHOWING THE NUMBER OF SCANDINAVIANS BORN IN THE SCANDINAVIAN COUNTRIES, TOGETHER WITH THE TOTAL POPULATION, IN EACH STATE AND TERRITORY IN THE UNITED STATES—ACCORDING TO THE UNITED STATES CENSUS OF 1850.

STATES AND TERRITORIES.	Denmark.	Norway.	Sweden.	Total Scandi- navians.	Total Popu- lation.
Alabama.....	18	3	51	72	771,628
Arkansas.....	7	1	1	9	209,897
California.....	92	124	162	378	92,597
Connecticut.....	16	1	13	30	370,792
Delaware.....	1	.....	2	3	91,512
District of Columbia.....	6	.....	5	11	51,687
Florida.....	21	17	33	71	87,445
Georgia.....	24	6	11	41	906,185
Illinois.....	98	2,415	1,123	3,631	851,470
Indiana.....	10	18	16	44	988,416
Iowa.....	19	361	231	611	192,214
Kentucky.....	7	18	20	45	982,405
Louisiana.....	288	64	249	601	517,761
Maine.....	47	12	55	134	583,169
Maryland.....	35	10	57	102	583,034
Massachusetts.....	181	69	253	503	994,514
Michigan.....	13	110	16	139	397,654
Minnesota Territory.....	1	7	4	12	6,077
Mississippi.....	24	8	14	46	606,528
Missouri.....	55	155	37	247	682,044
New Hampshire.....	3	2	12	17	317,976
New Jersey.....	28	4	34	63	489,555
New Mexico Territory.....	2	2	1	5	61,547
New York.....	429	392	753	1,574	3,097,394
North Carolina.....	6	.....	9	15	869,039
Ohio.....	53	18	55	128	1,980,329
Oregon Territory.....	2	1	2	5	13,294
Pennsylvania.....	97	27	133	257	2,311,786
Rhode Island.....	15	25	17	57	147,545
South Carolina.....	24	7	29	60	668,507
Tennessee.....	8	.....	8	16	1,002,717
Texas.....	49	105	48	202	212,592
Utah Territory.....	2	32	1	35	11,380
Vermont.....	.....	8	.....	8	314,120
Virginia.....	15	5	16	36	1,421,661
Wisconsin.....	146	8,651	88	8,885	305,391
Total.....	1,838	12,678	3,559	18,075	23,191,876

TABLE IV.

SHOWING THE NUMBER OF SCANDINAVIANS BORN IN THE SCANDINAVIAN COUNTRIES, TOGETHER WITH THE TOTAL POPULATION, IN EACH STATE AND TERRITORY IN THE UNITED STATES—ACCORDING TO THE UNITED STATES CENSUS OF 1860.

STATES AND TERRITORIES.	Denmark.	Norway.	Sweden.	Total Scandinavians.	Total Population.
Alabama.....	92	51	155	298	964,201
Arkansas.....	7	5	25	37	435,450
California.....	1,328	715	1,405	3,448	379,994
Connecticut.....	91	22	42	155	460,147
Delaware.....	5	.....	8	13	112,216
Florida.....	21	11	31	63	140,424
Georgia.....	21	13	37	71	1,057,286
Illinois.....	712	4,891	6,470	12,073	1,711,951
Indiana.....	109	38	329	476	1,350,428
Iowa.....	661	5,688	1,465	7,814	674,913
Kansas.....	70	223	122	415	107,206
Kentucky.....	44	10	43	97	1,155,684
Louisiana.....	309	63	193	565	708,002
Maine.....	59	27	74	160	628,279
Maryland.....	67	7	48	122	687,049
Massachusetts.....	213	171	685	1,069	1,231,066
Michigan.....	192	440	266	898	749,113
Minnesota.....	170	8,425	3,178	11,773	172,023
Mississippi.....	31	15	21	67	791,305
Missouri.....	464	146	239	849	1,182,012
New Hampshire.....	3	5	20	38	326,073
New Jersey.....	175	65	88	328	672,035
New York.....	1,196	539	1,678	3,413	3,880,735
North Carolina.....	11	4	9	24	992,622
Ohio.....	164	19	117	300	2,339,511
Oregon.....	50	43	56	149	52,465
Pennsylvania.....	234	83	448	765	2,906,215
Rhode Island.....	10	38	33	81	174,620
South Carolina.....	38	4	38	80	703,708
Tennessee.....	32	14	32	78	1,109,801
Texas.....	150	326	153	629	604,215
Vermont.....	3	.....	1	4	315,098
Virginia.....	41	8	57	106	1,596,318
Wisconsin.....	1,150	21,442	673	23,265	775,881
Colorado Territory.....	16	12	27	55	34,277
Dakota Territory.....	.....	129	.....	129	4,837
District of Columbia.....	5	1	16	22	28,841
Nebraska Territory.....	150	103	70	323	6,857
Nevada Territory.....	8	16	41	65	93,516
New Mexico Territory.....	9	2	3	14	40,273
Utah Territory.....	1,824	159	196	2,179	11,594
Washington Territory.....	27	22	33	82	75,080
Total.....	9,962	43,995	18,625	72,582	31,443,321



TABLE V.

SHOWING THE NUMBER OF SCANDINAVIANS BORN IN THE SCANDINAVIAN COUNTRIES, TOGETHER WITH THE TOTAL POPULATION, IN EACH STATE AND TERRITORY IN THE UNITED STATES—ACCORDING TO THE UNITED STATES CENSUS OF 1870.

STATES AND TERRITORIES.	Denmark.	Norway.	Sweden.	Total Scandi- navians.	Total Popu- lation.
Alabama.....	80	21	105	206	996,992
Arkansas.....	55	19	134	208	484,471
California.....	1,837	1,000	1,944	4,781	560,247
Connecticut.....	116	72	323	511	537,454
Delaware.....	8	.....	9	17	125,015
Florida.....	40	16	30	86	187,748
Georgia.....	42	14	35	91	1,184,109
Illinois.....	3,711	11,880	29,979	44,570	2,539,891
Indiana.....	315	123	2,180	2,618	1,680,637
Iowa.....	2,827	17,554	10,796	31,177	1,194,020
Kansas.....	502	588	4,954	6,044	364,399
Kentucky.....	53	16	112	181	1,321,011
Louisiana.....	290	76	358	724	726,915
Maine.....	120	58	91	251	626,915
Maryland.....	106	17	100	223	780,894
Massachusetts.....	267	302	1,384	1,953	1,457,351
Michigan.....	1,354	1,516	2,406	5,276	1,184,059
Minnesota.....	1,910	35,940	20,987	58,837	439,706
Mississippi.....	193	78	970	1,241	827,922
Missouri.....	665	297	2,302	3,264	1,721,295
Nebraska.....	1,129	506	2,352	3,987	122,993
Nevada.....	208	80	217	505	42,491
New Hampshire.....	11	55	42	108	318,300
New Jersey.....	510	90	554	1,154	906,096
New York.....	1,698	975	5,522	8,195	4,382,759
North Carolina.....	8	5	38	51	1,071,361
Ohio.....	284	64	252	600	2,665,260
Oregon.....	87	76	205	368	90,923
Pennsylvania.....	561	115	2,266	2,942	3,521,951
Rhode Island.....	24	22	106	152	217,353
South Carolina.....	50	.....	60	110	705,606
Tennessee.....	86	37	349	472	1,258,520
Texas.....	159	403	364	926	818,579
Vermont.....	21	34	83	138	330,551
Virginia.....	23	17	30	70	1,225,163
West Virginia.....	21	1	5	27	442,014
Wisconsin.....	5,212	40,046	2,799	48,057	1,054,670
Arizona Territory.....	19	7	7	33	9,658
Colorado Territory.....	77	40	180	297	39,864
Dakota Territory.....	115	1,179	380	1,674	14,181
District of Columbia.....	29	5	22	56	131,700
Idaho Territory.....	88	61	91	240	14,999
Montana Territory.....	95	88	141	324	20,595
New Mexico Territory.....	15	5	6	26	91,874
Utah Territory.....	4,957	613	1,790	7,360	86,786
Washington Territory.....	84	104	158	346	23,955
Wyoming Territory.....	54	28	109	191	9,118
Total.....	30,098	114,243	97,327	241,668	38,558,371

In this census nine Danes, three Norwegians, and five Swedes are classified as *Colored*. Of course these persons do not properly belong to the Scandinavian people.

TABLE VI.

SHOWING THE NUMBER OF SCANDINAVIANS BORN IN THE SCANDINAVIAN COUNTRIES, TOGETHER WITH THE TOTAL POPULATION, IN EACH STATE AND TERRITORY IN THE UNITED STATES—ACCORDING TO THE UNITED STATES CENSUS OF 1880

STATES AND TERRITORIES.	Denmark.	Norway.	Sweden.	Total Scandi- navians.	Total Popu- lation.
Alabama .....	69	24	119	212	1,262,505
Arkansas.....	98	33	211	342	802,525
California....	3,748	1,765	4,209	9,722	864,694
Colorado.....	507	354	2,172	3,033	194,327
Connecticut....	428	168	2,086	2,682	622,700
Delaware.....	36	6	71	113	146,608
Florida.....	259	79	231	569	269,493
Georgia.....	53	23	138	214	1,542,180
Illinois.....	6,029	16,970	42,415	65,414	3,077,871
Indiana.....	583	182	3,121	3,886	1,978,301
Iowa.....	6,901	21,586	17,559	46,046	1,624,615
Kansas.....	1,838	1,358	11,207	14,403	996,096
Kentucky.....	73	21	95	89	1,648,690
Louisiana.....	285	78	270	633	939,946
Maine.....	273	99	988	1,360	648,936
Maryland.....	128	108	177	413	934,943
Massachusetts..	576	639	4,756	5,971	1,783,085
Michigan.....	3,513	3,520	9,412	16,445	1,636,937
Minnesota.....	6,071	62,521	39,176	107,768	780,773
Mississippi.....	99	56	302	457	1,131,597
Missouri.....	970	373	3,174	4,517	2,168,380
Nebraska.....	4,511	2,010	10,164	16,685	452,402
Nevada.....	350	119	317	786	62,266
New Hampshire..	30	79	131	230	346,991
New Jersey.....	1,264	229	1,622	3,115	1,131,116
New York.....	3,145	2,185	11,164	16,494	5,082,871
North Carolina..	58	10	24	92	1,399,750
Ohio.....	642	178	1,186	2,006	3,198,062
Oregon.....	385	574	983	1,942	174,768
Pennsylvania....	945	381	7,557	8,883	4,282,891
Rhode Island....	55	56	776	887	276,531
South Carolina..	60	5	63	128	995,577
Tennessee.....	98	25	251	374	1,542,359
Texas.....	489	880	1,293	2,662	1,591,749
Vermont.....	35	10	68	113	332,286
Virginia.....	60	29	49	138	1,512,565
West Virginia...	38	3	21	62	618,457
Wisconsin.....	8,797	49,349	8,138	66,284	1,315,497
Arizona Territory	131	45	106	282	40,440
Dakota Territory	1,447	13,245	3,177	17,869	135,177
District of Columbia	45	19	51	115	177,624
Idaho Territory	586	276	323	1,185	32,610
Montana Territory	190	174	280	644	39,159
New Mexico Territory	23	17	39	79	119,565
Utah Territory...	7,791	1,214	3,750	12,755	143,963
Washington Territory	296	580	648	1,524	75,116
Wyoming Territory	188	74	249	511	20,789
Total .....	64,196	181,729	194,337	440,262	50,155,783

TABLE VII.

SHOWING THE NUMBER OF SCANDINAVIANS BORN IN THE SCANDINAVIAN COUNTRIES, TOGETHER WITH THE TOTAL POPULATION, IN EACH STATE AND TERRITORY IN THE UNITED STATES—ACCORDING TO THE UNITED STATES CENSUS OF 1890.

STATES AND TERRITORIES.	Denmark.	Norway.	Sweden.	Total Scandinavians.	Total Population.
Alabama.....	71	47	294	412	1,513,017
Arizona Territory.....	180	59	168	407	59,620
Arkansas.....	125	60	333	518	1,128,179
California.....	7,764	3,702	10,923	22,389	1,208,130
Colorado.....	1,650	893	9,659	12,202	412,198
Connecticut.....	1,474	523	10,021	12,018	746,258
Delaware.....	41	14	246	301	168,493
District of Columbia.....	72	70	128	270	230,392
Florida.....	105	179	529	813	391,422
Georgia.....	61	88	191	340	1,837,353
Idaho.....	1,241	741	1,524	3,506	84,385
Illinois.....	12,044	30,339	86,514	128,897	3,826,351
Indiana.....	718	285	4,512	5,515	2,192,404
Iowa.....	15,519	27,078	30,276	72,873	1,911,896
Kansas.....	3,136	1,786	17,096	21,998	1,427,096
Kentucky.....	92	120	184	396	1,858,635
Louisiana.....	332	136	328	796	1,118,587
Maine.....	696	311	1,704	2,711	661,086
Maryland.....	130	164	305	599	1,042,390
Massachusetts.....	1,512	2,519	18,624	22,655	2,238,943
Michigan.....	6,335	7,795	27,366	41,496	2,093,889
Minnesota.....	14,133	101,169	99,913	215,215	1,301,826
Mississippi.....	90	54	305	449	1,289,600
Missouri.....	1,333	526	5,602	7,461	2,679,184
Montana.....	683	1,957	3,771	6,411	132,159
Nebraska.....	14,345	3,632	28,364	46,341	1,058,910
Nevada.....	332	69	314	715	45,761
New Hampshire.....	64	251	1,210	1,425	376,530
New Jersey.....	2,991	1,317	4,159	8,467	1,444,933
New Mexico Territory.....	54	42	149	245	153,593
New York.....	6,238	8,602	28,430	43,270	5,997,853
North Dakota.....	2,860	25,773	5,583	34,216	182,719
North Carolina.....	26	13	51	90	1,617,947
Ohio.....	956	511	2,742	4,209	3,672,316
Oklahoma Territory.....	37	36	138	211	61,834
Oregon.....	1,288	2,271	3,774	7,333	313,767
Pennsylvania.....	2,010	2,238	19,346	23,594	5,258,014
Rhode Island.....	154	285	3,392	3,831	345,506
South Dakota.....	4,369	19,257	7,746	31,372	328,808
South Carolina.....	36	23	60	119	1,151,149
Tennessee.....	92	41	332	465	1,767,518
Texas.....	649	1,313	2,806	4,768	2,235,523
Utah Territory.....	9,023	1,854	5,986	16,863	207,905
Vermont.....	58	38	870	966	332,422
Virginia.....	108	102	215	425	1,655,980
Washington.....	2,807	8,324	10,272	21,413	349,390
West Virginia.....	44	7	72	123	762,794
Wisconsin.....	13,885	65,696	20,157	99,738	1,686,880
Wyoming.....	680	345	1,357	2,382	60,705
Total.....	132,543	322,665	478,041	933,349	62,622,250

TABLE VIII.

SHOWING THE NUMBER OF SCANDINAVIANS BORN IN THE SCANDINAVIAN COUNTRIES, TOGETHER WITH THE TOTAL POPULATION, IN EVERY CITY IN THE UNION HAVING A POPULATION OF 25,000 OR MORE, AND WHERE THE SCANDINAVIANS EXCEED 1,000—ACCORDING TO THE UNITED STATES CENSUS OF 1890.

CITIES.	Denmark.	Norway.	Sweden.	Total Scandi- navians.	Total Popu- lation.
Boston, Mass.....	353	861	3,413	4,627	448,477
Brockton, Mass.....	18	10	1,282	1,310	27,294
Brooklyn, N. Y.....	1,839	4,873	9,325	16,037	806,343
Cambridge, Mass.....	61	226	746	1,033	70,028
Chicago, Ill.....	7,087	21,835	43,032	71,954	1,099,850
Denver, Col.....	470	297	3,622	4,389	106,713
Des Moines, Iowa.....	227	301	1,952	2,480	50,093
Duluth, Minn.....	301	2,389	4,102	6,792	33,115
Grand Rapids, Mich.....	149	128	791	1,068	60,278
Jersey City, N. J.....	195	316	558	1,069	163,003
Kansas City, Mo.....	294	119	1,556	1,969	38,316
La Crosse, Wis.....	56	2,707	193	2,956	25,009
Milwaukee, Wis.....	341	1,821	320	2,482	204,468
Minneapolis, Minn.....	1,542	12,624	19,398	33,564	164,738
New York, N. Y.....	1,495	1,075	7,069	9,739	1,515,301
Oakland, Cal.....	413	242	648	1,303	48,682
Omaha, Neb.....	4,242	624	6,265	11,131	140,452
Philadelphia, Pa.....	704	1,500	1,626	3,830	1,046,964
Portland, Ore.....	300	704	1,312	2,316	46,385
Providence, R. I.....	65	163	1,339	1,567	132,146
Salt Lake City, Utah.....	1,041	415	1,328	2,784	44,843
San Francisco, Cal.....	1,785	1,396	3,594	6,775	298,997
Seattle, Wash.....	457	1,353	1,525	3,335	42,837
Sioux City, Iowa.....	464	1,758	2,227	4,449	37,806
St. Louis, Mo.....	285	134	876	1,295	451,770
St. Paul, Minn.....	1,445	3,521	11,787	16,753	133,156
Tacoma, Wash.....	544	1,702	1,983	4,229	36,006
Worcester, Mass.....	64	194	4,558	4,816	84,655

TABLE IX.  
SHOWING THE NUMBER AND PLACE OF BIRTH OF THE DEFECTIVE AND CRIMINAL CLASSES IN THIS COUNTRY,  
TOGETHER WITH THE FOREIGN AND NATIVE BORN POPULATION—ACCORDING TO THE UNITED STATES  
CENSUS OF 1860, 1870, 1880, AND 1890.

COUNTRIES.	1860.			1870.			1880.			1890.		
	Deaf and Dumb and Blind.	Insane and Idiotic	Popula- tion.	Deaf and Dumb and Blind.	Insane and Idiotic	Popula- tion.	Pris- oners.	Popula- tion.	Pris- oners.	Popula- tion.	Pris- oners.	Popula- tion.
Austria.....	17	6	25,061	18	34	30,508	.....	38,663	195	95	.....	123,271
Belgium.....	1	15	9,072	13	17	12,585	.....	15,535	23	40	.....	122,638
Bolivia.....	.....	.....	.....	25	70	42,289	13	85,387	23	174	.....	128,188
British America.....	194	261	249,970	432	459	493,434	1,215	717,157	2,032	1,006	.....	989,938
China.....	4	19	35,565	6	50	63,042	526	104,468	.....	4	.....	108,888
Denmark.....	6	19	9,962	2	32	30,096	.....	64,186	124	120	.....	132,643
England.....	345	606	433,494	564	980	555,046	1,455	684,160	2,998	2,344	.....	909,092
France.....	382	183	103,870	121	306	16,462	2,247	106,971	618	486	.....	113,174
Germany.....	386	1,484	1,276,076	1,449	3,631	1,690,633	2,270	1,966,742	4,993	7,514	.....	2,784,894
Holland.....	11	25	28,281	20	63	46,802	42	58,000	184	154	.....	81,828
Hungary.....	.....	.....	.....	3	5	3,757	.....	11,528	131	54	.....	82,436
Ireland.....	1,117	3,469	1,611,304	1,771	6,002	1,886,837	6,308	1,864,571	14,692	16,210	.....	1,871,609
Italy.....	12	14	10,618	71	37	17,157	.....	44,230	604	168	.....	182,680
Mexico.....	45	30	27,466	51	66	42,436	330	68,389	741	61	.....	77,863
Norway.....	21	38	45,996	76	203	114,243	.....	181,729	243	398	.....	322,666
Poland.....	4	7	7,298	14	7	14,436	47	48,561	169	238	.....	147,440
Portugal.....	2	8	4,116	3	15	4,542	10	8,138	18	27	.....	15,996
Russia.....	4	2	3,160	.....	7	4,644	39	36,722	191	698	.....	182,644
Scotland.....	89	47	108,618	98	244	140,886	414	170,136	998	698	.....	242,231
Spain.....	16	8	4,244	6	14	3,764	31	6,121	60	16	.....	6,185
Sweden.....	14	34	18,625	62	119	97,337	.....	194,337	387	684	.....	476,041
Switzerland.....	63	91	53,327	121	190	76,153	69	88,621	192	327	.....	104,069
United States.....	19,780	33,343	23,363,386	31,912	49,087	32,991,142	45,802	43,476,849	.....	.....	.....	59,372,703
Wales.....	36	67	45,763	63	106	74,533	71	83,302	171	295	.....	100,079
Total Population in the U. S.....	.....	.....	31,443,421	.....	.....	38,658,371	.....	50,155,783	.....	.....	.....	62,622,250

The number of prisoners born in Denmark, Norway and Sweden is not given separately for the year of 1880, but together they all had 286.

TABLE X.  
COMMUNICANTS, MEMBERS, CONGREGATIONS, AND VALUE OF PROPERTY OF SCANDINAVIAN-AMERICAN CHURCHES.

	1860.			1870.			1880.			1890.			1900.			Value of all Church and School Property.
	About when the work began.	Communicants.	Congregations.	Communicants.	Members.	Congregations.	Communicants.	Members.	Congregations.	Communicants.	Members.	Congregations.	Communicants.	Members.	Congregations.	
United Nor. Church.....	1848	4,230	43	19,355	33,304	137	45,997	80,617	384	83,500	152,200	830	115,000	225,000	1,100	4,000,000
Swedish Aug. Synod.....	1843	10,000	115	35,000	60,000	300	69,429	127,255	583	84,583	145,503	637	70,000	200,000	900	5,000,000
Norwegian Synod.....										52,400	94,000	525	25,000	125,000	800	3,000,000
Nor. Free Church.....																1,000,000
Swedish Baptists.....	1852	250	5	800	800	15	5,000	5,000	57	12,172	12,172	202	21,500	21,500	310	800,000
Hauge's Synod.....	1839			3,000	5,000	40	6,000	11,000	85	13,000	22,500	185	18,000	30,000	230	600,000
Swedish Methodists.....	1845			3,500	3,500		5,000	5,000		10,000	10,000		16,000	16,000	170	830,000
Swedish Free Mission.....	1868												15,000	15,000	400	500,000
Sw. Mission Covenant.....	1868									9,000	9,000	90	12,000	12,000	140	500,000
United Danish Church.....	1871						3,000	5,000	70	6,000	10,000	90	8,000	13,000	80	250,000
Danish Luth. Church.....	1850			1,500	1,500		2,500	2,500	40	4,500	4,500	70	7,000	7,000	109	300,000
Nor-Dan. Methodists.....	1884						1,700	1,700	25	3,000	3,000	45	5,000	5,000	80	110,000
Scand. Congregationalists.....	1856												3,500	6,000	28	50,000
Dan.-Nor. Baptists.....	1849												3,000	4,500	25	75,000
Icelandic Luth. Church.....	1879												3,000	3,000	30	25,000
Swedish Episcopalians.....	1855												1,500	1,500	55	5,000
Scand. Adventists.....	1857												800	1,700	15	15,000
Scand. Salvationists.....	1887												500	750	10	10,000
Scand. Moravians.....	1849												400	400	5	10,000
E. Elielsen's "Samfund".....	1839												200	200	6	5,000
Scand. Unitarians.....	1882															
Scand. Disc. of Christ.....	1888															
Total.....													498,400	751,500	5,054	\$17,885,000

Most of the Scandinavian-American church statistics, excepting those of the Augustana Synod, are very defective. The Methodists seem to put too high value upon their church property, and the Danish-Norwegian Lutherans ignore that topic altogether. It was reported in 1889 that 16,000 souls belonged to 76 congregations and 50 mission places of the Danish Lutheran Church; and the Swedish Episcopalians appear to average 180 communicants per congregation, although the American Episcopal Church as a whole only averages 110 communicants per congregation; in such cases it was deemed fair to reduce the figures somewhat. Prof. G. Sverdrup has estimated the strength of the Nor. Lutheran Free Church, and Rev. N. Wikstrom that of the Swedish Free Mission; none of these factions publish any statistics. The statistics of every Norwegian and Danish Lutheran church association include all congregations served by its ministers whether such congregations belong to the association or not. Six-sevenths of the Scandinavian (congregationalists) have been under the influence of the Swedish Mission Friends and are Swedes. Most of the Icelandic Lutherans reside in Canada. The figures given in regard to the Scandinavian Adventists are almost entirely guess work, and it was not even deemed wise to guess how many Scandinavians belong to the Mormon sect and to some other denominations.

TABLE XI.

SHOWING THE NUMBER OF PERSONS IN THE UNITED STATES HAVING SCANDINAVIAN PARENTS; BUT THE PERSONS ENUMERATED BELOW MAY HAVE BEEN BORN IN SCANDINAVIA, AMERICA, OR ANYWHERE ELSE—ACCORDING TO THE UNITED STATES CENSUS OF 1890, PUBLISHED IN 1894.

STATES AND TERRITORIES.	Denmark	Norway	Sweden	Total Scandinavians.
Alabama.....	143	76	423	642
Arizona.....	411	93	273	777
Arkansas.....	229	102	586	917
California.....	11,863	5,421	15,248	32,532
Colorado.....	2,515	1,299	12,975	16,789
Connecticut.....	2,018	543	13,378	15,939
Delaware.....	58	16	388	462
District of Columbia.....	137	82	215	434
Florida.....	179	272	833	1,284
Georgia.....	111	115	837	563
Idaho.....	2,665	1,313	2,332	6,310
Illinois.....	17,090	48,091	131,966	197,147
Indiana.....	1,200	478	7,910	9,588
Iowa.....	25,240	59,822	52,171	137,233
Kansas.....	5,581	3,444	31,492	40,517
Kentucky.....	162	43	477	682
Louisiana.....	536	240	698	1,474
Maine.....	1,099	433	2,546	4,078
Maryland.....	230	253	496	979
Massachusetts.....	2,057	3,082	24,664	29,803
Michigan.....	10,180	11,451	37,941	59,572
Minnesota.....	22,182	195,764	155,089	373,035
Mississippi.....	184	113	526	823
Missouri.....	2,470	948	9,537	12,955
Montana.....	1,014	2,662	4,465	8,141
Nebraska.....	22,267	6,997	47,318	76,582
Nevada.....	558	92	421	1,071
New Hampshire.....	82	355	1,418	1,855
New Jersey.....	4,839	1,530	5,739	11,608
New Mexico.....	93	71	215	379
New York.....	8,182	9,444	39,768	57,394
North Dakota.....	1,032	47,877	7,974	59,883
North Carolina.....	45	15	88	148
Ohio.....	1,487	659	4,875	7,021
Oklahoma.....	67	92	219	378
Oregon.....	1,967	3,267	5,235	10,469
Pennsylvania.....	2,677	1,458	27,840	31,975
Rhode Island.....	142	310	4,227	4,679
South Dakota.....	7,199	38,897	12,233	58,329
South Carolina.....	71	29	143	243
Tennessee.....	159	76	591	826
Texas.....	1,216	2,526	4,655	8,397
Utah.....	19,736	3,247	10,321	33,304
Vermont.....	79	38	947	1,064
Virginia.....	129	139	299	567
Washington.....	3,949	11,591	12,868	28,408
West Virginia.....	50	9	137	196
Wisconsin.....	23,882	130,737	29,993	184,612
Wyoming.....	1,074	519	1,940	3,533
Total.....	213,036	596,131	726,430	1,535,597

From the above it appears that my estimation, as stated on pages 247, 8, of the number of Scandinavians, first and second generations, is too high. But by observing in many places and states the number of Scandinavians who are born in this country, and by comparing them with the same class of other nationalities, I am convinced that the figures in this table are too low. The persons in this country of Irish or German parentage are nearly three times as numerous, according to the U. S. census, as those in America who were born in Ireland or in Germany. And although the emigration from those countries is older than that from the North, yet the proportionate increase of the population of the Scandinavians in the U. S., in comparison with the Irish and the Germans, seems to be too low. No doubt there are today (1900) about twice as many Scandinavians in America as this table indicates. For total population in 1890, see page 266.

BIBLIOGRAPHY  
—OF THE—  
**Scandinavian-American Historical Literature of  
the Nineteenth Century.**

—BY—  
O. N. NELSON.

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It has been the aim to enumerate in these notes all of the most important books, pamphlets, church reports, and magazine articles which relate to the Scandinavian-American historical literature of the nineteenth century. In order to make the collection as complete as possible, all the leading libraries in Illinois, Iowa, Minnesota, and Wisconsin, as well as some in the Scandinavian countries, have been consulted; a thorough search has been made of a large number of book stores and publishing houses, both in Europe and in this country, and even private libraries have been ransacked. But all these establishments together do not by any means contain all the matters enumerated in this list. There is not a public library in the world that has a fairly complete collection of Scandinavian-American historical literature. The Royal Library in Stockholm and the Augustana College Library in Rock Island have a large number of books, etc., in relation to Swedish-Americans, and Luther College in Decorah has begun to collect materials in regard to the Norwegians. But even these collections are defective. Consequently this bibliography has been compiled from various sources. The voluminous "Sabin's Dictionary of Books" has been carefully examined; and for several years back, I have corresponded with hundreds of Scandinavian-American writers and book collectors. As a result of all this, I have collected in my private library a large number of books and pamphlets, written by Scandinavian-Americans, on various subjects. But even my collection, although very comprehensive, does not contain all the works enumerated in this bibliography.

Besides the books, pamphlets, church annuals, etc., which are mentioned in this list, a large number of emigration reports, school catalogues, legislative manuals, county histories, newspapers, and statistics of various kinds have been consulted in the preparation of the first and second volumes. All the volumes of the U. S. Census from 1790 to 1890, and several state census reports of the Northwestern states, have been carefully examined. But it is, of course, impossible to enumerate all of it here. Hundreds of Scandinavian-American newspapers have been published during the last fifty years, and most of them have contained more or less matter of an historical nature. I have searched the files of several of the most important of such publications, and collected some valuable newspaper articles. Most journals in the North and many English papers



in America have at one time or another referred to the Scandinavian-Americans. Millions of private letters have passed between the Scandinavian countries and the United States, and many of them have been valuable historical documents. Evidently, it is beyond the power of mortals to enumerate all historical materials in regard to the Scandinavian-Americans, and I have, rightly or wrongly, limited the list to books, pamphlets, magazine articles, and church reports.

Often it is difficult to determine whether a book is historical, theological, poetical, or simply the product of some crank or stupid fanatic. Nor has it always been possible for me to scrutinize all of the materials enumerated in this bibliography, and I am undecided whether I have sinned most by commission or by omission in this connection. Considering the various church disputes which have been carried on among the Norwegian-Americans, it was deemed wise to include some productions which can hardly be called historical. In fact, some of these so abound in truth and falsehood, personal abuse and religious bombast, as to deserve to be classified as "insane or malicious" literature. The Danes and Swedes have issued less of this class of brain product. The Swedish-Americans can boast of a fairly solid historical literature, which in point of quality excels by far that of the other two nationalities put together. Some works of fiction often paint the social life and customs of a people with a brilliancy and a clearness which surpass most historical productions. In this line of literature the Norwegian-Americans have produced some masterpieces, but none of them have been enumerated in this connection.

It has been deemed unnecessary, in this connection, to deal with the bibliographies regarding the discovery of America by the Northmen and the Swedish settlement on the Delaware River, because the two articles on these subjects have been published in this volume only to make the Scandinavian-American history complete; otherwise the main object of this work is to relate the story of the Scandinavians in the United States in the nineteenth century. Besides, P. B. Watson has published, in the fourth edition of Prof. R. B. Anderson's "America not Discovered by Columbus," a very complete bibliography regarding the Northmen's discovery of America, and Marie A. Brown, in her work, "The Icelandic Discoverers of America," treats the same subject; while the fourth volume of the "Narrative and Critical History of America" contains a very extensive bibliography regarding the Swedish settlement on the Delaware River, by Prof. G. B. Keen.

In the preparation of this work, the following authorities have mainly been relied upon in regard to the history of the Vikings and the history of the Scandinavian countries: Odhner's "Sveriges, Norges och Danmarks Historia"; Geijer's "Svenska Folkets Historia"; Montelius's "Sveriges Historia"; Sars's "Udsigt over den Norske Historie"; Boyesen's "Story of Norway"; Worsaae's "Danes and Norwegians in England, Scotland, and Ireland"; Gibbon's "Roman Empire"; Green's "History of the English People"; Frederiksen's articles in "Scandinavia"; Cornelius's "Svenska Kyrkans Historia."

Pages 267-76 were electrotyped for the first edition, and it was not deemed necessary to rearrange them, although a few publications enumerated there might have been omitted. The rest of this bibliography treats of works omitted in the first edition, which appeared in 1893, and of publications issued since that time.

1841. Om Amerika samt om Emigrant-Föreningen i Stockholm. Stockholm, Sweden.

"Intended to furnish Swedish emigrants with the necessary information about the United States. It contains also a short historical introduction in which the fate of the Swedish settlements in North America is related."

1846. Reise blandt de Norske Emigranter i de Forenede Nordamerikanske Fristater. Rev. J. W. Dietrichson, Stavanger, Norway.

1847. Erik Jansismen i Nord Amerika.

This little pamphlet is an anonymous account given forth as "Bref från en af Utvandrarne," and is in reality a most violent attack upon the beliefs of Janson and his methods in conducting the party of emigrants.

1848. Beretning om de Norske Setlere i Amerika. C. Rudolf, Bergen, Norway.

1851. Nogle Ord fra Prædikestolen i Amerika og Norge. Rev. J. W. Dietrichson, Stavanger, Norway.

1851. Jenny Lind in America. C. J. Rosenberg, New York City.

1853. The Homes of the New World; Impressions of America. Fredrika Bremer, New York City.

These two volumes are mostly made up of letters, written by the authoress during her visit to America, in 1849-52, and contain some information regarding the early Swedish pioneers in this country, as well as descriptions of the places she visited.

1853. Geografisk Politisk Beskrivelse over de Forenede Nordamerikanske Stater, i særdeleshed for Emigranter. J. Bollin, Kristiania, Norway.

1862. Minnen. Rev. Gustaf Unonius, Stockholm, Sweden.

This work is bound in two large volumes. Rev. Unonius came from Sweden to the Northwest in 1841; remained in America for seventeen years, then returned to Sweden. His work is, perhaps, the best and the most admirable description of the early pioneer life that has yet been published in the Swedish language.

1865: Protocoll och Handlingar rörande Prestmötet i Upsala år 1865. Upsala, Sweden.

This volume contains a lecture delivered by Prof. L. F. Esbjörn, at the conference of the Swedish Lutheran clergy, held in Upsala in 1865, in which he gives a good historical review of the early Swedish-American Lutheran Church. The lecture is also published in "Korsbaneret" for 1885.

1865. The Emigration from Europe during the present century; its Causes and Effects. A. Jorgensen, Quebec, Canada.

Translated from Norwegian statistics and reports, and from extracts of other authorities.

1866. The Bergen Family; or the Descendants of Hans Hansen Bergen. T. G. Bergen, New York City.

This volume gives a complete biography of H. H. Bergen, a Norwegian, who came to America in 1633 and settled in New Amsterdam. His name has probably been identified with the supposed Norwegian settlement at Bergen, N. J., in 1624, which is referred to in *Nordmaendene i Amerika*, by Knud Langeland, but undoubtedly never existed.

1867. Syv Foredrag over de Kirkelige Forholde blandt de Norske i America. Rev. H. A. Preus, Kristiania, Norway.

Containing a great deal of valuable information in regard to the early history of the Norwegian-American Lutheran churches.

1869. Det Skandinaviske Regiments Historie. J. A. Johnson, La Crosse, Wis.

This volume is one of the first histories of the famous Fifteenth Wisconsin Regiment, besides it contains biographies of the leading officers in the regiment.

1868-70. Skandinavisk Billedmagazin. Madison, Wis.

This magazine contains, among other things, quite an extensive account of the first Norwegian settlements in Wisconsin and Illinois, as well as a history of the early Norwegian emigration; written by Prof. Svein Nilsson.

1872. Beskrifning öfver America. Alex Nilsson, Gothenburg, Sweden.

A pamphlet containing some valuable information in regard to emigration, being, in fact, only an emigration guide-book.

1874. *Två År i Amerika (1872-1874)*. Hugo Nisbeth, Stockholm, Sweden.

This volume contains descriptions, by the author, who was a newspaper correspondent traveling through the country, of several Swedish settlements, especially in the Northwest and in California.

1876. *Fra Amerika*. V. C. S. Topsøe, Copenhagen, Denmark.

The author traveled through the United States, describes the country, and sometimes refers to the Scandinavian-Americans, especially the Danes.

1876. *Wisconsinismen belyst ved Historiske Kjendsgjeringer*. Prof. A. Weenaas, Chicago, Ill.

This book contains a lengthy discussion of the different theological questions which have divided the Norwegian-American Lutherans. The work is rather an attack upon the teachings of some of the ministers of the Norwegian Synod, and was answered by Rev. H. A. Preus in his book, *Professorerne Oftedals og Weenaas's Wisconsinisme betragtet i Sandhedens Lys*.

1876. *Professorerne Oftedals og Weenaas's Wisconsinisme betragtet i Sandhedens Lys*. Rev. H. A. Preus, Decorah, Iowa.

This is an answer to Prof. A. Weenaas' book, *Wisconsinismen*, and defends the teachings of the Norwegian Synod and discusses the different theological questions which have divided the Norwegian-American Lutherans.

1877. *History of Henry County, Ill.* Chicago, Ill.

This book contains a concise history of Bishop Hill Colony.

1879. *Svenskarne i St. Croix-dalen, Minnesota*. Robert Gronberger, Minneapolis, Minn.

A small pamphlet containing a good description of the early Swedish settlements in Washington and Chisago counties, where the first Swedish settlements in Minnesota was made. It also contains a long biography of Jacob Falstrom. Gronberger maintains that Oscar Roos, who came to Minnesota in 1850, was the first Swedish settler in the state; but Rev. E. Norelius, in his great and valuable work, *De Svenska Luterska Församlingarnas och Svenskarnes Historia i Amerika*, asserts that the first Swedish settlement occurred in 1851. But in a letter to the editor of this work, Roos affirms Gronberger's statement.

1880. *Genom Den Stora Vestern*. J. Stadling, Stockholm, Sweden.

This volume contains a very good description, especially of the Pacific Coast and the West, where the author traveled through. He was very friendly towards America, but the work contains little or nothing in regard to Scandinavian-American history.

1880. *Svenskarne i Illinois*. Capt. Eric Johnson and C. F. Peterson, Chicago.

This book is one of the largest and most reliable Swedish-American histories. It contains descriptions of the different Swedish settlements in Illinois, and biographies and pictures of hundreds of Swedes in that state. It also contains some new matter in regard to the Swedish settlement on Delaware River. It is the oldest, and among the best authorities on the Swedish settlement at Bishop Hill. The work is well written and impartial.

1882. *Svenka Nationaliteten i Förenta Staterna*. Tancred Boissy, Gothenburg, Sweden.

A small pamphlet containing information in regard to the social, religious, and economical conditions of the Swedes in the United States. The main value of the work is the fact that the author looks at most things from a purely Swedish standpoint.

1883. *Ole Bull*. Sara C. Bull, Boston, Mass

This volume contains a biography of Ole Bull and a short mention of his Norwegian colony in Pennsylvania.

1883. *Elling Eielsens Liv og Virksomhed*. Revs. Chr. O. Brohaug and I. Eisteinsen, Chicago, Ill.

This book contains a complete biography of Rev. E. Eielsen, giving a good review of the religious conditions in Norway and among the early Norwegian settlers in this country in his time. It contains also much valuable information in regard to Hauge's Synod, Norwegian-American Lutheran church disputes, and in regard to the hardships of the early pioneers.

1884. *Amerika; Seet Fra et Landbosstandpunkt*. H. Andreassen, Copenhagen, Denmark.

The author traveled through this country, described it, and sometimes refers to the Scandinavian-Americans, especially the Danes.

1884. *Det Femtende Wisconsin Regiments Historie og*

**Virksomhed Under Borgerkrigen.** P. G. Dietrichson, Chicago, Ill.

A small pamphlet containing a history of the Fifteenth Wisconsin, or Scandinavian, Regiment, and a list of all the persons who were enlisted in the regiment.

**1885. Rockfords Svenskar.** Geo. Kaedeng, Chicago, Ill.

A pamphlet containing a sketch of the Swedes and their biographies in Rockford and of the business enterprises in which they are engaged.

**1883-86. Scandinavia.** Chicago, Ill.

This magazine contains several lengthy and important articles on Scandinavian-American history. The last two numbers of 1886 contain historical information about and biographies of the Scandinavians in St. Paul and Minneapolis, Minn. This Magazine, published and edited by N. C. Frederiksen, was among the best literary productions in the English language that has yet been attempted by the Scandinavian-Americans.

**1886. Svenska Tidningar och Tidskrifter utgifna inom Nord Amerikas Förenta Stater.** Bernhard Lundstedt, Stockholm, Sweden.

This work is very valuable and was published under the direction of the Royal Library of Sweden. It contains a complete history of all of the Swedish newspapers and periodicals that have been, and are, published in the United States.

**1886. The History of the Baptist Mission.** Rev. G. W. Hervey, St. Louis, Mo.

This volume contains a history of the Baptists in Denmark, Norway, and Sweden, and refers to the Swedish Baptists in this country.

**1887. The Scandinavians in the United States.** Dr. Albert Shaw.

This article, published in *The Chautauquan* in Dec., 1887, contains a great deal of valuable statistics regarding the Scandinavian-Americans, as well as other information. The calm and judicious views of the writer, regarding the topic of the paper, make it of great value.

**1887. Historiske Meddelelser om den Norske Augustana Synode.** Rev. O. J. Hatlestad, Decorah, Iowa.

This volume contains not only a history of the Norwegian Augustana Synod, but also touches upon the history of the other Norwegian-American Lutheran churches, as well as on the settlements. It is the most complete Norwegian-American history that has yet appeared.

1887. *Scandinavian Studies in the United States*. Daniel Kilham Dodge.

This article, published in *Science* in May, 1887, contains a good, but rather incomplete, historical review of the studies of the Scandinavian languages in American and Scandinavian-American colleges and universities. Prof. J. P. Uhler, in a letter published in the same magazine shortly after, adds some new facts on the subject.

1887. *Appletons' Cyclopedia of American Biography*. James Grant Wilson and John Fiske, New York City.

This great and valuable work contains a few biographies of Scandinavian-Americans.

1888. *Two Hundred and Fiftieth Anniversary of the First Swedish Settlement in America*. Col. Hans Mattson, Minneapolis, Minn.

Containing nothing new, except a letter from the Hon. T. P. Bayard, in which he acknowledges that one of his ancestors, on the maternal side, was a Swede.

1888. *Praedikener over Kirke-Aarets Evangelier holdte of Prester i den Norske Synode i Amerika*. Rev. Einar Wulfsberg, Decorah, Iowa.

This volume contains several sermons and a few short biographies of ministers of the Norwegian Synod.

1888. *Norwegian Emigration*. Prof. H. H. Boyesen.

This article was published in *American*, in 1888.

1888. *Den Evanglisk-Lutherske Kirkes Historie i Amerika*. Rev. R. Andersen, Brooklyn, N. Y.

This volume contains a history of all the American Lutheran churches, as well as biographies of some of the Swedish-American Lutheran ministers in the seventeenth and eighteenth centuries. The last ten pages contain a brief historical review of the Scandinavian-American Lutheran churches.

1888. *The "Foreign Element" in New York City*. Geo. J. Mason.

This article, published in *Harper's Weekly*, Sept. 1, 1888, contains some information regarding the Scandinavians in the United States, especially in New York City.

1889. History of Utah. H. H. Bancroft, San Francisco, Cal.

The sixteenth chapter and foot-notes on page 411 contain some matters regarding the Scandinavian immigration to Utah.

1889. Den Norske Indvandring til 1850 og Skandinaverne i Amerikas Politik. Johs. B. Wist, Madison, Wis.

A small pamphlet containing a good history of the Danish and Norwegian immigration, and of the Norwegian settlement in Texas.

1889. Nordmaendene i Amerika. Knud Langeland, Chicago, Ill.

This work contains some valuable information in regard to the Norwegian immigration, the first settlements, and the early Norwegian-American press; but, on the whole, it is more of an autobiography of Knud Langeland than a history of the Norwegians. The author is unquestionably mistaken when he asserts that a Norwegian colony existed at Bergen, N. J., in 1624; but for a full discussion on this point consult O. N. Nelson's article on *Hans Hansen Bergen*, published in *The North*, Dec. 21, 1892, and in *Nordvesten* about the same time. A brief statement of the facts regarding this point is also made on page 35 in this volume.

1887-90. Norges Laeger i det Nittende Aarhundrede. Dr. F. C. Kjaer, Kristiania, Norway.

Contains biographies of the Norwegian physicians of the 19th century, some of whom now reside in this country.

1890. Norsemen in the United States. Rev. Kristofer Janson.

In this article, published in *The Cosmopolitan* in October, 1890, the author makes some assertions in regard to Norwegian-American history which hardly coincide with the actual facts; yet his discussion is valuable, both from a literary and historical standpoint.

1890. The Norwegico-Danish M. E. Church in America.

A small pamphlet containing some valuable information in regard to the early history of the Norwegian-Danish Methodist Church in this country. No date or place of publication is mentioned, the author's name does not appear. But the work was written by Rev. A. Haagensen, of Chicago, and, perhaps, published in 1890.

1890. American Lutheran Biographies. Rev. J. C. Jenson, Milwaukee, Wis.

A large volume containing biographies of over 350 Lutheran-American ministers, a large proportion of whom are Scandinavians. As a work of



TABLE IX.  
SHOWING THE NUMBER AND PLACE OF BIRTH OF THE DEFECTIVE AND CRIMINAL CLASSES IN THIS COUNTRY,  
TOGETHER WITH THE FOREIGN AND NATIVE BORN POPULATION—ACCORDING TO THE UNITED STATES  
CENSUS OF 1860, 1870, 1880, AND 1890.

COUNTRIES.	1860.			1870.			1880.			1890.		
	Deaf and Dumb and Blind.	Insane and Idiotic	Popula- tion.	Deaf and Dumb and Blind.	Insane and Idiotic	Popula- tion.	Pri- soners.	Popula- tion.	Pri- soners.	Popula- tion.		
Austria.....	17	6	25,061	18	34	30,508	.....	38,683	195	95	123,271	
Belgium.....	1	15	9,072	13	17	12,555	.....	15,585	33	40	124,639	
Bohemia.....	.....	.....	.....	25	70	40,289	.....	35,361	43	174	118,106	
British America.....	194	261	249,970	452	459	493,454	1,215	717,157	2,032	1,006	980,838	
China.....	4	19	35,865	6	40	63,042	526	104,468	5	4	106,838	
Denmark.....	6	9	9,962	2	32	30,098	.....	64,186	124	120	132,643	
England.....	345	606	433,494	564	950	555,046	1,453	664,160	2,998	2,344	909,092	
France.....	82	183	109,870	121	306	116,462	247	106,971	518	486	113,174	
Germany.....	389	1,484	1,276,075	1,449	3,631	1,690,533	2,270	1,966,742	4,993	7,814	2,784,894	
Holland.....	11	25	28,281	20	63	46,802	42	58,090	184	154	81,828	
Hungary.....	.....	.....	.....	3	5	3,737	.....	11,529	131	54	52,435	
Ireland.....	1,117	3,469	1,611,304	1,771	6,002	1,885,827	6,309	1,854,571	14,592	16,210	1,871,509	
Italy.....	12	14	10,518	71	87	17,157	170	44,230	604	158	182,580	
Mexico.....	45	30	27,468	51	65	42,435	330	68,399	741	51	77,853	
Norway.....	21	38	43,998	75	203	114,243	.....	181,729	243	398	322,065	
Poland.....	4	7	7,298	14	7	14,436	47	48,561	169	238	147,440	
Portugal.....	2	8	4,116	3	15	4,542	10	8,188	18	27	16,996	
Russia.....	4	2	3,160	.....	7	4,644	39	35,722	191	68	182,644	
Scotland.....	88	47	108,518	98	244	140,835	414	170,136	998	696	242,231	
Spain.....	6	8	4,244	6	14	3,764	31	5,121	50	16	6,185	
Sweden.....	14	34	18,625	62	119	97,327	.....	194,337	387	684	478,041	
Switzerland.....	63	91	53,327	121	190	76,153	69	88,621	192	327	104,069	
United States.....	19,750	33,343	28,353,386	31,912	49,087	32,991,142	45,802	43,475,840	.....	.....	59,372,703	
Wales.....	35	67	45,763	63	106	74,533	71	83,302	171	296	100,079	
Total Population in the U. S.....	.....	.....	31,443,421	.....	.....	38,558,371	.....	50,155,783	.....	.....	62,622,250	

The number of prisoners born in Denmark, Norway and Sweden is not given separately for the year of 1880, but together they all had 286.

TABLE X.  
COMMUNICANTS, MEMBERS, CONGREGATIONS, AND VALUE OF PROPERTY OF SCANDINAVIAN-AMERICAN CHURCHES.

	1870.			1880.			1890.			1900.			Value of all Church and School Property.
	Communicants.	Members.	Congregations.	Communicants.	Members.	Congregations.	Communicants.	Members.	Congregations.	Communicants.	Members.	Congregations.	
United Nor. Church.....	.....	.....	.....	.....	.....	.....	83,500	152,200	830	125,000	225,000	1,100	\$ 4,000,000
Norwegian Aug. Synod.....	1848	4,230	137	45,997	80,617	384	84,533	145,568	637	115,000	200,000	900	5,000,000
Nor. Free Church.....	1843	10,000	115	35,000	60,000	300	69,429	127,255	563	70,000	125,000	800	3,000,000
Nor. Free Baptists.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	25,000	40,000	300	1,000,000
Swedish Baptists.....	1852	250	5	800	800	15	5,000	5,000	57	12,172	21,500	310	800,000
Haugre's Synod.....	1839	.....	.....	3,000	5,000	40	11,000	13,000	22,500	18,000	30,000	230	600,000
Swedish Methodists.....	1845	.....	.....	3,500	5,000	.....	10,000	10,000	.....	16,000	16,000	170	800,000
Swedish Free Mission.....	1868	.....	.....	.....	.....	.....	.....	.....	.....	15,000	15,000	400	500,000
Sw. Mission Covenant.....	1868	.....	.....	.....	.....	.....	9,000	9,000	90	12,000	12,000	140	500,000
United Danish Church.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	10,000	13,000	155	300,000
Nor. Dan. Methodists.....	1871	.....	.....	.....	.....	.....	3,000	5,000	70	8,000	13,000	80	250,000
Scand. Congregationalists.....	1850	.....	.....	1,500	1,500	.....	2,500	2,500	40	7,000	7,000	109	400,000
Dan.-Nor. Baptists.....	1856	.....	.....	.....	.....	.....	1,700	1,700	25	5,000	5,000	80	110,000
Icelandic Luth. Church.....	1879	.....	.....	.....	.....	.....	.....	.....	.....	3,500	6,000	38	50,000
Swedish Episcopalians.....	1849	.....	.....	.....	.....	.....	.....	.....	.....	3,000	4,500	25	75,000
Scand. Adventists.....	1855	.....	.....	.....	.....	.....	.....	.....	.....	3,000	3,000	30	25,000
Scand. Salvationists.....	1857	.....	.....	.....	.....	.....	.....	.....	.....	1,500	1,500	55	5,000
Scand. Moravians.....	1849	.....	.....	.....	.....	.....	.....	.....	.....	800	1,700	15	15,000
E. Elielsen's "Samfund".....	1839	.....	.....	.....	.....	.....	.....	.....	.....	500	750	10	10,000
Scand. Unitarians.....	1832	.....	.....	.....	.....	.....	.....	.....	.....	400	400	5	10,000
Scand. Disc. of Christ.....	1888	.....	.....	.....	.....	.....	.....	.....	.....	200	200	6	5,000
Total.....	.....	.....	.....	.....	.....	.....	408,400	751,550	5,054	408,400	751,550	5,054	\$17,885,000

Most of the Scandinavian-American church statistics, excepting those of the Augustana Synod, are very defective. The Methodists seem to put too high value upon their church property and the Danish-Norwegian Lutherans ignore that topic altogether. It was reported in 1899 that 16,000 souls belonged to 76 congregations and 50 mission places of the Danish Lutheran Church; and the Swedish Episcopalians appear to average 180 communicants per congregation, although the American Episcopal Church as a whole only averages 110 communicants per congregation; in such cases it was deemed fair to reduce the figures somewhat. Prof. G. Sverdrup has estimated the strength of the Nor. Lutheran Free Church, and Rev. N. Wikstrom that of the Swedish Free Mission; none of these factions publish any statistics. The statistics of every Norwegian and Danish Lutheran church association include all congregations served by its ministers whether such congregations belong to the association or not. Six-sevenths of the Scandinavian (congregationalists) have been under the influence of the Swedish Mission Friends and are Swedes. Most of the Icelandic Lutherans reside in Canada. The figures given in regard to the Scandinavian Adventists are almost entirely guess work, and it was not even deemed wise to guess how many Scandinavians belong to the Mormon sect and to some other denominations.

pioneers in this country, being for years one of the leading Scandinavian-Americans, his work contains much valuable information in regard to Scandinavian-American history. The Swedish edition is the best and most complete, although the last chapter of the English edition contains certain statistical information in regard to the Scandinavian-Americans which is not contained in the Swedish.

1892. The Scandinavians in the United States. Prof. H. H. Boyesen.

In this article, published in *The North American Review* in Nov., 1892, the author, among other things, criticises the Scandinavians for their clanishness. But the article contains also much valuable information in regard to the Northmen.

1892. Scandinavians in the Northwest. Prof. Kendrick C. Babcock.

This article, published in *The Forum* in September, 1892, contains valuable information in regard to the Scandinavian-American population, especially in regard to statistics. The author being a native American, his opinions about the Northmen have a specific value.

1892. The Bishop Hill Colony. Dr. M. A. Mikkelsen, Baltimore, Md.

This pamphlet is the most complete history on the subject that has yet appeared. It contains also a discussion of the religious movement in Heligland, which finally caused the colonists to emigrate.

1892. Augustana College Album. Rock Island, Ill.

A pamphlet containing a history of the school, and biographies of all the professors and instructors who have been, or are, connected with the institution, together with several half-tone pictures.

1892. Ett Hundra År.; En Återblick på det Nittonde Seklet. C. F. Peterson, Chicago, Ill.

A large volume. Only the 6th chapter is devoted to the Swedish immigration and biographies of noted Swedish-Americans.

1892. Sweden and the Swedes. Hon. W. W. Thomas, Chicago, Ill.

The last two chapters contain some original matter in regard to Sweden's commerce with the United States, the Swedish settlement on Delaware River, the Swedes in America in the nineteenth century, and a report of John Ericsson's funeral.

1839<sup>8</sup>. Sandfärdig Beretning om Amerika. Ole Rynning, Kristiania, Norway.

This little volume was the first book which was published in the Norwegian language in regard to America. It was extensively read, and created quite a sensation which resulted in a heavy emigration from Norway to this country in the early forties.

1844. Veiviser for Norske Emigranter. J. R. Reiersen, Kristiania, Norway.

It is mainly an emigration guide, although the first part of the work contains some valuable matters in regard to the early Norwegians in this country.

1846-. Beretning om Hauges Norsk Ev. Luth. Synode.

It is doubtful if any statistics were issued, or even kept, before the reorganization of the synod in 1875. Since that date annual reports, more or less imperfect, have been printed.

1849. Wägledning för Emigranter. Theodor Schytte, Stockholm, Sweden.

This is an emigrant guide, but contains also a description of the condition of the Scandinavian settlements in America.

1851. Wälkomst-Helsning till den Swenska, Norska och Danska Emigranten. Rev. L. P. Esbjörn, New York.

Every evidence seems to indicate that this four-paged pamphlet was the first Swedish publication printed in America in the nineteenth century. It contains religious advice to the Scandinavian immigrants, with directions how to reach the Swedish settlements in Illinois. Four thousand copies were published.

1851-60. Minutes of the Evangelical Lutheran Synod of Northern Illinois.

These reports contain statistics and other informations concerning the Swedish and Norwegian congregations connected with this organisation.

1852. Scandinavians in the Northwest. Rev. W. M. Reynolds, D. D.

This article was published in the "Evangelical Review."

1853. The Mission of the Lutheran Church in America. Rev. S. W. Harkey, Springfield, Ill.

This pamphlet refers to the Scandinavians in connection with church work.

1853-. Beretning om det Ordentlige Synode-møde af Synoden for den Norsk-Evang.-Luth. Kirke i Amerika.

It does not appear that any regular church statistics were published by the Norwegian Synod until about 1863, and it is to be regretted that this conservative organization has not issued any first-class reports. All other Norwegian and Danish Lutherans appear to have modeled their statistics after those of the Norwegian Synod, at least as to defects and omissions. Consequently, none of them keep any record of the value of church property, and omit many other things of importance. All the reports of the Norwegian and Danish Lutherans are poorly classified and badly summed up.

1853-55. Bref om Amerika till Hemmavarande Landsmän. C. E. O. Svalander, Halmstad, Sweden.

It was published in two parts, and intended as an emigrant guide-book.

1854. Protocoll, Hället vid ett Gemensamt Möte af Chicago och Mississippi Evang. Lutherska Conferensen i Chicago.

This is the first church report published in the Swedish language in America in the nineteenth century. It may be of interest to many people that in this pamphlet of a dozen pages, some space is devoted to the discussion of temperance.

1855-. Kirkelig Maanedstidende and Evangelisk Luthersk Kirketidende. Decorah, Iowa.

The last mentioned magazine is a continuation of the first, both being the official organs of the Norwegian Synod. It contains a vast amount of historical data concerning all the Scandinavian-American churches, especially as long as it was issued only monthly or semi-monthly.

1860-. Protokoll af Skandinaviska Ev. Lutherska Augustana Synoden.

This was the official name of the annual reports of the Augustana Synod for over thirty years. The statistical tables in the reports of this organization have always been and are master productions, covering every subject of church work, and having, perhaps, no superior in the world in the line of perfect statistics. Other matters of importance are also included in these publications. Rev. Erland Carlsson was the man who first systematized this work.

1862. Forhandlingar paa det 3die Skandinaviske Kirke-møde i Kristiania 29-31 Juli, 1861.

It contains a lecture delivered by Rev. O. C. T. Andren about the Augustana Synod.

1863. Her Fremtræder atter en Skare af Troende Sjæle.  
Kristiania, Norway.

This little work contains a number of letters endorsing the missionary labor of Elling Eielesen. The general bombast of the contents resembles the recommendations of a much advertised patent medicine.

1865. Amerika og de Danskes Liv Herovre. Rev. L.  
Jørgensen. Copenhagen, Denmark.

This pamphlet is virtually valueless.

1867. Hvad Jeg Oplevede under de Sex Første Aar af  
Min Virksomhed i Amerika. Rev. C. I. P. Pedersen, Madison,  
Wis.

The author gives an extensive review of the Norwegian Lutheran church disputes in Chicago during 1861-67.

1867. Skandinaverne i de Forenede Stater og Canada.  
Johan Schröder, La Crosse, Wis.

It is intended as an emigrant guide, but refers also to the Scandinavian settlements in the United States and Canada.

1868. Historisk Fremstilling. Madison, Wis.

This pamphlet contains a history of the disputes concerning the slavery question which was agitated among the Norwegian Lutherans in 1861-3, especially by Rev. C. L. Clausen and some Norwegian Synod ministers. It was published under the auspices of the church council of the synod, and called forth Clausen's book "Gjenmæle."

1869. Gjenmæle. Rev. C. L. Clausen, Chicago, Ill.

In this work the author defends himself in regard to his position on the slavery question, on which he could not agree with the majority of the ministers of the Norwegian Synod.

1870. Ev. Lutherska Augustana Synoden i Nord-Amerika och dess Mission. Rev. E. Norelius, Lund, Sweden.

A very concise and impartial history of the Augustana Synod. In many respects it is superior to the larger work by the same author.

1870. Märkelige Tildragelser. Rev. T. A. Torgerson,  
La Crosse, Wis.

It deals only with some local church disputes.

1870-89. Beretning om den Norsk-Dansk Evang. Luth. Konferentse.

Most of these reports are, like those of other Norwegian Lutherans, rather defective.

1871. En Rejse i Amerika. Rev. A. C. L. Grove-Rasmussen, Odense, Denmark.

The author traveled in this country in the interest of "Udvalget," Denmark, and the above is a report of his investigation, which led to the establishment of Lutheran missionary work among the Danes in this country.

1872-. Referat af Forhandlingerne ved Frikonferenser og Fællesmøder.

A number of reports have been published in regard to meetings held by the various Norwegian-American Lutheran church associations for the purpose of uniting them or discussing certain subjects. Such reports have been issued concerning conferences held at Rock Prairie, Wis., 1872; St. Anagar, Iowa, 1881; Decorah, Iowa, 1884; Chicago, Ill., 1885; Willmar, Minn., 1887 and 1892; Lanesboro, Minn., 1897; Austin, Minn., 1899, and no doubt at other places.

1873. Anteckningar från en Svensk Emigrants Vistelse i Amerika 1871-72. J. E. Wennström, Upsala, Sweden.

1874. Aaben Erklæring. A. Weenaas and S. Oftedal, Minneapolis, Minn.

This is one of the fiercest attacks upon the Norwegian Synod imaginable, being virtually a declaration of war, and it called forth numerous replies. Weenaas, in his book "Wisconsinismen," withdrew his name from it; but Oftedal never took back a single word in it.

1875. Tale ved Femti-Aarsfesten for den Norske Udvandring til Amerika. Prof. R. B. Anderson, Chicago, Ill.

This small pamphlet contains very little concerning the Norwegian emigration.

1875-9. Kvartal-Skrift for den Norsk Lutherske Kirke i Amerika. G. Sverdrup and S. Oftedal, Minneapolis, Minn.

This magazine contains some valuable articles in regard to the various Norwegian-American Lutheran churches.

1876. Vore Kirkelige Modstanderes Vaaben. Rev. V. Koren, Decorah, Iowa.

It cites quotations from A. Weenaas's book "Wisconsinismen," as well as comments on them.

1876. Vor Tids Muhamed. John Ahmanson, Omaha, Neb.

The first two chapters contain a brief history of the beginning of Mormonism in Denmark and Norway, and the immigration of some Scandinavians to Utah in 1856.

1876. Om Absolutionen. Rev. N. C. Ylvisaker, Bergen, Norway.

This pamphlet contains short definitions of the subject by various Norwegian-Americans.

1876. Reseminnen från Amerika. C. J. N., Kristinehamn, Sweden.

The author, Rev. C. J. Nyvall, who traveled in this country in 1875, refers to the religious condition among the Swedes in the United States.

1876-93. Protokoll af Metodist Episkopal Kyrkans Nordvestra Svenska Årskonferens.

These reports of the Swedish Methodists in this country are fairly well prepared and quite complete. No statistics, however, are compiled concerning the annual appropriations which the Swedish-American Methodists have for many years received from the American Methodists, sometimes amounting to over \$30,000 in one year. Complete information on this point may be found in the annual reports of the Missionary Society of the Methodist Episcopal Church. In comparison with other denominations, the Swedish Methodists value their church property too high. Since the division of the conference in 1893, their statistics have been very unsatisfactory. But for most purposes, the reports of the Missionary Society can be safely consulted.

1876-94. Nordisk Familjebok. Konversationslexikon och Realencyklopedi. Stockholm, Sweden.

This masterly cyclopedia in eighteen volumes contains biographies of some Scandinavian-Americans, especially such as have returned and settled in Scandinavia. The article on emigration, "Utvandring," is one of the ablest on that subject that has ever appeared in any language, and is superior to those on the same subject in the English and American cyclopedias. It is boldly asserted that the early Scandinavian emigrants were mostly adventurers, unsuccessful individuals, and criminals; but it is admitted that in later years the emigrants are the cream of the middle and working classes. In 1896 an addition to the original work was issued.

1877. Från Nya Verlden. Ernst Beckman, Stockholm Sweden.

Only a few pages refer to Swedish-Americans, and none of it is of any great importance.



1878. Minnen. Rev. J. A. Edgren, Chicago, Ill.

It contains an interesting autobiography of the author, as well as other matters of interest, especially to Swedish-American Baptists.

1878. De Kirkelige Partier blandt vort Folk i Amerika.  
Rev. V. Koren, Decorah, Iowa.

A pamphlet giving an excellent review of the various Norwegian Lutheran church organisations in this country.

1878. Om Splittelse i Kirken. Decorah, Iowa.

In this pamphlet the predestination question is discussed.

1878. Missouri-synoden og den Norske Synode. Rev.  
O. Asperheim, Brooklyn, N. Y.

This work was written, apparently, for the purpose of showing that the Norwegian Synod has been wrong in most of its disputes with other Lutheran organisations. But it contains also some other matters of historical value.

1879. Trende Breve. De Forest, Wis.

It deals with the schism of Hauge's Synod and Elling Eielsen in 1875.

1879. Falskt Vidnesbyrd af Prof. A. Weenaas. Rev. B. J.  
Muus, Decorah, Iowa.

In this pamphlet the author defends the teachings of the Norwegian Synod against the attacks of Prof. Weenaas.

1880. Om den Lutherske Kirke i Amerika. Rev. P.  
Andersen, Chicago, Ill.

This pamphlet refers mostly to the Norwegian Augustana Synod.

1880—. Korsbaneret. Edited by various Augustana  
Synod clergymen, Rock Island, Ill.

This annual publication is very valuable, containing an immense amount of historical and biographical information concerning the Augustana Synod and its men.

1880—. Protokol af den Norsk- Danske Methodist Aars-  
konference.

These reports are fairly well prepared and quite complete. But no statistics are compiled concerning the annual appropriations which the Norwegian-Danish Methodists in this country have for many years received from the American Methodists, sometimes amounting to over \$20,000 in one year. Complete

information on this subject, as well as on many others, can be secured by consulting the annual reports of the Missionary Society of the Methodist Episcopal Church. In comparison with other denominations, the Norwegian-Danish Methodists value their church property too high.

1881. Naadevalg-Striden. Prof. F. A. Schmidt, Chicago, Ill.

It contains lectures on predestination, and some historical facts concerning the Norwegian Lutherans during the great predestination controversy.

1881. Celebration of the Decennial Anniversary of the Founding of New Sweden in Maine. Portland, Me.

It contains a review of the Swedish colony in Maine, founded in 1870 by W. Thomas, U. S. Minister to Sweden-Norway.

1881-2. I Amerika. C. E. H. Gestrin, Stockholm, Sweden.

The author resided in this country for twelve years, and refers to the Swedish-Americans.

1882. The Scandinavian Immigration. Rev. W. K. Frick.

This article appeared in "The Lutheran Church Review" for Jan. and April, 1882, and deals with the Northmen principally from a religious and statistical standpoint.

1882. Mormonismen. Rev. J. Telleen.

This small pamphlet refers very briefly to the Scandinavian Mormons.

1882. Fri Menighed i Fri Kirke. Svar paa de 30's Erklæring. Prof. Georg Sverdrup, Minneapolis, Minn.

This pamphlet advocates individual and congregational liberty as against high church principles and practices.

1883. Forhandlingar ved Synodalkonferensen i Chicago.

Most of the report is devoted to the position of Prof. F. A. Schmidt in regard to the predestination question.

1883. Amerikanska Studier. Ernst Beckman, Stockholm, Sweden.

It is composed of two parts, one referring to the Swedes in America, and the other describing the press in the U. S.

1883. Föredrag om Amerika. Isidor Kjellberg, Stockholm, Sweden.

A small pamphlet referring to Swedish-American conditions.

1884. Emigrantmissionen. Rev. R. Andersen, Brooklyn, N. Y.

As an emigrant guide, and as a treatise on the Lutheran work among the Danish immigrants, it is considered to be quite valuable.

1884. Den Gamle og Nye Retning. Rev. J. A. Bergh, Chicago, Ill.

This pamphlet is a protest against the free, new, or loose tendency within the Norwegian-Danish Lutheran Conference.

1884. Betragtninger og Meddelelser fra Amerika. Rev. P. C. Trandberg, Minneapolis, Minn.

It is virtually an autobiography.

1884-96. Beretning om det Danske Evangeliske Lutherske Kirkesamfund.

These reports do not contain any statistics until 1892, but after that time they are fairly complete.

1885. Bidrag till Utvandringsfrågan. Gustav Sundbärg, Upsala, Sweden.

This large volume is a statistical compilation in regard to the emigration from Sweden, a subject on which the author is recognized as a high authority.

1885-. Svenska Ev. Missions-Förbundets Årsberättelse.

The statistics of the Swedish Mission Covenant of America are undoubtedly among the worst in Christendom. Up to 1896 unsuccessful attempts were made to include in the annual reports the ordinary church statistics, but since that date only the number of ministers and congregations have been mentioned, the former being about twice as numerous as the latter.

1886. Minne. Rock Island, Ill.

This pamphlet contains orations and poems in Swedish, English, German, Latin, and Greek, all delivered in honor of Dr. T. N. Hasselquist on his seventy-first birthday.

1886. Svenska Kyrkans Historia efter Reformationen. C. A. Cornelius, Stockholm, Sweden.

The second volume of this valuable work contains a history of Eric Janson's

sect and of the Augustana Synod, and refers to many other matters in connection with the Swedish emigration.

1886. *Hvad Jeg Vil.* Rev. P. C. Trandberg, Chicago, Ill.

It is a general harangue about himself, the Lutherans, and the Congregationalists.

1887. *Fra mit Besög blandt Mormonerne.* Rev. Andreas Mortensen, Kristiania, Norway.

The latter part of the book refers to the Scandinavian Mormons.

1887. *Skal der Blive Fred?* Rev. H. Halvorsen, Chicago. —

This pamphlet treats of the disputes in regard to predestination

1888-9. *Beretning om det Antimissouriske Broderskab.*

These reports do not contain any statistics at all, and apparently are of little value.

1888-. *Statistik öfver Svenska Baptist Församlingarna.*

These reports of the Swedish-American Baptists are fairly well prepared and quite complete. No statistics, however, are compiled concerning the annual appropriations which the Swedish Baptists in this country for many years have received from the American Baptists, sometimes amounting to about \$25,000 in one year. Some information on this point can be secured in the annual reports of the American Baptist Home Mission Society.

1889. *Vitus Bering.* Peter Lauridsen, translated by Prof. Julius E. Olson, Chicago, Ill.

This is a biography of the great Danish explorer, the discoverer of Bering Strait, who was in the service of Peter the Great.

1889. *Address.* Rev. C. A. Swensson, Topeka, Kan.

This pamphlet refers to the Swedish-American institutions of learning.

1889. *Minnesotas Historia.* Robert Grönberger, Minneapolis, Minn.

This volume contains nothing in regard to Scandinavian-American history, except biographies and pictures of about sixty Scandinavians in Minnesota.

1889. *Ett Halfär i Nya Verlden.* Alexandra Gripenberg, Helsingfors, Finland.

The authoress was a delegate to the international woman's congress at Washington, D. C., in 1888, and afterwards traveled extensively through the United States, visiting and describing some of the Finnish and Swedish settlements, especially in Pennsylvania and California.

1890. Vid Hemmets Härd. Rev. C. A. Swensson, Chicago, Ill.

This immense volume is, like most of Swensson's productions, virtually valueless to an historian, often being incorrect and misleading. The same is true of his books "I Sverige" (1890), "Förgät Mig Ej" (1893), and "Again in Sweden" (1893). Yet they may be consulted, as several subjects relating to Swedish-American history are referred to.

1890. Minnen från en Färd genom Amerika. Axel E. Lindvall, Karlskrona, Sweden.

The author traveled through this country, and refers to the Swedish-Americans.

1890. Frugter fra Northfield-Skolen, og lidt fra Augsburg Seminar. M. Shirley, Minneapolis, Minn.

This pamphlet is a mass of rambling and bitter tirades against some prominent members of the United Church.

1890. Mindeblade eller Otte Aar i Amerika. Rev. A. Weenaas, Volden, Norway.

The author gives an historical review of the religious condition of the Norwegian-Americans during 1868-76, especially in regard to the separation of the Swedes and Norwegians in the Augustana Synod and the formation of the Norwegian-Danish Conference.

1890. Afskeden og dens Grunde. Rev. P. C. Trandberg, Chicago, Ill.

It contains something concerning the work of the Congregationalists among the Scandinavians in America.

1890. Festtaler. Chicago, Ill.

This pamphlet contains the speeches delivered at the dedication of Luther College in 1890.

1890. Hvad den Norske Synode Har Villet og fremdeles Vil. Rev. V. Koren, Decorah, Iowa.

This pamphlet contains the main principles of what the Norwegian Synod teaches.

1890-. Beretning om den Forenede Norsk Lutherske Kirke i Amerika.

The statistical tables in the reports of the United Church treat of about half as many topics as those of the Augustana Synod, but the former occupy almost

twice as much space as the latter. In half a dozen different places, the various subjects have been tabulated in alphabetic order according to the names of the pastors, covering nearly 150 pages. All of which could easily have been put under two headings, thereby saving much space. Besides, on account of the statistics being classified on a single basis, it is very difficult to find any information in regard to a certain congregation if the name of the officiating clergyman is not known. To ascertain the strength of the United Church in a given state would require as much labor as to search in a waste-basket for a pin. Many of the ministers report as members all the children they have baptised, notwithstanding that the parents do not belong to the church, and that some of these children will never attend any service. In fact it is impossible to tell the strength of the United Church until their methods of keeping statistics have been thoroughly reformed.

1891. Amerika. K. Zilliacus, Chicago, Ill.

This is only an emigration guide, full of patent medicine advertisements.

1891. Svenskarne i Minnesota. Axel A. Ahlroth, St. Paul, Minn.

Two small pamphlets, containing historical matter regarding several of the Swedish settlements in Minnesota. The work is unreliable. The writer has quoted several pages from "Svenskarne i St. Croix-dalen, Minnesota," by Robert Gronberger, without crediting the latter, or in any way indicating that it is not the writer's own production.

1891. Den Stora Skilnaden emellan Svenska Statskyrkan och Augustana Synoden. Rev. O. A. Toffteen, Minneapolis, Minn.

This pamphlet contains a general harangue about the merit of the Apostolic Succession and the shortcomings of the Augustana Synod.

1891. Hand-Book of Lutheranism. Rev. J. D. Roth, Utica, N. Y.

It refers to the Scandinavian-American Lutherans.

1891. En Sommer i Amerika. Anton Nielsen, Odense, Denmark.

Only a few pages in the beginning of this small book refer to the Danish-Americans.

1892. Svenskhet i Amerika. Prof. D. Nyvall, Minneapolis, Minn.

A small pamphlet referring to various matters concerning Swedish-Americans.

1892. Amerika-bok. Isidor Kjellberg, Linköping, Sweden.

The author traveled in this country, and his pamphlet refers briefly to some Swedish-American affairs.

1892. Valda Skrifter. John A. Enander, LL. D., Chicago, Ill.

This volume contains some historical information regarding the Swedish-Americans, especially in regard to the Swedish-American press.

1892. Brydninger i den Forenede Kirke. Rev. K. B. Birkeland, Minneapolis, Minn.

It is written from the standpoint of a Free Church man, and contains a history of the disputes in the United Church up to the time of the publication of the book.

1892. Geschichte der Lutherischen Kirche in Amerika. Prof. A. L. Graebner, St. Louis, Mo.

It refers to the Scandinavian-American Lutherans.

1892-3. Återblick öfver den Fria Missionsverksamheten bland Svenskarne i Amerika. Rev. C. M. Youngquist.

This valuable article, giving a complete history of the Swedish Mission movement in this country, was published in "Hem-Missionären" in 1892-3.

1892-5. The Alumnus, or the Augustana Journal. Rock Island, Ill.

This magazine, when issued monthly, contained some valuable matters in regard to the Augustana Synod and its men.

1893. Jubel-Album. Revs. C. A. Swensson and L. G. Abrahamson, Chicago, Ill.

This large volume contains some valuable historical matters concerning the Augustana Synod. It has been severely criticised by some of the leading men of said organisation.

1893. Lutherans in All Lands. Rev. J. N. Lenker, A. M., Milwaukee, Wis.

Contains a great deal of valuable historical and statistical matter in regard to the Scandinavian Lutherans in all countries.

1893. Courts of Conciliation. Nicolay Grevstad.  
Only the last part of this excellent article, published in "The Atlantic Monthly," November, 1893, relates to the Norwegians in America.
1893. Kort Uddrag af den Norske Synodes Historie.  
Rev. Jacob Aall Ottesen, Decorah, Iowa.  
A small pamphlet, but contains a fairly complete history of the Norwegian Synod.
1893. Blik paa Amerikanske Forhold. H. I. S. Astrup,  
Kristiania, Norway.  
A small work of little importance.
1893. Augsburgs Historie. Rev. C. Saugstad, Minneapolis, Minn.  
It contains a brief history of Augsburg Seminary.
1893. A History of the Evangelical Lutheran Church  
in the United States. Rev. H. E. Jacobs, New York.  
It refers to the Scandinavian Lutheran associations in this country.
- 1893-. Beretning om Augsburgs Venner and Frikirken.  
In these reports no attempt has been made in regard to statistics, excepting that everything is avoided that might give a clue to the strength of the organization.
1894. En Emigrants Resa. A. G. Carlsson, Chicago, Ill.  
The author's observations are narrated, but the pamphlet is of little value.
1894. Är Episkopalkyrkans Mission bland Våra Landsmän i Amerika Berättigad? Dr. C. A. Blomgren, Rock Island, Ill.  
This pamphlet is a protest against the attempt of the Episcopalians to proselyte among the Swedes.
1894. Hemlandstoner. K. H. Gez. von Scheele, Stockholm, Sweden.  
It contains many valuable facts concerning the Augustana Synod and the Swedish-Americans.
1894. Bland Svenskar och Yankees. Hj. Cassel, Stockholm, Sweden.  
The author, being a newspaper editor and spending much of his time among



the Swedes in St. Paul, Minn., has painted in fine colors the virtues and faults of the people he came in contact with. Ernst Skarstedt says: "This author has given a better description of the religious, social, and political conditions of the Swedes residing in the American cities than any other writer."

1894. Minde fra Jubelfesterne paa Koshkonong. Decorah, Iowa.

This volume gives much information about the Norwegian Synod, especially in regard to its work in Wisconsin. In it is published Rev. A. Brødesen's address, containing, besides other matters, an excellent summing up of the peculiar social conditions prevalent among the Norwegian pioneers.

1894. A Norwegian-American College. Prof. Andrew Estrem.

This article, published in "The Midland Monthly," June, 1894, contains a good history of Luther College.

1894. Det Femtende Regiment. O. A. Buslett, Decorah, Iowa.

This is the most extensive historical and biographical work on the Scandinavian Regiment that has yet appeared. But it is not compiled with the best care and judgment.

1894. Den Norsk-Danske Methodismes Historie. Paa Begge Sider Havet. Rev. A. Haagenzen, Chicago, Ill.

It is supposed to be a complete history of the Norwegian-Danish Methodist churches, but a large portion of the book is, virtually, only a reproduction of the annual church reports of the Norwegian-Danish Methodists in this country. Consequently, it is not a critical or carefully prepared production.

1894. Thomas Brown's Scandinavian Newspaper Directory. H. O. Oppedale, Chicago, Ill.

It contains quite an extensive historical review of several Scandinavian-American newspapers, as well as some other matters. Some of the informations, however, are not very reliable.

1894. Den Forenede Kirke. Rev. T. H. Dahl, Stoughton, Wis.

It is written from the standpoint of the "majority," and contains a history of the disputes in the United Church up to the time of the publication of the book.

1894. The Norwegians in the United States. Nils P. Haugen, Washington, D. C.

This speech, containing some valuable hints, was delivered at the World's Fair in Chicago, in 1893.

1894. Redegjøreise for Mine Anker mod Prof. H. Bergsland. Rev. O. S. Meland, Red Wing, Minn.

The object of this pamphlet is to prove Prof. Bergsland's incapacity, and God is called upon to witness the assertions. Personal spite and religious bias are the predominant features of this publication.

1894-8. Legal documents in regard to Augsburg Seminary vs. the United Norwegian Church, Minneapolis, Minn.

This collection includes various published briefs and decisions, some of which give a minute history of some of the Norwegian Lutheran associations and of Augsburg Seminary.

1895. Den Norsk-Lutherske Kirkes Grundlæggelse i Amerika. Rev. S. M. Krogness, Kristiania, Norway.

This article was published in "Luthersk Kirketidende" for January 28th, 1895, and appears to be quite valuable.

1895. Gjensvar til Pastor Melands *Redegjøreise*. Prof. H. H. Bergsland, Red Wing, Minn.

This is an answer to Rev. O. S. Meland's attack upon the author.

1895. The First Chapter of Norwegian Immigration (1821-1840). Prof. R. B. Anderson, Madison, Wis.

The main value of this volume consists of a somewhat minute information in regard to the doings of each individual of the Sloop party and his or her descendants. A large portion of the work is virtually a translation of Prof. Svein Nilsson's articles, published in "Billed-Magazin" in 1868-70. The optimistic view which the author takes of the Sloop party is hardly, it seems, warranted by facts. From an historical and literary point of view, the book is lacking in generalization, and an unexpectedly large amount of space is devoted to the author himself and his relatives.

1895. Metodismen i Sverige. Rev. T. M. Erikson, Stockholm, Sweden.

This volume refers also to the Swedish Methodists in this country.

1895. Svenska Metodismen i Amerika. N. M. Liljegren, N. O. Westergreen, och C. G. Wallenius, Chicago, Ill.

This is quite a large volume, and gives a detailed account of nearly all Swedish-American Methodist congregations and clergymen. If the work had been better generalized, it would have been more valuable. As has already been stated on pages 209-10 in this volume, the authors have no authority for asserting that Dr. C. M. Wrangel was a Methodist.

1895. Enskilda Skrifter af Pastor A. A. Swärd. Ernst Skarstedt, San Francisco, Cal.

This pamphlet contains some brilliant expressions concerning the merits and shortcomings of some of the Swedish-American poets.

1896. The Scandinavian Contingent. Prof. K. C. Babcock.

This article was published in "The Atlantic Monthly," May, 1896, and is well written, but contains nothing new concerning the Scandinavians.

1896. Afholdssagens Historie. Prof. J. L. Nydahl, Minneapolis, Minn.

The author does not pretend to give a full history of the Scandinavian-American temperance movement, yet also one-sixth of the volume is devoted to that subject.

1896. Amerika i Vor Tid. Carl W. Möller, Helsingör, Denmark.

It is only a large emigration guide.

1896. Knute Nelson. L. A. Stenholt, Minneapolis, Minn.

It contains an extensive biography of Knute Nelson, which the author claims is based upon the authority of Knute Nelson himself.

1896. Immigration. Knute Nelson, Washington, D. C.

This speech, delivered in the United States Senate, contains some valuable hints in regard to immigration in general.

1896. Samfunds Haandbog. Rev. J. C. Jensson, Minneapolis, Minn.

This volume enumerates the institutions connected, directly or indirectly, with the United Norwegian Lutheran Church.

1896. A History of the Danes in America. John H. Bille, Madison, Wis.

This pamphlet is rather incomplete and sometimes unfair; but at the same

time it is very valuable, being the only work of its kind, containing also a bibliography.

1896. Nödvdige Bemärkninger. H. Hjertaas and H. H. Bergsland, Red Wing, Minn.

It is one of those numerous Norwegian pamphlets dealing with theological and personal disputes.

1896. Bihang till Minnen. Rev. Gustaf Unonius, Stockholm, Sweden.

This pamphlet is a reply to some of the statements made by Rev. E. Norelius in his large history of the Swedish Lutherans in America. Unonius accuses the latter author of unfairness, partiality, and misrepresentation. In the first number of "Tidskrift," 1898, Norelius answers Unonius, and the two old men, both on the brink of eternity, shake their fists at each other across the Atlantic ocean.

- 1896-. Beretning om den Forenede Danske Evangelisk-Lutherske Kirke.

The statistics of this organization are very incomplete and badly generalized

1897. Fra Amerika. Henrik Cavling, Copenhagen, Denmark.

These two large volumes were written in haste by a Danish editor who traveled in this country. From an historical standpoint, the work is more conspicuous for its faults than for its merits. Nor do the hundred odd pages in the second volume, dealing with the Norwegians in America and written by P. Groth, Ph. D., appear to be any better. The latter writer has translated several of our biographies of Scandinavians in Minnesota, without giving us proper credit. A Swedish translation by Petrus Hedberg was published in Stockholm, in 1898.

1897. Det Norske Luther College. Prof. Gisle Bothne, Decorah, Iowa.

Only a small portion of this volume of nearly 500 pages is an original production, the remaining part of the book being a reprint of some catalogues and other works. Apparently, this publication has not been prepared with care and good judgment, although the author, who is considered to be a man of ability, has been working on it for over ten years. Only fourteen pages are devoted to the biography of Prof. L. Larsen, who for over a third of a century has been the soul of Luther College, and nine-tenths of the biography relates to the celebration of his twenty-five years' jubilee, in 1834; but some twenty pages are devoted to men who have been connected with the institution only for a few years. The author quotes liberally from the expressions of different individuals, but not a single one of Prof. Larsen's utterances has been mentioned, and virtually no clue is given in regard to the trials, triumphs, and make-up of this important man.

who, it seems, should be treated at considerable length in a history of an institution of which he has been the chief man ever since it was founded.

1897-. Valkyrian. New York.

This excellent magazine, published by O. K. Johansen and edited by E. Sundell, contains several articles, in relation to the Swedish-Americans, of great historical and literary value.

1897. Våra Pennfåktare. Ernst Skarstedt, San Francisco, Cal.

This volume contains biographies of nearly all the Swedish-American editors and writers, living and dead, with specimens of their productions. It is virtually the only attempt ever made to produce a history of the Swedish-American literature, a subject on which the author is undoubtedly the highest authority. The introductory chapter, especially, gives an excellent and masterly summing up of the Swedish-American literature.

1898. Pennteckningar och Reseskildningar. F. A. Lindstrand, Chicago, Ill.

It contains some sketches in regard to Swedish-American history.

1898. Svenskarne i Worcester, 1868-98. Hj. Nilson and Eric Knutson, Worcester, Mass.

Contains an historical and biographical review of the Swedes in Worcester.

1898. Red Wing Seminarium. M. G. Hanson og H. H. Elstad, Red Wing, Minn.

This pamphlet contains a brief and good history of the school of Hauge's Synod.

1898. Norge i Amerika. L. A. Stenholt, Minneapolis, Minn.

The presentation is somewhat original, but otherwise no new historical matters have been produced.

1898. Kort Udsigt over det Lutherske Kirkearbeide blandt Nordmændene i Amerika. Prof. Th. Bothne, Chicago, Ill.

This is the first attempt ever made to write a critical history of the different Norwegian-American Lutheran organizations. Considering the many strifes which have divided the Norwegian-American Lutherdom into different factions, in which some of the ablest minds and some of the most stupid simpletons have participated, it is doubtful if any mortal ever can rightly interpret the pas-

sions and motives of all the men who have fought these theological battles; and the author, as he says himself, is not even a theologian. The constant harangue against the official class of Norway is out of place in a church history; and the baneful influence which this class has, according to the author, exercised upon Norwegian-American church affairs, is undoubtedly much exaggerated. Everything considered, it is no wonder that the book has been severely criticised, even by men who can speak with authority, and many errors have been pointed out. Yet the work appears to have been written in a manly and fearless spirit, and deserves to be carefully studied by persons who are interested in Norwegian-American church history.

1898-. *Tidskrift*. Edited by Dr. E. Norelius, Rock Island, Ill.

The reproduction of historical documents in relation to Swedish-Lutheran congregations, which existed before the Augustana Synod was organized, in 1860, appears to be the main object of this magazine, although the first number contains a lengthy discussion in regard to Rev. G. Unonius.

1898. *History of the Swedish Baptists in Sweden and America*. Capt. Gustavus W. Schroeder, New York.

This is the first work of the kind that has appeared so far, but only about one-fifth of the book deals with the Swedish Baptists. Throughout most of the remaining 250 pages the author carps at the religious, political, and social conditions of the Swedish people.

1898. *Från Canada*. Rev. Svante Udden, Rock Island, Ill.

This pamphlet gives a history of the work of the Swedish Lutherans in Canada.

1898. *Sverige i Amerika*. C. F. Peterson, Chicago, Ill.

This large volume is more of a history of civilization in regard to the Swedish-Americans than a history of facts, being about the only attempt ever made in that line. It contains also a number of biographies and some statistical tables; the latter, however, are not very accurate. Most of the chapters dealing with Swedish-American churches, schools, language, press, arts, political influence, etc., constitute a masterly and original presentation of those subjects.

*Autobiography of Rev. A. Cedarholm*.

This is a small pamphlet translated from the Swedish language into English, by Mrs. Caroline Cedarholm. It contains no date or place of publication. Rev. A. Cedarholm appears to have been one of the early Swedish Methodist missionaries, both in the American Northwest and in Sweden. The work is written in the most unsystematic manner imaginable, and as a specimen of religious enthusiasm and fanaticism it is valuable.



# Historical Review of the Scandinavians in Minnesota.

—BY—

O. N. NELSON.

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Minnesota occupies the exact center of the North American continent, being located midway between the Atlantic and Pacific oceans, and between Hudson Bay and the Gulf of Mexico. In area it is the ninth state in the Union, containing about 84,000 square miles, or nearly fifty-four million acres, being half as large as Sweden and six times the size of Denmark. There are, it is estimated, ten thousand lakes in the state, and nearly four million acres of land is covered with water. Minnesota has numerous rivers and water-courses which drain the country, make navigation practicable, and furnish power for manufacturing purposes. One of the world's greatest rivers, the Mississippi, rises in the northern part of Minnesota. The natural resources of the state are great and various, mineral and timber abound, the soil is rich and productive, the scenery is beautiful and diversified.

## I. PIONEERS AND SETTLEMENTS.

It may be said that the history of Minnesota commenced



yesterday. About 200 years ago the Jesuits visited the state, but at the beginning of the nineteenth century not a single settlement of the whites existed. In 1823 the first steamboat ascended the Mississippi as far as Fort Snelling, which was just then built; yet, for years after, the savage Indians were, virtually, the sole occupiers of the land on which now over one and a half million civilized people dwell. In 1850 there were only 6,000 inhabitants in the state.

But if the history is brief, the development has been rapid, and the Scandinavians have, during the whole period, been powerful agents in developing the natural resources and promoting the intellectual and religious welfare of the state. The marvelous material development of the state is largely due to the industrious Scandinavian immigrants. Their great love and fitness for farming, their frugality and energy, have subdued a wilderness and made it inhabitable for civilized people. It is true that the Northmen have been the greatest gainers themselves, for as a general thing they arrived poor, while they now often live in wealth and splendor. Yet a state, or a nation as a whole, is always benefited by the prosperity of its citizens. And an American educator, who has made special study of the Scandinavians in the Northwest, believes that he can prove that in counties where many Scandinavians have settled, a more rapid material development has occurred than in counties occupied by other nationalities. His conclusion is perhaps correct. At any rate, the state and the coming generations are under great obligations to the Northern immigrants, who by struggle, hard toil, suffering, and self-sacrifice laid the material, social, political, intellectual, and religious foundations of the State

of Minnesota; and who, when the Civil War threatened to destroy the nation, enlisted in the defense of the Union and of human freedom.

As it is utterly impossible to give the full facts concerning all the Scandinavian settlements, or even of one-half of them, only a few of the earliest will be mentioned. At the end of this article, however, the population of each county has been enumerated, which may be of some value in tracing the migratory movements. But it is to be regretted that the state census reports for 1865 and 1885 did not enumerate the various nationalities in the different counties of Minnesota, and most of the national census reports are also defective in this respect.

DANISH. The man who established the first bank in Minnesota, in 1853, was a Dane, Dr. C. W. W. Borup, who settled permanently in St. Paul, in 1848, although he undoubtedly had been in the state years before that time, having been in the far West before 1830. The well-known Rev. C. L. Clausen is said to have visited that part of Minnesota where St. Cloud now is located, in company with a dozen Norwegians, in 1850. The biographies of both these important men can be found in this volume. But no Danish settlement seems to have been started in the state very early, as in 1850, according to the United States census, there were only one Dane in Minnesota, and 170 ten years later. Since 1880, however, their number has materially increased, and in 1900 there were in the neighborhood of 40,000 Danish-born or having Danish parents within the state.

NORWEGIAN. It is claimed that several Norwegians

settled below St. Paul on both sides of the Mississippi river in 1851. In 1852 and 1853, however, the Norwegians commenced to settle in Houston and Fillmore counties, and Tosten Johnson and Hans Valder were among the very first Norwegian settlers in Minnesota. According to the United States census, there were, in 1850, seven Norwegians in the state, and they numbered nearly 10,000 ten years later. Since they have greatly increased, and undoubtedly have exercised a greater power and influence in the commercial and public affairs of the state than any other single foreign nationality. In several counties they are the controlling element in regard to business, politics, and society. South of an imaginary line drawn due west from the Twin Cities, there is hardly a single city or village of over 500 inhabitants in which there is not some Norwegian merchant or business man. With some exceptions, especially in the districts lying between Minneapolis and Willmar and between St. Paul and Duluth, where the Swedes greatly predominate, this is also true of other portions of the state. There must be at least 300,000 Norwegians of the first and second generations residing in Minnesota in 1900.

SWEDISH. One of the first pioneers and Protestant missionaries among the Indians in Minnesota was a Swede, Jacob Falstrom, who came to the state before 1819, in which year Fort Snelling was established; and, although he did little or nothing in promoting civilization because he had degenerated into savagery himself, yet he was a noted character. He was the *first* Northman in the Northwest. The first Swedish settlement in the state was commenced at Marine, Washington county, in 1850, by Oscar Roos and

two other Swedes. Dr. E. Norelius, in his great work, *De Svenska Luterska Församlingarnas och Svenskarne Historia i Amerika*, asserts that the first Swedish settlers arrived in 1851; this, however, is a mistake. Both Roos himself and *Svenskarne i St. Croix-dalen, Minnesota*—the latter is a small but excellent pamphlet by Robert Gronberger—contradict Norelius. By settlers, in this connection, we refer especially to those who either located in certain places in company with other Northmen, or tried to form Scandinavian colonies there. Falstrom and Borup were traders and adventurers, not settlers.

It may be of interest to notice that a family from the neighborhood of Motala, Sweden, made a trip exclusively by boats from that place to Taylor's Falls as early as 1850-51, making one of the most remarkable journeys ever performed by a Scandinavian immigrant in the nineteenth century. It took eight weeks to cross from Gothenburg to New Orleans, and when the party reached St. Louis they were destitute and starving, but at this juncture they met the famous Jenny Lind, who assisted them so they could proceed to their destination.

In no state in the Union, with the probable exception of Illinois, have the Swedes played such an important part as they have done in Minnesota. This they have done mostly because they have been more numerous than the Swedes in any other state. According to the United States census there were four Swedes in Minnesota in 1850, twenty years later they numbered over twenty thousand, and in 1900 there must be at least 280,000 Swedes of the first and second generations in the state. Excepting the Germans,

the Swedish-born people in the state are more numerous than any other foreign-born nationality, but the Norwegians outnumber them by about 20,000 when both the first and second generations are taken into account.

## II. CAUSES OF IMMIGRATION TO MINNESOTA.

It is impossible to determine the causes which have been operative in directing the Northern immigration to Minnesota. The great resources of agriculture, timber, and mining; the varied and beautiful scenery—all of which resemble the resources and scenes of the North—might have had something to do with the movement. The climate of Minnesota, on the other hand, is extremely dry, and often severe, while the climate of the Scandinavian countries, on the whole, is moist and temperate; consequently that could be no inducement. But the chief reason has been, perhaps, the same as that which directed the movement towards the Northwest in general, namely, the Scandinavian immigration on a large scale and the opening of the state for settlement occurred about the same time. Then add the great impulse and the direction which the early Scandinavian pioneers gave to the whole movement, and the question is undoubtedly solved. Such well-known pioneers as Col. H. Mattson and Rev. E. Norelius have done a great deal in directing the Swedish immigration towards the state. The Danish-Norwegian-American historical literature is very limited, in comparison with the Swedish, consequently it is no easy task, on account of lack of materials, to determine who were the real leaders in directing the Norwegian immigration into the state. F. S. Christensen undoubtedly did much to draw the atten-

tion of the Danes towards Minnesota. But the honor and credit of settling the state with a good class of people does not belong exclusively to one or a few, but to hundreds and thousands of Scandinavian immigrants who induced their relatives and friends to join them.

### III. THE CIVIL AND SPANISH WARS.

At the outbreak of the Civil War, Colonel Hans Mattson organized, in Goodhue county, Company D, which became part of the Third Regiment of Minnesota. This company, containing about 100 men, was composed exclusively of Scandinavians. Not a single one of them had been drafted, nor did any of them desert. But the Northmen who enlisted in that company are small in number in comparison with the total number of Scandinavians from the state who fought against the Rebellion. According to the *Annual Report of the Adjutant-General of the State of Minnesota*, published in 1866, not less than 1,500 Northmen from the state participated in the defense of the Union, and fought against the enslavement of men. Of these, about 25 were Danes, 800 Norwegians, and 675 Swedes. As the Norwegians were more than twice as numerous in the state at that time as the Swedes, it is evident that the latter nationality enlisted in much greater proportion than the former. In numerous instances the nativity of the soldiers is omitted; and it is not easy to count correctly all the names in such publications; hence it is fair to estimate that 2,000 Scandinavians from Minnesota enlisted under the Stars and Stripes. According to the United States census of 1860, Minnesota had a population of 172,000. Twenty-

three thousand soldiers, or one-eighth of the total population of the state, enlisted under the Union flag; while at the same time one out of every six Scandinavians in Minnesota, as well as in Wisconsin, fought for his adopted country.

The state of Minnesota has the distinguished honor of having offered the first volunteer regiment to the federal government and of having enlisted the first volunteer soldier in the United States. The Scandinavians in the state flew to arms at the very beginning of hostilities. Nearly fifty Northmen served in the First Regiment, and more than three times that number fought in connection with the Second Regiment, in which A. R. Skaro, a Norwegian, was captain of Company E. But excepting him and Col. H. Mattson, not ~~many~~ <sup>many</sup> Scandinavian from Minnesota rose to the position even of captaincy, although several held minor commands.

Attempts were made in Minnesota, chiefly through the efforts of Christian Brandt, to muster into service a full-fledged Scandinavian regiment at the outbreak of the Spanish War in 1898, but the regiment was not accepted by the authorities, and the undertaking came to naught. About ninety Danes, five hundred Swedes and Norwegians, equally divided between the two nationalities, and a few Icelanders enlisted in the four volunteer regiments which the state furnished. Many other persons born in this country of Scandinavian parents also participated, but their number cannot be ascertained. One person out of every three hundred in the state enlisted against the Spaniards, and about one out of every four hundred of the Scandinavian-born individuals was engaged in that occupation. Minnesota supplied 5,313

soldiers, among whom were some influential Northmen, notably John Lind, afterwards governor of the state.

#### IV. POLITICAL INFLUENCE..

The Northmen have always exercised a great influence upon the political affairs of the state. They have often been able to run politics according to their own sweet will, not because they have specially excelled in intelligence or political sagacity, but on account of their numerical strength. There is no reason to assume that they, on an average, are brighter than the Northmen in other portions of the Union; yet most states might safely try to manage their politics without much regard to the Scandinavian-Americans. In Minnesota such an attempt would wreck any party or politician; and the real or supposed hostility to the Scandinavians on the part of the Republican candidate for governor in 1898, was one of the causes which defeated him by over 20,000 votes, although the rest of the state ticket went Republican by about 40,000 majority. Many of the Scandinavian politicians in the state are very ordinary mortals. Some of them cannot write a correct letter either in their own language or in English. It applies to the Scandinavians, as well as to the other nationalities, of course, including the native Americans, what a member of the state legislature said on the floor of the house of representatives: "The first I came here I wondered how I got here, but the longer I stay the more I wonder how the rest of you got here." For it is certainly a surprise to some of the Scandinavian politicians themselves and to everybody else "how they got there." There are only a few of the 255



Scandinavians who have represented their districts in the two bodies of the state legislature that have had more than a common school education—some of them have not even had that—although many of them are men of more than ordinary ability. For several years past the so-called leader of the house of representatives has been J. F. Jacobson, of Lac Qui Parle county, a coarse-grained, boisterous, uneducated, bankrupt individual, who “among his colleagues was feared rather than trusted.” In later years, however, there has been considerable improvement in regard to the Scandinavian legislators.

We, of course, do not in any sense intend to say or indicate that the Scandinavian politicians in Minnesota have not been, both in regard to educational qualifications and in regard to natural abilities, equal to any other politicians in the state. On the contrary, they have, perhaps, been superior to many others, especially as they have had experience in more than one country, which ought to have a tendency to make a person broad-minded. And certainly some of them have made a most excellent record during their political career, and their names are inseparably connected with the history of the state and nation. Others, again, have received the highest scholastic training both in the North and here.

Minnesota was organized as a territory in 1849, and a state constitution was adopted in 1857. During that time not a single Scandinavian was elected to any of the territorial legislative bodies. Rev. P. A. Cederstam, a Swedish Lutheran minister, was the only Northman who sat in the constitutional convention and signed the constitution of

Minnesota. But the Norwegians were not much behind the Swedes in regard to Minnesota legislation. For in 1857-8, Hans Hanson and T. G. Fladeland—both Norwegians—were in the state legislature, being, therefore, the first Scandinavian law-makers in Minnesota. Since over 255 descendants of the Vikings have exhibited their wisdom or ignorance in the arena of the capitol. Of these, 5 were Danes, 170 Norwegians, and 80 Swedes. Some of them, however, have been re-elected several times. In some years, one out of every six of the representatives and senators was a Northman. But the Scandinavian population in the state constitutes two-fifths of the total, consequently they were not represented according to their due proportion. The Norwegians have been more numerous in the state, their immigration is older, they settle more in the country districts, and they take a greater interest in politics than the Swedes; that is, no doubt, the reasons why they have had a larger representation. Today (1900) the Germans-born persons outnumber by far the Norwegians, and the Swedes nearly equal them; but taking the history of the state as a whole, the Norwegians have wielded a more powerful political influence than the Swedes and Germans put together. L. J. Stark, in 1865, was the first Swede who served in the state legislature. Soren Listoe, being the first Dane, entered ten years later. J. Lindall, Ole Peterson, and A. Railson were in the state senate in 1872, being, therefore, the first Northmen who represented their districts in that body.

There are many counties in the state which have for years elected Scandinavian county officials, and in some counties all the officials are Northmen. In a lecture de-

livered in 1897, Prof. D. Magnus said: 'Today the Scandinavians in Minnesota hold 338 county offices, and if we count 16 offices to a county, there is enough of them to fill every office in 21 counties. In 18 counties they hold the office of county superintendent of public instruction; in 26, that of auditor; in 33, that of register of deeds; and in 36, nearly one-half of all the counties in the state, that of treasurer.' There is enough of Scandinavian officials in Minnesota to govern a fair-sized kingdom in Europe.

As has been related, they have ever since the state constitution was adopted been well represented in the two legislative bodies. But it was not until 1869 that any of them was elected to a state office. F. S. Christensen seems to have conceived the idea, and commenced to agitate the same in his paper, in 1869, which resulted in calling a Scandinavian convention at which Col. Hans Mattson was nominated for secretary of state, being shortly after endorsed by the Republicans, and was elected in 1869. At the Republican state convention where Col. Mattson was nominated he made the following speech, in which he undoubtedly echoed the sentiments of the majority of Scandinavians at that time as well as today: "The time does not admit of any extensive remarks upon my part, yet so much has been said lately regarding the Scandinavian element that the subject, perhaps, requires an explanation from me; and as the chosen representative of the Scandinavian people of this state in the present campaign, I am authorized to express their views, and I do so from a thorough knowledge of them. It is true that we have left our beloved land; we have strewn the last flowers

upon the graves of our forefathers, and have come here to stay, come here to live, come here to die. We are not a clannish people, nor do we desire to build up a Scandinavian nationality in your midst. You have known us here for many years; you have seen us come among you unacquainted with your language and your customs, and yet I know that you will bear me witness how readily and fraternally we have mingled with you, learned your language and adopted your ways, and how naturally our children grow up as Americans, side by side with yours. We have been cordially received in this great West by your own pioneers, and have become prosperous and happy. Yes, we love this great country of freedom, and we wish to be and remain Americans."

Col. Mattson was, of course, elected secretary of state, being, therefore, the first Scandinavian state official in Minnesota, and was re-elected eight years later. Besides him, John S. Irgens and Frederick P. Brown, both Norwegians, and Albert Berg, a Swede, have been elected to the same position. The following Scandinavians have also held high official positions in the state: for example, Charles Kittelson was elected treasurer in 1879; A. E. Rice, lieutenant-governor in 1886; Adolph Biermann, auditor in 1890; and Knute Nelson and John Lind, governors in 1892 and 1898, respectively. Knute Nelson was re-elected in 1894, but resigned the following year when he was elected to the United States senate.

It will thus be seen that the Scandinavians have held nearly all the important state offices, and generally filled them with credit. But it will also be observed that the

positions they have been elected to have not required any special training or high scholastic educational qualifications; natural abilities and experience could fill the bill. While, for example, the offices of attorney-general, superintendent of public instruction, and chief and associate justices of the supreme court, which require the highest college and professional training, have never been held by any Northmen. They have men in the state who could fill these places, yet so far they have failed to do so. Knute Nelson, who was elected in 1882, has the honor of being the first Scandinavian who sat in the United States Congress, and John Lind, who was elected in 1886, is the first and only Swede who has ever been elected to that body. Both these men have represented their constituencies well, and have been an honor to the race from which they sprung. Since, Kittel Halvorson and H. E. Boen, both Norwegians, have also been elected to Congress.

Most of the Scandinavians in Minnesota, as well as in other states, have been and are Republicans, yet no party has a mortgage on them, for some of their best educated men belong to the Democratic, People's, or Prohibition parties.

It is not our purpose in this article, nor in this volume for that matter, to advocate any theory of Scandinavism, yet it is an historical fact that the Danes, Norwegians, and Swedes in this state have always been on very intimate terms with each other. In some states the three nationalities live at sword's point. In Minnesota, on the contrary, they join hands in nearly all great social, financial, political, and religious undertakings. Many social affairs on a large

scale are neither Swedish, Norwegian, nor Danish, but Scandinavian. At the Republican national convention in Minneapolis, in 1892, all the Northmen of all political parties organized a Scandinavian club in order to entertain their visiting countrymen. It is true that petty strifes and jealousies sometimes occur between them, but, on the whole, the Danes, Norwegians, and Swedes in Minnesota consider themselves to be closely related and to have common interests. A forcible illustration of this was had in 1896, when John Lind ran for governor on the fusion ticket. He received by far more Norwegian votes than Swedish, even in Norwegian Republican counties, as compared with Swedish Republican counties. Many Norwegian Republicans, no doubt, voted for Lind partly because they admired the man, and partly because they desired to return a favor to the Swedes, who had always stood by the Norwegian Republican candidates.

#### V. OCCUPATION.

Of course, most of Minnesota's Scandinavians have been and are common laborers, servants, and farmers. Yet today there is not a single learned profession in which they cannot be found, and in some they have distinguished themselves and become famous both in this country and abroad. Some of the Northmen in the state do business amounting to millions of dollars annually, and pay out thousands of dollars every year in taxes. There are Scandinavian business men in nearly every fair-sized city and village in the state, and hundreds of lawyers and physicians of Scandinavian extraction, especially Norwegian, practice their pro-

fessions in Minnesota. Literarily the Northmen in Minnesota are well supplied. About thirty Scandinavian weekly newspapers, a few monthly publications, and several books are published in the state. Some of the Scandinavian editors and writers in the state are famous in the literary world, both in this country and in Europe. Over one-fourth of all the Scandinavian-American newspapers and periodicals are published in Minnesota. Here the Northmen have had intellectual advantages and connections with their native lands which their countrymen in many other parts of the Union have never enjoyed. They have had the pleasure to hear and come in contact with some of the greatest and noblest men and women that the North has ever produced. For example, Fredrika Bremer, Ole Bull, Björnstjerne Björnson, Kristina Nilsson, P. Waldenström, and Bishop K. von Scheele visited the state in 1850, 1877, 1880, 1884, 1889, and 1893, respectively.

#### VI. STATISTICS.

According to the census of 1850, there were twelve Scandinavians in Minnesota. That is, one out of every fifty persons was born in the North. In 1860 one out of every seventeen persons in the state was born in the Scandinavian countries; in 1870 and 1880 one out of seven; and in 1890 one out of six. But taking into consideration those who have Scandinavian parents, two-fifths of the entire population of the state are Northmen. Today (1900) there are in Minnesota about 620,000 Scandinavian-born or having Scandinavian parents. No state in the Union has such a great number or large proportion; in fact, nearly one-fourth

of all the Northmen in the United States reside in Minnesota, which has seven Scandinavians to each square mile, while Norway has only thirteen persons to the square mile. There are more Northmen who reside in Minneapolis than in any other city in the world, save Copenhagen, Stockholm, Kristiania, Gothenburg, and Chicago. Taking into consideration only the first and second generations, there are about 40,000 Danes, 300,000 Norwegians, and 280,000 Swedes in the state. In most cases a fair estimate of the Scandinavian-American population of the first and second generations may be obtained by multiplying the number of Scandinavian-born by  $2\frac{1}{2}$ . In Minnesota, however, this is not exactly true in regard to the Swedes and Norwegians. According to the United States census of 1890, each of these nationalities in the state numbered about 100,000 persons born in the old country, but counting also those who had Norwegian parents, the number was 195,764, against 155,089 Swedish-born or having Swedish parents. Considering the omission which all census reports are guilty of, and the increase of population since 1890, it is undoubtedly a conservative estimate to add about 100,000 to each of the two nationalities. The greater number of persons born in this country of Norwegian parents, in comparison with the same class among the Swedes, is due mostly to the earlier immigration of the former people; and this fact is one of the main causes why the Norwegians in the Northwest have been able to exercise a greater influence than the Swedes in the public affairs. A large proportion, probably a majority, of the leading public and professional men among the Norwegians in this state and elsewhere were born in this



country of Norwegian parents who were able to give their sons a good start in life. The second generation of the Swedes in the state are just beginning to come to the front. Ten years ago they were virtually an unknown quantity as far as political and professional activity is concerned. According to the state census of 1895, there were 16,143 Danish-born persons residing in Minnesota; 107,319 Norwegian-born; and 119,554 Swedish-born. No statistics or even estimates can be given in regard to Scandinavians of the third generation which, especially among the Norwegians, is quite numerous. A fourth generation of Scandinavian-Americans cannot be said to exist yet. According to the state census of 1895, there resided in Minnesota 7,652 Finns and 457 Icelanders. Most of the former nationality have settled in the northern part of the state, especially in St. Louis county, where nearly half of the total number lived. Of course, a large proportion of these Finns are virtually Swedes. Nearly all the Icelanders in Minnesota seem to reside in Lyon and Lincoln counties. But as an illustration of the defectiveness of statistics, it may be mentioned that although about fifty or sixty Icelanders live in Minneapolis, no one is put down for that place in the state census of 1895.

TABLE XII.

SHOWING THE NUMBER OF SCANDINAVIANS BORN IN THE SCANDINAVIAN COUNTRIES, AND THE TOTAL POPULATION IN EACH COUNTY OF MINNESOTA.

U. S. CENSUS OF 1860.		STATE CENSUS OF 1875.				STATE CENSUS OF 1895.			
COUNTIES.	TOTAL POPULATION.	DENMARK.	NORWAY.	SWEDEN.	TOTAL POPULATION.	DENMARK.	NORWAY.	SWEDEN.	TOTAL POPULATION.
Aitkin.....	2	1	1	11	205	13	257	953	5,224
Anoka.....	2,106	4	123	304	5,709	99	315	1,215	11,181
Becker.....	386	14	570	195	5,256	85	1,616	883	13,725
Beltrami.....	.....	.....	.....	.....	.....	8	225	36	1,364
Benton.....	627	.....	22	23	1,974	14	127	390	7,793
Big Stone.....	.....	.....	76	43	305	99	607	657	7,477
Blue Earth.....	4,808	108	798	452	20,942	253	969	951	32,235
Brown.....	2,339	319	629	114	9,815	392	781	187	18,431
Carlton.....	51	6	22	114	495	41	295	1,146	7,458
Carriger.....	5,105	11	72	1,312	13,033	10	53	1,127	17,567
Cass.....	150	5	.....	.....	239	21	133	283	3,425
Chippewa.....	.....	16	1,140	193	2,977	70	2,054	698	10,805
Chisago.....	1,743	40	25	2,369	6,046	48	90	4,780	13,118
Clay.....	.....	9	367	53	1,451	83	3,186	1,341	15,154
Cook.....	12	.....	.....	.....	215	.....	103	52	427
Cottonwood.....	12	29	430	61	2,870	242	931	253	10,187
Crow Wing.....	269	9	28	43	1,031	157	511	850	11,561
Dakota.....	9,093	20	530	365	17,360	211	398	787	21,345
Dodge.....	3,797	151	1,168	32	10,045	267	1,065	81	12,753
Douglas.....	195	104	942	960	6,319	258	1,434	2,824	16,942
Faribault.....	1,335	39	1,018	29	11,131	209	1,191	228	20,139
Fillmore.....	13,542	66	6,753	67	28,337	60	4,068	57	28,599
Freeborn.....	3,367	801	3,004	81	13,189	1,945	2,647	395	21,138
Goodhue.....	8,977	84	5,192	3,856	28,500	116	3,513	3,731	32,268
Grant.....	.....	7	474	124	1,191	46	1,784	922	7,987
Hennepin.....	12,849	153	2,263	2,676	48,725	1,917	12,762	22,480	217,798
Houston.....	6,645	29	2,922	257	16,566	7	1,779	238	15,556
Hubbard.....	.....	.....	.....	.....	.....	5	26	55	2,447
Isanti.....	284	9	14	2,006	3,901	12	52	4,346	10,195
Itasca.....	51	.....	.....	.....	.....	10	72	210	3,965
Jackson.....	181	21	900	47	3,506	250	1,194	257	12,324
Kanabec.....	30	.....	.....	151	311	3	85	1,423	2,714
Kandiyohi.....	76	126	1,910	1,719	8,083	328	2,452	3,009	16,322
Kittson.....	.....	.....	.....	.....	.....	36	571	1,851	6,289
Lac qui Parle.....	.....	.....	579	6	1,428	71	2,873	482	12,687
Lake.....	248	.....	3	.....	161	19	143	581	2,211
Le Sueur.....	5,318	8	81	79	13,237	8	60	336	20,915
Lincoln.....	.....	4	95	11	412	820	590	205	7,196
Lyon.....	.....	9	394	7	2,543	196	1,065	478	12,425
McLeod.....	1,286	117	246	93	8,651	610	155	182	19,134
Marshall.....	.....	.....	.....	.....	.....	73	1,907	2,596	12,072
Martin.....	151	14	120	74	3,738	148	243	822	13,981
Meeker.....	928	96	551	1,454	8,626	268	664	3,311	17,389
Mille Lacs.....	73	6	64	5	1,300	27	119	877	5,129

TABLE XII.—CONTINUED.

U. S. CENSUS OF 1880.		STATE CENSUS OF 1875.				STATE CENSUS OF 1895.			
COUNTIES.	TOTAL POPULATION.	DENMARK.	NORWAY.	SWEDEN.	TOTAL POPULATION.	DENMARK.	NORWAY.	SWEDEN.	TOTAL POPULATION.
Morrison.....	618	87	16	14	2,722	172	376	1,457	19,163
Mower.....	3,217	118	2,209	88	13,682	370	1,874	237	21,546
Murray.....	29	.....	229	112	1,329	78	852	654	9,322
Nicollet.....	3,773	14	1,038	1,377	11,525	61	491	1,540	14,299
Nobles.....	35	2	162	131	2,750	61	372	781	11,905
Norman.....	.....	.....	.....	.....	.....	18	4,388	317	13,470
Olmsted.....	9,524	139	1,064	49	20,946	302	743	86	22,316
Otter Tail.....	246	124	2,619	618	9,174	321	5,740	2,763	39,453
Pine.....	92	1	7	102	795	44	228	1,951	8,631
Pipestone.....	.....	.....	.....	.....	.....	116	322	123	7,115
Polk.....	240	4	399	27	937	257	8,048	2,625	39,209
Pope.....	.....	1	1,998	321	4,078	64	2,618	721	11,607
Ramsay.....	12,150	159	565	1,437	36,333	1,412	3,087	10,663	147,537
Redwood.....	.....	110	189	78	2,982	509	568	377	13,533
Renville.....	245	18	1,594	431	6,876	158	1,820	1,347	21,818
Rice.....	7,543	40	1,368	85	20,622	182	1,399	315	26,537
Rock.....	.....	19	389	10	1,861	65	1,137	79	8,597
Roseau.....	.....	.....	.....	.....	.....	1	861	676	3,493
St. Louis.....	406	62	223	310	3,517	372	4,199	9,013	78,875
Scott.....	4,595	3	227	212	12,394	37	243	124	15,035
Sherburne.....	723	53	124	187	3,013	183	392	720	7,137
Sibley.....	3,609	2	166	494	8,884	37	135	1,131	16,436
Stearns.....	4,505	66	367	110	17,797	154	755	559	39,925
Steele.....	2,863	312	660	33	10,739	755	542	45	15,798
Stevens.....	.....	2	208	54	786	35	800	411	6,543
Swift.....	.....	12	807	202	2,269	56	1,847	840	11,846
Todd.....	430	3	263	83	3,818	48	981	923	17,674
Traverse.....	.....	.....	28	.....	100	26	185	983	6,064
Wabasha.....	7,228	6	240	509	17,296	11	129	534	18,587
Wadena.....	.....	.....	15	.....	210	13	221	213	6,076
Waseca.....	2,601	16	680	219	9,994	43	634	309	14,713
Washington.....	6,123	77	159	1,607	14,751	296	461	3,230	27,417
Watsonwan.....	.....	30	721	381	4,024	57	1,168	856	10,262
Wilkin.....	40	11	126	33	528	32	851	221	6,200
Winona.....	9,208	114	870	183	27,385	116	514	173	37,134
Wright.....	3,729	14	171	1,564	13,775	40	346	3,016	27,653
Yellow Medicine.....	.....	1	1,033	58	2,484	43	2,394	503	12,581
Total.....	172,023	4,052	53,766	30,507	597,407	16,143	107,319	119,554	1,574,619

# Historical Review of the Scandinavian Schools in Minnesota.

—BY—

J. J. SKORDALSVOLD.

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The state of Minnesota is not lacking in higher institutions of learning. On the contrary, time and again academies and colleges have been equipped for efficient work long before students could be secured in sufficient numbers to form good-sized classes. And pupils of Scandinavian stock are welcome at all kinds of schools. Yet the Scandinavians of the state have made and are still making strenuous efforts to build up and equip schools of their own, which must necessarily compete with other private and public institutions of the same kind.

The earliest Scandinavian schools were started by Lutheran church people for the purpose of educating ministers, and teachers for parochial schools; and three-fourths of those which have survived the ordeal of competition are still controlled by men who support this work for the sake of keeping their countrymen within the fold of the church of their forefathers, and of making them, if possible, better and nobler American citizens than it is supposed they would

have been if those particular educational advantages had not been offered to them. The great bulk of the work performed at this class of schools is of a decidedly secular nature. But in many cases the secular branches are taught mainly in order to secure attendance in our age of commercialism. In the course of the last few years some business colleges have been started by young Scandinavians as business enterprises pure and simple. These have had even greater odds than the former to contend against, and some of them have expired after a short and troublous career.

No less than a score of educational institutions in Minnesota are owned and controlled by Scandinavians. About one-half of the whole number devote more or less time to Hebrew or the classical languages, and a majority of them offer business courses. Over two thousand young persons have graduated from these institutions during the last quarter of the nineteenth century, and nearly one-third of them completed a theological course in Lutheran seminaries. Today (1900) about 160 professors and teachers are engaged in teaching over 3,000 students who attend Scandinavian schools in the state. These institutions represent a value of about half a million dollars.

A large majority of the students were born in America, but over ninety per cent of them are of Scandinavian extraction. The Scandinavian languages are losing ground from year to year in these schools, and in most of them English is used almost exclusively in daily intercourse. It is worthy of note that very many young Americans of Scandinavian stock will rather attend schools managed by Scandinavians than other schools even when the latter are better equipped:

they feel more at home among their own kinsmen. As a rule, those who attend schools managed by Scandinavian church people learn to take life seriously, and in after life they are found to be the strong men and women of their communities. The more ambitious ones continue their studies in the state university or some university in the East, and a few of them will round off their education in Europe.

None can be more fond of American liberty than are the Scandinavians, none can be more ardently devoted to the essentials of American civilization. And yet it must be admitted that their leading minds do not take kindly to the idea of being unconditionally swallowed up and losing their identity in the new nation, to the up-building of which they contribute such a great share. They believe they furnish good timber for this nation; they also believe they ought to have something to say about the construction of it. This sentiment has found its loftiest expression in their schools.

The clergy, especially that of the Norwegian Synod and the Augustana Synod, have worked hard and persistently for regular parochial schools, and the result is that such schools are taught at least two months a year in most of the congregations. They are generally located in public school houses or church buildings, and are taught when the public schools are closed. Quite a number of congregations have built parochial school houses, especially in the southern part of the state, and in certain parts of Goodhue county, for instance, they are about as numerous as the public school houses.

A few words must also be said about the relation of the

Scandinavians to other schools in the state. One of the first concerns of a Scandinavian after he has settled on a piece of land is to provide some sort of schooling for his children; and no matter how seriously he may take religious affairs, an English common school education is apt to find great favor with him. He wants a cheap teacher, however, and he is generally in favor of as short terms as possible. About one-half of the pupils of the public schools of Minneapolis are of Scandinavian blood.

SWEDISH. Gustavus Adolphus College, in St. Peter, practically dates from 1862. In that year Rev. E. Norelius started a school in Red Wing, but the next year it was removed to East Union, Carver county, and named St. Ansgar's Academy. In 1874 twenty-three prominent members of the Minnesota Conference formed a corporation for the purpose of establishing and maintaining "an institution of learning and instruction in the arts and sciences," and in the course of the next two years a suitable building was put up in St. Peter. In 1876 the academy mentioned above was removed into the new building. From that time the school has been known as Gustavus Adolphus College, and it is supported and controlled by the Minnesota Conference of the Swedish Lutheran Augustana Synod. The growth of it has been steady and vigorous, and for years past it has ranked with the best colleges of the Northwest. It comprises college, academic, commercial, musical and normal departments. The main object of the school is to give young people "a thorough liberal education, based upon and permeated by the principles of Christianity as confessed by the Lutheran Church," and some aspect of the Bible or of

the history of the church receives marked attention in every class. "A musical atmosphere pervades the entire institution," says the catalogue, and great efforts have been put forth to make the conservatory of music correspond to the fastidious demands of a musical race. The library contains 9,000 volumes; the specimens in the museum number several thousand; and the laboratory is well supplied with chemical, physical, mathematical and astronomical apparatuses. The Minnesota Conference has always treated this college generously, and the faculty has been a strong one. And yet the high standing of the institution is very largely due to the eminent fitness of Prof. M. Wahlstrom as president, which position he has held since 1881. There are sixteen professors and instructors, several of whom hold doctors' degrees from the leading universities of Sweden and this country. About 220 students have graduated from the college, and the Augustana Theological Seminary at Rock Island, Ill., draws some of its best material from this source. The attendance is about 300, more than one-fourth of whom are ladies. The campus, which is twenty-five acres in extent, commands a fine view of the surrounding country. There are six college buildings, the largest one of which is a massive structure of Kasota stone. The current expenses amount to about \$18,000 a year, and the value of the college property is \$75,000.

The Northwestern Collegiate and Business Institute, in Minneapolis, was established by Rev. E. A. Skogsbergh, in 1885, and he has been closely connected with the school since that time. At present it is owned and operated by a corporation, the most of whose members are co-operating



with the Swedish Mission Covenant. For years past the annual enrolment has been about 150. There are from eight to ten instructors, and the school offers four courses of study.

Crookston College, in the city after which it is named, was established in 1896, without capital, and it is owned by private parties. Its catalogue offers about ten courses of study, and the work is carried on by as many instructors. In later years the attendance has been not far from 300. The college property is worth at least \$7,500.

Hope Academy was founded at Moorhead in 1888 by the Red River Valley District of the Minnesota Conference of the Swedish Augustana Synod, and was discontinued in 1896. The faculty consisted of five members, and the school offered the same number of departments. The enrolment for the last year of its existence was 84.

Emanuel Academy was founded in Minneapolis in 1888 by members of the Augustana Synod, and was discontinued in 1892. Five instructors were employed in the course of the last year of its existence, and the enrolment for that year was 91.

NORWEGIAN. Augsburg Seminary, in Minneapolis, has passed through many vicissitudes. The Norwegian members of the Scandinavian Augustana Synod decided to establish a theological seminary of their own in 1869, and this was located at Marshall, Wis. It was named Augsburg Seminary, though, in the words of its first president, "many may have desired a name of a more Northern origin." A building originally erected for school purposes was bought for \$4,000, and the work was begun under favorable auspices. But a part of those Norwegians who were in the

deal organized themselves into a new association, the Norwegian-Danish Evangelical Lutheran Conference, in 1870, and the professors and students left the building almost to a man and continued their work in connection with the new association. The class was crowded into Cooper's Hall, the dimensions of which were 18x10 feet and eight feet to the ceiling. In the winter of 1870-71 there were two professors and about a score of students, and they were all contending against grim poverty and other odds of an equally serious nature. In 1872 the school was removed to its present location, Rev. O. Paulson having been instrumental in securing grounds and erecting a suitable building. Indeed, his efforts in this respect have justified his friends in calling him "the father of Augsburg." Prof. A. Weenaas was the president of the seminary from the start to the spring of 1876. He was an able man, and his main strength lay in his ability to arouse fanatical enthusiasm in his associates—he was a typical Norwegian-American chieftain in religious warfare. The removal to Minneapolis marks an era of expansion, not only of Augsburg Seminary, but of the Conference as well. Since 1873 Prof. Sven Oftedal has occupied a chair of theology, and Prof. G. Sverdrup has served as president since 1876. For a quarter of a century these two men have made Augsburg Seminary the great storm centre of the Norwegian Lutheran church in America, and their work is of such character that it may yet take decades before the historian can put it in its true light. It may be said even at this stage, however, that they aim at the greatest possible simplification of religious doctrines; congregational independence; and a vigorous religious life in

the individual. During the seventies the seminary was loaded down with debt, but Prof. Oftedal succeeded in raising \$18,000 for the liquidation of it. During the years 1890-93 the seminary was operated under the auspices of the United Church, and it was officially regarded as the theological seminary of said association. But as the board of trustees failed to transfer the property to the United Church, the latter "removed" its seminary from the Augsburg buildings into rented quarters in the summer of 1893. Those who remained at Augsburg, and their friends, on the contrary, have always maintained that at this critical moment the United Church simply withdrew from Augsburg and started a "new" seminary of its own. In the course of time the Augsburg faction was organized into the Free Church, and the controversy between this body and the United Church about the ownership of the Augsburg Seminary property aroused great bitterness, and many harsh words were used. The matter was fought in the courts from 1896 to 1898, which involved a combined expenditure of about \$17,000. In the summer of 1898 the case was settled by mutual agreement to the effect that the Augsburg Seminary corporation should keep the property, while an endowment fund amounting to about \$39,000 was to be turned over to the United Church. Legally, the seminary is owned and controlled by a corporation. There are eight professors, and the seminary offers three departments, namely, a preparatory, a classical and a theological. About 260 students have been graduated from the theological, and 120 from the classical department. The annual enrolment is about 200. The present value of the property is \$60,000.

Red Wing Seminary is the college and theological seminary of Hauge's Evangelical Lutheran Synod. This institution was located in Red Wing and at its present quarters largely through the prompt and timely action of a single man, H. M. Sande. From the middle of the fifties to the latter part of the seventies, several attempts to establish a permanent seminary were made in said synod, but without success. In the fall of 1877 Sande was advised that the building now used by Red Wing Seminary could be bought for \$10,000, though it had cost about \$20,000. He and a few of the leading men of the synod felt confident that the synod would buy the property, and in order to prevent it from passing into other hands before the synod was able to take the necessary formal steps to make a purchase, he bought the property at his own risk Jan. 8, 1878. As soon as possible the synod endorsed his action, and March 1, 1878, the property was deeded to the synod. The seminary was publicly opened Sept. 17, 1879, with Rev. I. Eisteinsen as president. Prof. G. O. Brohough has been teaching in the school since its opening, excepting the years 1893-95. No president has been retained for any great length of time, and seven different men have served in that capacity since the seminary was opened. There are two departments, a theological and a preparatory; and the former is in charge of three professors, the latter of four. The work has been hampered by frequent changes in the faculty; but the school has turned out a large number of able and fearless men who generally are a power for good in their spheres of action. Over one hundred young men have graduated from the preparatory, and about eighty from the theological depart-

ment. Over seventy of the latter have entered the ministry of the Gospel. Graduates from the preparatory department may enter the State University without examination. The total annual enrolment is from 140 to 150. Some money has been raised for a new dormitory, which will be named after H. M. Sande. The value of the property is \$20,000.

St. Olaf College, at Northfield, was originally called St. Olaf's School. Rev. B. J. Muus may justly be called the father of this institution, for he was the soul and backbone of the movement which resulted in its establishment. A number of prominent members of the Norwegian Synod held a meeting in Northfield Nov. 6, 1874, and adopted articles of incorporation for the school, and this was finally opened Jan. 8, 1875, in a frame building formerly used as a public school house. The school was removed into quarters of its own in the fall of 1878. To begin with, it was only an academy; but in 1886 a college department was added. The languages predominate in the collegiate department, and even Hebrew is taught in the classical courses. The college was originally owned and controlled by a corporation, most of whose members joined the United Church in 1890, and in 1899 the ownership and control of the institution were formally transferred to the United Church, the articles of incorporation being amended so as to substitute this body for the old corporation. Prof. Th. N. Mohn served as president from 1875 to 1899, and at the latter date Rev. J. N. Kildahl was elected to succeed him. The faculty is composed of a dozen members. For a number of years Prof. H. T. Ytterboe devoted his whole time to his duties as financial secretary, and his success in collecting

voluntary contributions to the college was very great. About 55 persons have graduated from the collegiate, 220 from the academic department. The attendance was steadily decreasing for years, the enrolment for 1891-92 being 184; that of 1897-98, 113. The property of the college is valued at \$40,000.

Luther Seminary, the theological seminary of the Norwegian Evangelical Lutheran Synod, was established in 1876, at Madison, Wis., where it remained until 1888. During this period Prof. F. A. Schmidt and Prof. H. G. Stub successively served as president of the institution. The work carried on here during the eighties was marred by doctrinal controversies, in which Prof. Schmidt was the central figure, and in 1886 only seven students were in attendance. Nevertheless, over fifty young men were graduated from the seminary while it was located at Madison. In 1888 the seminary was removed to Minneapolis, where the school building of Our Savior's Church served as temporary quarters during the winter of 1888-89. In the fall of the latter year it was removed to Robbinsdale, where it was located in a magnificent building erected for the purpose at a cost of \$30,000. This building was destroyed by fire Jan. 11, 1895, and for the next four years the work of the seminary was carried on in a frame building in Robbinsdale, which formerly had been used as a hotel. With admirable determination the synod secured new grounds at Hamline, St. Paul, on which a building was put up at a cost of \$60,000, and the seminary has been located there since the fall of 1899. The seminary offered only a practical course during the years 1876-78, but a theoretical course

was added at the latter date. At first only two professors were employed, but for a number of years past the faculty has consisted of four professors. Prof. J. B. Frich has served as president since 1888. This seminary in one respect holds a unique position, being the only Scandinavian-American institution of learning which educates ministers, but which has no other department connected with it as a feeder to the theological department. The main reason given for this isolation is, that it is not desirable that young men should be kept constantly under the influence of the same mind or minds from the time they enter college until they enter the ministry—it would stunt their mental development and make them caricatures of some favorite teacher or teachers. The whole number of graduates up to date is about 225, and the attendance is about 45. The value of the seminary property is at least \$80,000.

The United Church Seminary, Minneapolis. In 1886 the Anti-Missourians established a theological class in connection with St. Olaf College, at Northfield, Minn.; but when the Anti-Missourians, in 1890, joined two other associations in organizing the United Church, the professors, M. O. Böckman and F. A. Schmidt, removed from Northfield to Augsburg Seminary, Minneapolis, which institution was to be the theological seminary of the United Church. But as the old board of trustees of Augsburg Seminary failed to transfer the property, the United Church "removed" its seminary and located it in rented quarters at the corner of Franklin and Twenty-sixth avenues south, Minneapolis. This occurred in 1893, and since that year the institution has been known by its present name. Prof. M. O. Böckman

has served as president since 1893. There are nine professors and instructors, and the annual enrolment is about 200. The number of graduates\* is about 150 from the theological, and 40 from the classical department. In 1899 the United Church resolved to discontinue the college department in the spring of 1900, leaving the school a theological seminary pure and simple. At the same time it was also resolved to secure permanent grounds and to erect buildings for the seminary in or near the Twin Cities.

The United Norwegian Lutheran Church, at the time of its organization in Minneapolis, in 1890, resolved to establish a teachers' seminary. Accordingly, the Normal School of said church association was built at Madison, Minn. The dedication of the first building took place Nov. 10, 1892, and ever since that date the work at the school has been carried on with great regularity. The school is managed by a board of regents and a board of trustees elected by the annual meetings of the United Church. As indicated by the name, "the aim of the school is to qualify young men and women for teachers in our public schools and in the Norwegian parochial schools." Only two courses, a preparatory and a normal, are offered, and English and Norwegian are the only languages meddled with. On the whole, the program of this school is comparatively modest, and perhaps for that very reason its attendance has been growing rather slowly. But the work is done thoroughly and enthusiastically, and as a power for good this institution stands high. For years the work has been performed

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\* For the years 1891-93 the graduates of the United Church Seminary, as given by its catalogue, are the same as those given by the catalogue of Augsburg Seminary.



by five instructors, under the able and popular leadership of Prof. O. Lokensgaard, and the annual enrolment is about 120. The value of the main building is \$26,000, and a dormitory has just been erected at a cost of \$10,000.

The Willmar Seminary, at Willmar, has been in operation since the fall of 1883. It was established through the efforts of members of the Norwegian Synod, and it is owned by a corporation which was organized in 1882 and reorganized in 1890. The school offers five courses; but these actually embrace more than some schools parading twice that number of courses in their catalogues. There are eight professors and instructors. H. S. Hilleboe, who for a long series of years held the position of president, deserves special mention because he was the chief instrument in building up the school. In the early nineties the attendance reached almost 400; but hard times and competition reduced it very materially. The annual enrolment now averages about 225, and it is on the increase. The whole number of graduates is about 160. The cost of the establishment is \$20,000, and it now affords class-room accommodation for 500 students.

The Lutheran Ladies' Seminary, at Red Wing, is the only Norwegian school of its kind in America. From the start it has been owned and operated by a corporation whose members belong to the Norwegian Synod. A dozen persons are connected with the school as instructors, and it offers seven courses of study, four of which cover five years each. The number of branches taught is great, ranging from cooking and dressmaking to German, French and Latin. The corporation has made strenuous efforts to render the school



a first-class institution of learning, and its career since it was established, in 1894, has been encouraging. The discipline is very strict. The attendance for the first year in the history of the seminary was 57, but in the course of time this number has more than doubled. The seminary building is a noble structure, and large enough to accommodate 150 students. "The seminary grounds are unsurpassed," and occupy eighteen acres. The whole property is worth \$80,000.

Luther Academy, at Albert Lea, was opened in the fall of 1888. It was established and is still owned and controlled by a corporation within the Norwegian Synod. "Luther Academy aims to build up character and manhood on Christian principles," and "religious instruction is given a prominent place among the branches taught." The school offers six branches of study, and the class work is conducted by an equal number of instructors. The whole number of graduates up to date is over one hundred, and the annual enrolment is from 150 to 200. The main building is a large, fine brick structure, and the value of the whole property is \$25,000.

Concordia College, at Moorhead, has been in operation since 1891. It is owned and managed by a corporation within the United Church, and its chief aim is to educate teachers for public and parochial schools. It offers classical, normal, business, music and domestic industry courses, and the number of instructors is from six to twelve. The average annual enrolment is about 250, and the whole number of graduates up to date is nearly 100. The value of the property is \$40,000.

The Park Region Luther College, in Fergus Falls, was opened in 1892. It was established by ministers and laymen of the Norwegian Synod and is controlled by a corporation. The school offers a commercial and an academic course, and the studies are especially adapted to the needs of those who intend to teach public and parochial schools. There are six professors and instructors; the whole number of graduates from the school is about 60; and the annual enrolment is almost 200.

Glenwood Academy, at Glenwood, has been in operation since 1894. It is owned and managed by a corporation composed wholly of members of the Norwegian Synod. The school offers only four courses of study, but each one is quite comprehensive, and the work is thorough. The annual enrolment is about 100. The property belonging to the school is worth \$8,000.

The Minnesota Normal School and Business College is located in Minneapolis. It was established in 1896. In 1899 its proprietors bought the Minneapolis Normal College, which institution was opened at Crookston, Minn., in 1893, but was removed to Minneapolis in 1894. The consolidation of the two schools raised the attendance of the former to about 400. The catalogue offers almost a dozen different courses of study, and the faculty numbers almost a score of professors and instructors.

The Southern Minnesota Normal College, at Austin, was started at Kenyon, Minn., in 1895, and was removed to its present location in 1897. The enrolment for the year 1897-98 was 207, and since that time the attendance has materially increased. The corps of professors and instruct-

ors numbers ten, more than half of whom devote their whole time to the work in the school. There are about ten different courses of study; and the value of the property belonging to the institution is \$7,000.

Wraaman's Academy has been in operation in South Minneapolis since 1890. Its enrolment never reached 100, and the present attendance is about 20.

Northwestern Free Church Mission School has been at Belgrade since 1897. Its aim is religious edification and instruction, and its attendance is about 50.

DANISH. The Danebod High School, at Tyler, is an adaptation, on American soil, of the unique Danish institutions known for the past fifty years as "the people's high schools." Accordingly, the students at Danebod may choose any study they please; there are no examinations; no degrees are conferred; only practical and character-building branches are taught; and the boys attend in winter, the girls in summer. The school dates from 1888, and is owned by a corporation; but the buildings are rented by A. Bobjerg, the principal. The enrolment is about 60. The property of the school is worth \$5,000.

The above account includes all Scandinavian schools of any account in this state; but we have intentionally left out several defunct schools which we did not consider to be of such importance as to deserve mention in this work.

OTHER INSTITUTIONS. The attendance at the four state normal schools is about 3,000. Of this number, about 525, or 18 per cent, are evidently of Scandinavian parentage. It is estimated that 40 per cent of the population of the state are of Scandinavian stock; hence the Scandinavians

do not furnish quite one-half of their natural share of the attendance at the Minnesota state normal schools. Only thirteen per cent of the university students are of Scandinavian extraction; but they constitute forty per cent of the attendance at the agricultural school connected with the university. The former percentage is surprisingly low. But this is not due to any interference from the Scandinavian schools. In fact, the latter seem to serve as feeders to the university. The main cause is the general disinclination of the rich Scandinavian farmers to keep their children in a purely secular school which requires the student to toil on for years and years before his education is finally finished, and which even at the best does not offer any highway to wealth or honor. This statement is indirectly substantiated by the fact that a very large proportion of this class of students have to fight their way single-handed through their university course. Prof. O. J. Breda for a number of years occupied the chair of Scandinavian languages and literatures at the State University, and his acknowledged scholarship made him one of the strongest men at that institution. In 1899 he removed to Norway, and J. S. Carlson, an able educator, succeeded him. The number of Scandinavian professors and instructors in the state institutions is strikingly small. At Carleton College, Northfield, a Scandinavian department has been in operation since 1885, and twenty per cent of the students at that college are of Scandinavian stock. Prof. D. Magnus is at the head of the Scandinavian department, and through his efforts many of his young countrymen and countrywomen have been induced to attend this college.

# Historical Review of the Scandinavian Churches in Minnesota.

—BY—

O. N. NELSON AND J. J. SKORDALSVOLD.

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The Scandinavians have been powerful agents in promoting the intellectual and religious welfare of the people of the state of Minnesota. One of the first pioneers and Protestant missionaries among the Indians in Minnesota was a Swede, Jacob Falstrom, who came to the state before Fort Snelling was established, in 1819; and, although he did little or nothing in promoting civilization because he had degenerated into savagery himself, yet he was a noted character. He was the *first* Northman in the Northwest. Since that time some other Scandinavians have endeavored to Christianize the savage as well as the civilized natives of the North Star State. But the main effort of the majority of the religiously inclined Northmen has been directed towards maintaining and promoting the religious principles among their own people. In this respect they have been so successful that in 1900 there were in the neighborhood of 1,600 Scandinavian congregations in the state, with an aggregate membership, including the children, of nearly two

hundred and fifty thousand. That is, over one-third of the Minnesota Scandinavians belong to some leading religious association. But several thousand Northmen are members of purely American churches, and some even associate themselves religiously with other nationalities, for example, with the German Lutherans, and a very few have joined the Irish Catholics. This class of people together with those who do not belong to any church, but yet attend regularly a certain place of worship, would probably increase the number of church-going Scandinavians in the state to about half a million, or over two-thirds of their total number. There are about 1,100 church edifices; and the value of these buildings, parsonages, schools, and other institutions owned and controlled by the Northmen in the state in the interest of religion, education, and benevolence seems to be nearly \$4,000,000.

The great bulk of the religious work has been and is done by the Lutherans. Out of the 250,000 Northmen in the state who are church members, about 215,000 belong to the Lutheran associations. They control all the important Scandinavian schools, and own six hospitals and four orphans' homes. Many attempts have been made by the different American denominations to do missionary work among the Scandinavians in the state. More money has been expended and more brain-work wasted for this purpose in Minnesota, especially in the Twin Cities, than in any other state in the Union. American Baptists, Methodists, Episcopalians, Congregationalists, Adventists, Presbyterians, Unitarians, and others have endeavored to convert the Scandinavians to their respective creeds. Some of them have

succeeded fairly well, but hardly, it seems, in proportion to the expenditure. The Methodist Missionary Society, for example, has paid out about \$50,000 annually for a number of years to the Scandinavian Methodists in the United States. Of course, Minnesota has received a large share of these appropriations. Besides, wealthy Methodists have assisted poor churches in their neighborhoods; yet, in spite of all this, there were only about 3,000 Scandinavian Methodists in the state in 1900. Other denominations have also been very generous; but, with the probable exception of the Baptists, have not been any more successful. A Scandinavian Unitarian church in Minneapolis has received over \$25,000 from the Americans during the last sixteen years, and for several years past each member of this church has cost the Americans over \$15.00 a year. A Scandinavian Presbyterian church cost the American Presbyterians about \$1,000 a year for half a dozen years, or nearly \$100 annually for each communicant. In pursuing missionary work among a people who all have received at least the rudiments of a Christian training, proselyting can hardly be avoided even by conscientious men, and some of the so-called missionaries have been merely unscrupulous adventurers. The noblest religious zeal and the basest methods of proselyting have been practiced in order to regenerate the Scandinavians in this state, or to change their religious belief. But in spite of the fact that neither money, devotion, nor moral scruples have been spared, yet the result has not been very great. The main causes of this meagerness in results are the conservatism of the Scandinavians and their devotion to the Lutheran faith. Many Northmen, both



church members and outsiders, also feel it as a humiliation that they should be treated as fit subjects for missionary work the same as are the savages of Africa. Nor should it be overlooked in this connection that the Scandinavians are very fond of self-government in religious as well as in political matters. And when the zealous devotees or paid emissaries have tried to convert to their views Lutheran church members of good standing, the Lutherans have sometimes publicly denounced such practice. They have maintained that as independent and self-sustaining church organizations, they were entitled to the considerations and courtesies which are supposed to be practiced among the different denominations. As good American citizens and orderly Christians, the Scandinavian-American Lutherans have opposed to the bitter end all attempts to make their countrymen the tail end of any sect; and they have always believed, justly or unjustly, that they could take care of their religious instruction and promote their Americanization in as satisfactory manner as anyone else, if not a little better. With the Americans, and to a certain extent among the Scandinavians, religious selfishness and national bigotry have apparently played a part in all this activity. Yet it is to be hoped that Christian zeal has in the main prompted the contending parties to such energetic exertions, and as the Northmen stand as victors in the field, little complaint is nowadays heard from them. The other parties have paid out large sums of money, and some continue to do so yet, and all have received valuable lessons of experience.

The typical Norwegian of the nineteenth century is restless and impatient. On his native soil he has given vent to

this restlessness and impatience through his national politics; in America, partly through his church work. Indeed, no set of emigrants of the nineteenth century have carried on such extensive and persistent church controversies among themselves as have the Norwegians and their descendants from the time of the exodus of the Sloop folks down to our day. Singularly enough, however, the contentions of the church members, instead of scaring away outsiders, have actually attracted them. Accordingly, though the Norwegians, as a nationality, are not naturally more religious than other Indo-Europeans, those of them who have landed upon our shore during the past sixty years enjoy the unique distinction of having joined some church in larger numbers, proportionately, than any other immigrants of the same period. The Norwegian Lutherans in the state for thirty-five years past have been engaged in mutual controversies of different kinds. Many of them—in fact the most of them—have at one time or another deplored this internecine warfare and protested that it would destroy the church. But on the whole it has actually stimulated the church work, and close observation has convinced us that if there had been peace instead of war, the Norwegian Lutherans in the state would have numbered several thousand less than they do now. It may not seem pious to say so, but many a worldly-minded Viking has become so interested in the fight that he has joined the faction with which he sympathized in order to assist in beating the opposing faction. Thus, what might be supposed to keep the Norwegians out of the church has actually drawn them into it.

**THE UNITED NORWEGIAN LUTHERAN CHURCH.** The Minnesota contingent of the United Church came from three sources. The Anti-Missourian Brotherhood deserves to be treated first because its former adherents now constitute the mainstay of the United Church in this state. Up to the middle of the eighties the Brotherhood was an integral part of the Norwegian Synod. The people that formed the Brotherhood deprived the synod of some of its largest and most prosperous congregations in Minnesota, notably those in Goodhue county, which locality for twenty years had been the great stronghold of the synod in the state. About 80 Minnesota congregations belonging to the Brotherhood became a part of the United Church in 1890. The whole number of souls belonging to these congregations and some fifteen others served by nearly forty Brotherhood ministers who joined the United Church was about 28,000. The corporation controlling St. Olaf College at Northfield, consisted mainly of adherents of the Brotherhood, and the latter operated a theological class in connection with the college from 1886 to 1890. At the organization of the United Church this class and its two professors were transferred to Augsburg Seminary, which was then to be regarded as the theological seminary of the United Church. Nearly all of the Brotherhood congregations have remained true to the United Church during a decade of trials and tribulations.

The Norwegian-Danish Lutheran Conference was the most vigorous and energetic of the three organizations that formed the United Church. The leading pioneers of the Conference in Minnesota were the Revs. O. Paulson and

T. H. Dahl, who obtained footholds in Minneapolis and elsewhere at the close of the sixties. The career of the Conference during the years of 1870-90 was an unbroken series of victories, and though the internal strifes at times were quite bitter, the losing faction, represented by certain congregations in the southern part of this state and in Iowa, never withdrew from the association. From Minnesota the Conference contributed about forty ministers and 170 congregations to the United Church. One hundred and forty of these congregations actually joined the association, and the aggregate number of souls belonging to all of them was about 27,500. It will thus be seen that the Conference and the Brotherhood furnished an equal number of ministers and practically an equal number of souls to the United Church from this state; but the former had almost twice as many congregations as the latter.

The Augustana Synod was by far the smallest of the three associations that were merged into the United Church. The oldest congregation of the Augustana Synod in Minnesota was organized by Rev. P. Asbjörnsen, June 8, 1857, at Newburg, and this was one of the oldest Norwegian Lutheran churches in the state. The growth of this synod was checked by the organization of the Conference within its ranks, and it required great courage to keep up the organization in the face of its powerful rivals. In this state the United Church received from the Augustana Synod eleven congregations which embraced over 2,000 souls, and three ministers.

The state of Minnesota contributed to the United Church, in 1890, about 275 congregations, 45 of which, however, did not formally join the association, but were

served by ministers who did so; and the whole number of souls embraced by the movement was between 55,000 and 60,000. During the years 1890-93 the membership increased materially, chiefly by the admission of new congregations, and the parochial reports of the United Church for the year 1893 give the names of more than 350 congregations in the state. But that has been the highest mark so far. The internal struggles which seemed to shake the very foundations of the association during the years 1893-98 retarded the growth of the body as a whole, and in this state the number of congregations dropped from about 355 in 1893 to 285 in 1898. In 1900 the total number of souls belonging to the United Church in the state was not quite 65,000. The people of this association have manifested a commendable zeal for higher education, and they support four important schools, four hospitals, and one orphans' home in the state. There are about 230 church buildings, and the value of the property owned either by the United Church or by its congregations in the state was about \$850,000 in 1900.

**THE LUTHERAN FREE CHURCH.** This association is a resuscitation of a certain faction of the Norwegian-Danish Evangelical Lutheran Conference, which in 1890 became a part of the United Church. During the years 1890-93 two contending factions arose within the United Church, and when this body, in the summer of 1893, took practical steps to "remove" its theological seminary from the Augsburg Seminary buildings, the "Friends of Augsburg" held an informal meeting and resolved to rally around their favorite institution. At this stage they were often called simply

"the minority," and their opponents "the majority." After the summer of 1893 there could be no co-operation between the two factions. "The minority" held regular annual meetings of their own, calling themselves "the Friends of Augsburg" from 1893 to 1896, and the Lutheran Free Church from June 12, 1897. The Free Church has its stronghold in the northern part of Minnesota and in North Dakota, while the most of the old Conference people living elsewhere remain in the United Church. The leaders of the Free Church are an exceedingly aggressive set of men, and opposition only seems to spur them on to greater activity. And they have actually endeavored to accomplish something new under the sun. This endeavor is embodied in the Practical Rules of the Free Church, § 6, which grants any member of any Lutheran church the right to vote at the annual meetings of the Free Church, provided he or she endorses the principles and rules of said body, and promises to co-operate with it. Augsburg Seminary is the heart and soul of the movement. This is not accidental; for while the other Lutheran church organizations have started schools in different parts of the country, the leading Augsburg minds have given but scant encouragement to such endeavors outside their own institution. The watchword of the Free Church is congregational independence and individual edification. Being yet in its formative period, it has neglected its statistics. According to the estimates of Prof. Georg Sverdrup, the Free Church contains altogether in the United States about 40,000 souls, 25,000 of whom are communicants, and these are organized into about 300 local churches. According to the same authority

the association owns property to the value of about \$1,000,000. The Free Church has about two-thirds of its strength in Minnesota. The Free Church people have always contributed liberally to the work carried on by the association. The annual contributions in this state in 1898 aggregated about \$15,000; and the chief items of expenditure of the Free Church were \$5,500 to foreign missions, \$4,000 to Augsburg Seminary, and \$2,500 to home missions. The Norwegian Lutheran Deaconesses' Institute in Minneapolis is largely supported by Free Church people. Most of the congregations have church buildings of their own, but there are comparatively few parsonages.

HAUGE'S SYNOD. This association, originally called the Evangelical Lutheran Church of America, for years had its stronghold in Wisconsin. But during the fifties and sixties its center of population moved westward, and in 1876, thirty years after its organization, more than one-half of its congregations were located west of the Mississippi river. The organization received its present name and its "new constitution" at the annual meeting of 1875, which was held June 5-13, at Arendahl, Minn. Since the establishment of the theological seminary and college of the synod in Red Wing, in 1879, this state has been the chief scene of activity within the synod. In 1900 about 40 out of a total of 100 ministers and professors resided in Minnesota; and about 65 out of a total of 230 congregations are located in the same state. The whole synod consists of about 18,000 communicants and 30,000 souls, and almost exactly one-third of them reside in Minnesota. The growth of this body is healthy and steady, its membership having almost

doubled during the past fifteen years. Of the 155 church buildings belonging to the synod, fully one-third are located in Minnesota—Elling Eielsen and a few others kept up a separate organization from the middle of the seventies, abiding by the “old constitution,” and they are represented by three congregations in this state.

**SWEDISH MISSION.** The oldest congregation belonging to the Mission Covenant in the state was organized at Salem, Olmsted county, in 1870. About half a dozen others were organized during the seventies. The development of the covenant was most rapid during the eighties, and since that time its stronghold has been in the Twin Cities. The statistics of the covenant are very defective in this state as elsewhere, and the figures given do not indicate the work actually carried on. There are about 30 congregations formally belonging to the covenant, and they have an aggregate membership of about 5,000, counting the children. There are over 50 ministers, or about two for each congregation. But a large number of these men have received no theological training whatever, and several support themselves mainly by manual labor. Most of the congregations have church buildings of their own. One of them, the Minneapolis Tabernacle, has a seating capacity of 3,000, and is worth \$35,000. The value of all the church property in the state exceeds \$100,000. The only institution of learning connected with the covenant in the state is the Northwestern Collegiate and Business Institute, which is located in the Minneapolis Tabernacle. The 30 congregations contribute on the average about \$1,000 each to the different branches of work performed by the congregations



and the covenant—The Free Mission people, according to the estimates of Rev. N. Wickstrom, are represented by about 130 churches, which have a communicant membership of about 3,900, and church property valued at \$65,000. The Scandinavian Congregationalists, who are mostly Swedish Mission Friends, have about 100 congregations and 7,000 communicants in the United States, and they are well represented in Minnesota.

**BAPTISTS.** The first Swedish Baptist church in the state was organized by Rev. F. O. Nilsson in Houston, Aug. 18, 1853, with a membership of nine. By the year 1860 there were eight churches with 162 members. The Minnesota conference dates from the year 1858, and its growth since its organization has been steady and healthy. In 1900 it consisted of 80 churches, which are cared for by 50 pastors. The number of communicants is about 5,500. One-fourth of the members reside in the Twin Cities. There are about 60 church edifices valued at \$140,000.

Fifteen Danish Baptists organized a congregation Oct. 11, 1863, at Clark's Grove, Freeborn county, and this is the oldest Danish organization of its kind west of the Mississippi. Several other Danish Baptist congregations were started in the southern part of the state during the next few years, and in the eighties Norwegian Baptist congregations grew up in the Twin Cities. The Norwegian and Danish Baptists of Minnesota and Iowa formed the Western conference in 1883; but this was divided along the state line eight years later, the Minnesota conference having been organized May 30, 1891, at Stillwater. In 1900 a score of congregations belong to the conference, and the number of com-

municants is about 1,400. There are twelve preachers, and the value of the property owned by the congregations is \$35,000.

**METHODISTS.** Two Norwegian girls who were members of a Norwegian Methodist congregation at Washington Prairie, Iowa, came to St. Paul in the course of the years 1851-53, and they were doubtless the pioneers of the Scandinavian Methodist churches in the state. The first movement crystallized in the organization of a Scandinavian church in St. Paul, in 1853. The movement made but little progress during the next ten years, but in the early sixties several new congregations were started. Up to 1877 the Norwegian Minnesota conference worked in connection with the American conferences, but since that date the Norwegian Methodists of several Northwestern states, including Minnesota, have managed their affairs somewhat independently. In 1900 there are about 40 congregations in the state, which are served by twenty odd ministers, and an equal number of local preachers. The total number of communicant members is 1,400. The value of the 30 church buildings and the 15 parsonages has been put at \$83,000.

Since 1893 the Swedish Methodist churches in Minnesota have constituted a part of the Northern Mission Conference. In 1900 there are 35 congregations in the state. Their total membership is about 1,600, and about 2,000 children attend their 40 Sunday schools. Nearly every congregation has a church building, and the aggregate value of the church buildings and the parsonages is put at \$115,000. There are over 20 regular ministers and about a dozen local preachers.—It should be observed that the

Methodists generally put a high value on their church property. Often it is estimated, in their reports, to be worth twice as much as another denomination would rate similar possessions. But it was deemed best to retain their own figures.

**DANISH LUTHERANS.** The United Danish Evangelical Lutheran Church, which was organized in Minneapolis, in 1896, has about a score of congregations in this state in 1900. The total number of persons connected with them is about 3,000. Some twenty children are cared for at an orphans' home in Albert Lea.—The Danish Evangelical Lutheran Church had seven congregations in the state in 1899, and the number of souls connected with these was a little over 1,600. The Danebod high school, at Tyler, is operated in connection with the latter association.

**ICELANDIC LUTHERANS.** The Icelandic Evangelical Lutheran Church of America was organized the 25th of January, 1885. A very large proportion of the members, about 3,500 communicants and 6,000 souls, reside in Canada; yet about 650 persons belong to the four congregations in the state, all located in Lincoln and Lyon counties. The church property is estimated to be worth \$9,000. The religious work among the Icelanders in said places was begun in 1879 by Rev. J. Bjarnason, and for some time a newspaper, *Kennarinn*, has been published in the interest of the church at Minneota, by Rev. B. B. Jonsson.

**UNITARIANS.** Several Norwegian Unitarian churches were started during the eighties in Minnesota and Wisconsin by Kristofer Janson. But the movement has made no progress during the past ten years, and the bona fide mem-

bership of the four congregations in the state is not quite 300. The Nazareth congregation in Minneapolis has a church building worth \$8,000. A Swedish Unitarian church in Minneapolis was discontinued several years ago.

EPISCOPALIANS. A Swedish Episcopal congregation was organized in Minneapolis, in 1892, by Rev. O. A. Toffteen, and since that time the Episcopalian propaganda has been pushed with considerable energy among the Swedes. In 1899 there were nine congregations in the state, and they had a total membership of about 1,500, including 1,000 communicants.

Nearly all the great denominations not treated above under separate heads have at one time or another carried on missionary work among the Scandinavians of the state. The Adventists, Universalists, Presbyterians, and Disciples of Christ are all represented by Scandinavian congregations; but their following is not strong numerically, and the work is spasmodic rather than systematic. The Salvation Army has a considerable following among the Scandinavians, and they are organized into a number of vigorous corps. The total membership in the state is several hundred.



# Historical Review of the Minnesota District of the Norwegian Synod.

—BY—

REV. JOHN HALVORSON.

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The Minnesota District of the Norwegian Synod did not receive its separate organization and officers until 1876; but its history goes back to settlements and churches founded by Norwegian immigrants and pastors during the latter days of the territory. The first Norwegian clergyman who visited the settlers in the present Minnesota District was N. Brandt, of Rock Prairie, Wis., who arrived at Red Wing in June, 1855. Together with a companion, he visited on foot his newly arrived countrymen in other portions of Goodhue county. During the summer of 1856 some of the settlers organized a Lutheran congregation and secured 100 acres of land for church purposes, the present Holden parsonage.\* In September of the same year they were visited by Rev. H. A. Stub, of Coon Prairie, Wis., who conducted several meetings and assisted them in framing a constitu-

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\*See "Söger Hjem," by Rev. B. J. Muus, p. 133. If the author is correct, then this seems to have been the first Norwegian Lutheran church organization in the state of Minnesota. No clergyman appears to have been present when the church was organized.

tion and issuing a call for a pastor. The minutes of the meeting were subscribed to by 72 voting members, and the letter authorizing the church council of the synod to call a pastor for them was signed by four trustees, namely, Knut K. Finseth, Kjostel G. Naeseth, Halvor Olsen Huset, and Christopher Lockrem. In 1857 Rev. Munch and Prof. Larsen visited the settlements in Goodhue county. The latter preached six days in succession to large audiences, many following him from place to place. During one week in June he baptized 100 children, of which 33 were baptized at one service near Nestrland, Rice county, and 14 were confirmed at this place. The next year he preached in St. Paul, Stillwater, Carver, St. Peter, Mankato, and other places. At one time, after a fourteen days' journey, mostly afoot, Prof. Larsen—who resided in Pierce county, Wis.—came to Knut Finseth sorefooted, his shoes being entirely worn out. Finseth sent to Kenyon for shoes; but as no small number of men's shoes could be found there, a pair of ladies' shoes was procured, and in these Goodhue county was traversed. Rev. A. C. Preus also visited the pioneers who were under Prof. Larsen's charge up to 1859, when B. J. Muus, from Norway, who had been called by the church council, arrived in November, and became the first resident pastor of the Norwegian Synod within the present Minnesota District. Up to this time some of the settlements were visited only once a year by a synod clergyman, as the ministers were few in number and most of them resided hundreds of miles from the outposts in Minnesota. Rev. P. A. Rasmussen, residing at Lisbon, Ill., but not belonging to the synod, had charge of a congregation in Goodhue county for some years;

but as he became a member of the synod in 1862, his parishioners the following year joined the churches tended by Rev. Muus. In 1859-60 a parsonage was built for Rev. Muus, and in the latter year a church building was erected. In 1860 the first subscription for Luther College was made, amounting to \$603, contributed by forty-two church members in Goodhue county. According to the statement of Rev. Muus, about \$10,000 was contributed by the churches of his charge to higher institutions of learning during the first twenty-five years of his ministry. This shows the zeal and love for God's word and His kingdom among the early settlers. In 1862, June 12-20, the synod held its annual meeting in the East Holden church, when the congregation was formally accepted as a member of the synod.

The Indian outbreak in 1862 drove the settlers of Kandiyohi and other western counties eastward, many taking refuge in the older settlements in Rice and Goodhue counties, and for about three years immigration to the western parts of the state virtually ceased; but when peace and quiet was restored the settlers returned. In 1863 Thomas Johnsen was ordained, and took charge of churches in Nicollet and other western counties, thus relieving Rev. Muus, who up to this time had served all the congregations as far west as Norway Lake and as far south as Blue Earth and Waseca counties. Rev. Johnsen for several years visited the Norwegian settlements extending from Emmet county, Iowa, to Douglas county, Minn., a distance of about 300 miles. Many of the congregations could be reached only twice a year; but the people were glad to hear the Word of God, to have marriage rites properly performed, to have their chil-



dren baptized, and to partake of the Lord's Supper. Any further pastoral care of the souls was impossible, but the pioneers waited patiently and hoped the time would arrive when they could have a pastor located in their midst. The great need of pastoral visits is seen from the number of infant baptisms. On a journey through Meeker and Kandiyohi counties, in 1867, Rev. Johnsen baptized 55 children in three days, and nearly 200 during the year. Rev. Muus and Rev. N. Quammen, the latter having settled in Dakota county in 1866, baptized in 1867 about 250 and 100 infants, respectively. Before 1868 synod congregations had been organized in all the counties in the state where many Norwegians had settled, even in counties bordering on the Dakota line, for example, Yellow Medicine. At that time the Norwegian immigration to Minnesota was very large, and great demands were made for permanent pastors. N. Th. Ylvisaker, a well-known lay-preacher from Norway, arrived in 1868, was ordained, took charge of churches in and around Red Wing, and organized, in 1869, the first synod congregation in Minneapolis, Our Savior's church. Four of the fourteen men who were ordained in 1869 located in Minnesota the same year, namely, J. A. Thorsen, Olmsted county; L. J. Markhus, Norway Lake; Peter Reque, Pope county; and O. Norman, St. Paul. The last mentioned, especially, made long missionary journeys in the northwestern part of the state; and Otter Tail county, in particular, became a promising field for church work. Rev. A. Jakobsen, traveling on skis, visited Kandiyohi county before 1867; and two years later Rev. N. Brandt, vice-president of the synod, made an extensive trip of

three months, and preached in nearly every corner of the state where a few Norwegians could be gathered together. In 1870 Rev. H. A. Preus, the president of the synod, visited nine pastors and sixteen churches in Minnesota, going as far west as Pope county. These visits of the chief officers of the synod show the care and supervision exercised by them in the mission work and resulted in the organizing of several congregations and consequent calling of pastors, who settled in the new field. According to the parochial reports of 1869, Minnesota had 39 churches and 13 pastors; but some of the congregations covered whole counties, thickly settled by Norwegians.

One of the greatest missionaries of the Norwegian Synod, Rev. L. Carlsen, commenced to work in Douglas and Grant counties in 1872. After a few years of earnest labor and extensive travel, he removed to San Francisco, Cal., then to Australia; but returned to the United States later on. Rev. K. Björge settled in Becker county in 1872, and became the first missionary of the synod in the Red River Valley on the Minnesota side. At the same time Rev. J. Hellestvedt commenced work at Sheyenne river, N. D., being the first pastor west of the Red river. A great immigration to the Red River Valley took place in the early seventies. Rev. B. Harstad located at Mayville in 1874, and did a grand work in founding churches on the wide prairies of Dakota. Later on Rev. O. H. Aaberg was called to Grand Forks county, and took charge of the immigrants as far west as Devils Lake. Numerous churches were organized on both sides of the Red river, especially in the vicinity of Crookston and Grafton. Even as far north as Pembina,

where some Icelanders had formed a settlement, the synod pursued its labor by securing Thorlakson, an Icelandic minister, to attend to the spiritual needs of his countrymen.

At the annual meeting in Decorah, Iowa, in 1876, it was found expedient to divide the synod into three districts, so that the people of each section of the country might have a better opportunity to attend to and become acquainted with the increasing work of the church. The Minnesota District did not include the southern tier of counties in Minnesota, but it extended clear to the Pacific ocean. But in 1893 the territory west of the Rocky Mountains was organized into the Pacific District. The Minnesota District was the smallest of the three in regard to church members, the poorest in regard to wealth; but it offered the greatest missionary field and had the best prospect of growth. Missionaries were in demand, and one clergyman preached at twenty-one places. It took him several weeks to make the circuit. During the whole history of the district, the main work has been to gather the scattered Norwegian settlers into congregations, to preach to them the Word of God, and to have them partake of the sacraments of Jesus Christ. The missionary work is superintended by a board of three members, and the president of the district is ex-officio chairman.

Rev. B. J. Muus was chosen president of the district in 1876; Rev. N. Th. Ylvisaker, vice-president; O. K. Finseth, lay member of the church council; Rev. H. G. Stub, secretary; and H. G. Rasmussen, treasurer. Rev. Muus was president of the district for seven years. He was a leading spirit, a powerful character, an organizer; but unyielding

and harsh in dealing with human frailties. He was a pioneer in educational work, and through his efforts a Lutheran academy was started at the Holden parsonage about the year 1868. Only two terms were taught; but in 1874 Muus and a few others founded what is now St. Olaf College, at Northfield, thereby demonstrating that a higher institution of learning could be established and maintained by the Norwegian Lutherans in spite of a number of similar institutions supported by the state or by private people of other nationalities.

When the controversy on predestination started in 1880, many of the pastors and church members of the district were for some time in doubt which party to join. Rev. Muus sided against the synod, and soon became the acknowledged leader of the opposition in the state; this, together with troubles of a personal nature, was the main reason for his defeat as president of the district in 1883, when Rev. B. Harstad was elected to succeed him. During the turbulent times when the predestination controversy was raging, the meetings and discussions of the district resembled very much the proceedings of a Polish parliament. At the meeting of the synod in Minneapolis, in 1884, the two parties were so evenly divided that hardly any resolutions could be passed. Prof. Larsen was elected editor of *Kirketidende* by a majority of one vote; and the opposition endeavored to prevent the ordination of those theological candidates from Luther Seminary who sided with the Missouri Synod. At the meeting of the district at Norway Lake, in 1885, Rev. Muus refused to recognize Rev. Harstad as president, and boldly advocated that

pastors who taught the tenets of the Missouri Synod should be deposed from their pulpits. Some congregations ousted their pastors, in some instances legal suits followed in regard to the possession of church property, and it may be said that terror and anarchy reigned supreme in the district for a while. Nowhere was the struggle more bitter and determined than in the two large congregations at Norway Lake. By large majorities both of them deposed, in 1886, their pastor, L. J. Markhus, who sided with the Missouri Synod; but the minority, consisting of about 50 families protested, declared the deposition of Rev. Markhus unconstitutional and a violation of the by-laws, and by main force entered the church buildings which the opposition had without authority closed against them. The majority, however, carried Rev. Markhus bodily out of the churches, and he soon died a broken-down man. The minority tried to retain the parsonage, but were sued for the possession of the same. The lawsuit continued for four years, went to the supreme court of Minnesota, and the minority was forced to give up all the property and pay damages and costs. But the Norwegian Synod, at its annual meeting at Stoughton, Wis., in 1887, endorsed the position of the minority. As a result of the predestination controversy, fully one-third of the church members in the district left the synod. Almost the whole of Goodhue county, with its large congregations, and all of the Red River Valley north of Goose river, seceded. In several places, however, the synod people organized new congregations and built new church edifices, having generally lost all they had paid to the old buildings. In other places again the synod congre-

gations remained untouched, for example, in Minneapolis, St. Paul, Sacred Heart, Fergus Falls, Benson, Glenwood, etc. In some instances people left the synod and joined other Lutheran associations or organized independent congregations.

Of late years, however, the district has enjoyed a rapid growth, partly, perhaps, on account of the split in the United Norwegian Church, and today it is stronger than it has ever been. The strongholds of the district are the country churches, especially those of Olmsted, Otter Tail, Pope, Renville, and Chippewa counties in Minnesota, and those in Traill and Cass counties in North Dakota. A number of churches have in recent years also been added to the synod in Polk, Marshall, Kittson, Todd, and Mille Lacs counties in Minnesota. According to the synodical report for 1899, the Minnesota District contained nearly 350 congregations, served by 100 pastors. The number of souls was about 50,000, with 30,000 communicants. Nearly 3,000 infants were baptized in one year, and over 7,000 services held. One hundred school teachers, some of whom were theological students, instructed the children in religion in the parochial schools. At the synodical meeting held at Spring Grove, Minn., June 15-21, 1899, it was reported that during the past year fourteen new clergymen had taken up the work in the district, while only three had moved out, and one who had formerly seceded repented of his errors; nine churches had been dedicated; and nine new congregations, principally from the northern parts of the state, applied for membership. A farm of 160 acres and suitable buildings have lately been secured in Norman

county, Minn., where a new orphans' home has been started, of which Rev. H. A. Blegen is superintendent.

A large number of academies and other higher institutions of learning, treated of more fully in another portion of this volume, are controlled by members of the Minnesota District, which shows the interest taken in education.

Since 1892 Rev. K. Björge has been president of the district, and since 1898 has devoted all his time to the duties as president, having no regular congregation under his charge. The president receives an annual salary of \$1,200 and free house. His responsibilities are great, and he constantly travels from place to place in the district, encouraging and instructing pastors and people in the right use of the privileges God has given the church, as well as seeing that harmony and order prevail.

While the Wisconsin and Iowa districts contain more of the old pioneers, both of the clergy and the lay members, the Minnesota District is known for its youthful spirit, energy, and impatience of restraint. But the districts work together in brotherly love and Christian fellowship.

# Historical Review of the Minnesota Conference of the Augustana Synod.

—BY—

REV. C. J. PETRI.

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The Minnesota Conference was organized two years before the Augustana Synod, in Centre City, Minn., on the 8th of October, 1858. The organizers were Revs. E. Norelius, P. Beckman, P. Carlson and J. P. C. Boren. The lay-delegates were Håkan Svedberg, Centre City; Daniel Nelson, Marine; Ole Paulson, Carver; Hans C. Björklund, Ruseby. The conference numbered on the day of its organization five ministers, and thirteen congregations with 900 communicant members. The thirteen congregations of the conference were all, except one at Stockholm, Wis., located in the state of Minnesota, namely, at Centre City, Marine, St. Paul, Vasa, Red Wing, Cannon River, St. Peter, Scandian Grove, Spring Garden, Union, Götaholm and Vista. Within the conference were five church buildings, the first having been built in Red Wing, in 1856. During the first year of its existence the expenses of the conference amounted to about \$1,500. The pioneers of the conference started out, from the first meeting of the conference, full of hope



and courage in their missionary work. In fact it was then and is now the hopeful missionary work that gave and still gives to the Minnesota Conference its character and success. Speaking of the first meeting of the conference in 1858, Dr. Norelius, about forty years later, says: "I have been present at many meetings since then, and I have seen greater gatherings of people, but I have never witnessed such deeply felt interest, such sincerity and so much enthusiasm as I saw at this our first meeting. The movement was not only new to us, but the Spirit of God was mighty in our churches. The meeting was filled with a holy inspiration and spiritual power. Our souls were embued with a joyful courage. When we had succeeded in organizing our forces, we felt that we had made a great progress. We heeded no difficulties, everything seemed to us possible."

Part of the minutes of this first meeting reads as follows: "Services were held every afternoon, and on Sunday two services were held. The church was always filled with attentive hearers. The members of the conference were cordially and royally entertained, and many of our dear countrymen will long cherish the memory of this meeting. On Sunday a collection for the treasury of the conference was taken, amounting to \$5.09." The Swedish-Lutherans in Minnesota were united and ready to take up the missionary work for the temporal and spiritual welfare of the Swedes in the Northwest. They have during the past forty years not only taken an active part in the work of the Swedish-Lutheran church throughout the United States, but also and especially labored with faithfulness and sacrifice for the advancement of the material and spiritual interests

amongst the hundreds of Swedish settlements in Minnesota, the Dakotas and Wisconsin. At a very early date in the history of the conference efforts were put forth for the promotion of higher education. The people of Minnesota felt it to be their duty to have in their midst an institution of learning, and in 1862 a beginning was made by the establishment of a school which today is Gustavus Adolphus College, in St. Peter, one of the leading educational institutions in the Northwest. A few years later, in 1865, Dr. Norelius began the work of caring for orphans, and so was established the orphans' home at Vasa, Minn., which is today supported by the conference. This institution, where on the average 50 children are annually cared for, has been very liberally supported, although the misfortunes of the institution has tried the liberality of the people; once the home was destroyed in a tornado and once by fire. This institution is governed by a board of trustees elected by the conference. In harmony with this work of mercy, the conference has also maintained a hospital, the Bethesda Hospital, in St. Paul. This institution was established in 1881 and is today one of the best equipped hospitals in the Northwest. These institutions are indications of the united and faithful work and consecration of the Swedish-Lutherans in Minnesota. Much has been done, but much more could have been done had not the conference had its hands full with missionary efforts; congregations had to be organized; churches and parsonages had to be built, and schools established. Realizing the fact that they are in America, and that they and their children must naturally more and more make use of the language of the country, the Swedish-Lutherans

in the eighties began to establish English churches under the auspices of the conference. But owing to the large immigration, and also to the opposition the Lutherans encountered on the part of other missionary efforts made by those who labored for the tearing asunder of the Lutheran churches, the conference had its hands full in taking care of its own churches, and the English work was somewhat neglected.

The conference is now stronger than ever, having been faithful in its defense of the doctrines and practices of the Lutheran church. The conference today, after more than forty years of zealous work, numbers nearly 140 ministers, 340 congregations with a total membership of 70,000, out of whom 40,000 are communicant members. There are within the conference about 275 church buildings and 100 parsonages, valued at more than one million dollars. In one year the parochial schools had an attendance of 7,132 scholars, and the Sunday schools 13,536.

In order more effectively to carry on the work, the conference is divided into 15 mission districts, viz: Chisago district with 22 congregations; St. Paul, 18; Goodhue, 20; N. Minnesota Valley, 20; Pacific, 35; St. Croix Valley, 24; Alexandria, 27; S. Minnesota Valley, 19; N. E. Dakota, 16; Big Stone, 22; Lake Superior, 28; Central, 13; James River, 12; Red River, 33; Mississippi, 15; and Canada Mission, 10. With such an arrangement the different parts of the conference fill their mission in their special field and at the same time present to the world one undivided and strong Lutheran church among the thousands of Swedish-Americans in promising Northwest.

## Biographies of Scandinavians in Minnesota.

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**Aaker, Lars K.**, state senator and pioneer—Alexandria—born 19 Sept., 1825, in Lardal, Telemarken, Norway; died 1895. He graduated from Hviteseid normal school; emigrated to the U. S. at the age of twenty; settled in Dane county, Wis., where he taught school for a while; then farmed, and moved to Goodhue county, Minn., in 1857. Here he took a claim; was elected to the state legislature at the time of the outbreak of the Civil War, but enlisted in the Third Minnesota Volunteer Infantry, and was commissioned first lieutenant in company D, which was composed of Scandinavian soldiers, with Col. H. Mattson as captain. He served in Kentucky and in Tennessee, but, on account of ill health, resigned in 1862. Aaker represented his district in the legislature in 1859, 1860, 1862, 1867, 1869, and was state senator in 1881. He lived on his farm in Goodhue county until 1869; then moved to Alexandria, where for six years he was register of the U. S. land office, and engaged in general merchandise for nine years; was receiver of the U. S. land office in Crookston in 1884-93. Aaker was one of the first Scandinavian legislators in the state, an active Repub-

lican, and a delegate to the first convention of the party held in Wisconsin in 1856. He was widely and favorably known throughout the whole Northwest; was married twice, and had children by both wives.

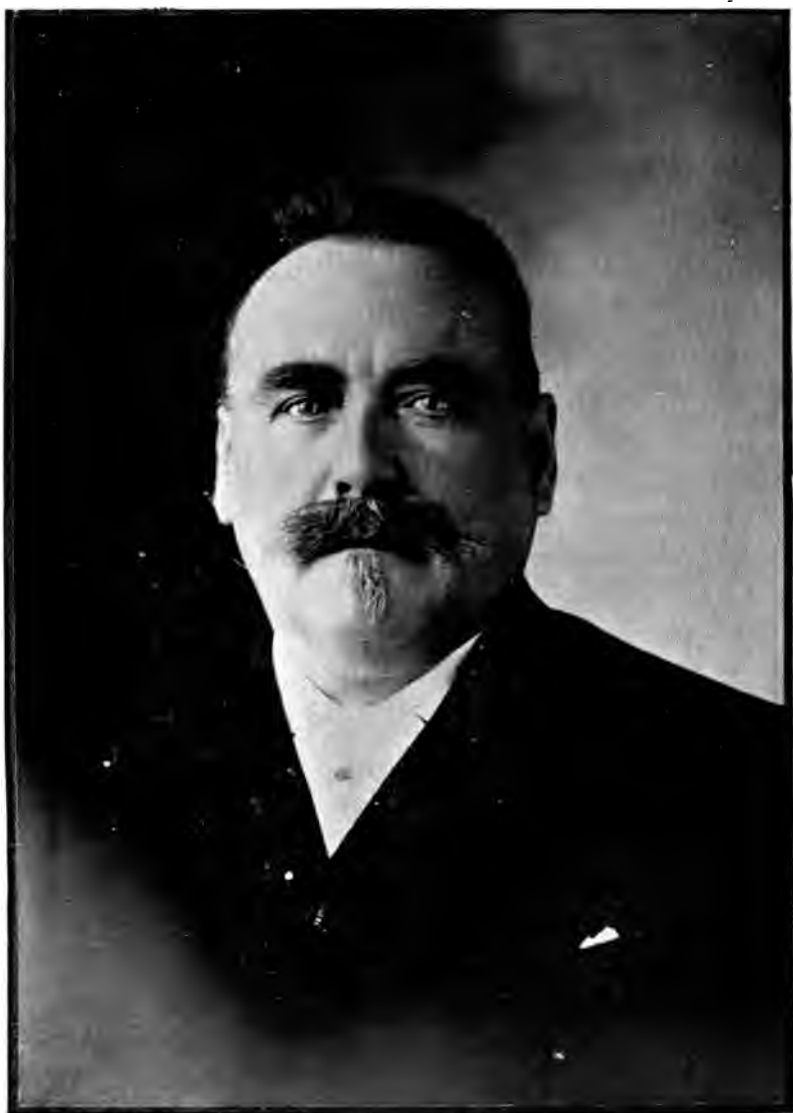
**Almen, Louis G.**, clergyman—Balaton—born 30 March, 1846, in Tössö, Dalsland, Sweden. At the age of twenty-four he emigrated to this country; worked at first as a common laborer; was a railroad contractor in Minnesota and Wisconsin for a couple of years; and after having attended Augustana College, Rock Island, Ill., for three years, he graduated from the theological department of this institution in 1876. His first charge was at Beaver, Iroquois county, Ill.; but after having remained there for about three years, he became for one year a traveling missionary in Yellow Medicine and Lac qui Parle counties, Minnesota; then accepted a call to New London, and settled at his present place in 1893. For over twelve years he was editor of the church and temperance departments of *Skaffaren*—the semi-official organ of the Swedish Lutheran Minnesota Conference. For a long time he has been the most ardent temperance advocate of any of the ministers of his denomination in the state of Minnesota, and is one of the ablest parliamentarians in the conference. Almen was married to Alice C. Johnson in 1876; they have several children living.

**Anderson, Abel**, clergyman and educator—Montevideo—born 5 Dec., 1847, in Dane county, Wis. His mother's ancestors had been officers in the Norwegian army for several generations; in 1830 she married Björn Anderson, a farmer's son and a Quaker, but a marriage between the

daughter of an officer and a farmer was in those days, and to a certain extent is yet, looked upon with great disfavor; besides, the young couple had not only sinned against the social rank, but, what was worse still, Anderson did not belong to the state church, the Lutheran. To avoid all social and religious unpleasantness, they emigrated to the U. S. in 1836; lived a year in Rochester, N. Y., and four years in Illinois; settled in Wisconsin in 1841, being therefore among the very earliest Scandinavian immigrants in this country. Abel Anderson, who is a brother to the well-known Prof. R. B. Anderson, attended Albion Academy two years and the University of Wisconsin for a couple of years; graduated from Luther College, Decorah, Iowa, in 1872, and two years later completed his theological studies at Concordia Seminary, St. Louis, Mo. From 1874-87 he had charge of a church belonging to the Norwegian Evangelical Lutheran Synod at Muskegon, Mich., being also school inspector for several years; took active part in politics; was a delegate to the Republican national convention which nominated Blaine for president in 1884, being one of the first Scandinavians in this country who was a delegate to a national convention of this party; was a candidate for representative to the state legislature twice, but his party being in the minority, was defeated both times. Anderson came to Appleton, Minn., in 1887, and settled in Montevideo the following year, having charge of churches at both places. He has been instructor in ancient and modern languages, in which he is considered to be quite proficient, at Windom Institute, and was one of its trustees. He has contributed frequently to the *Chicago*

*Tribune* and other papers, both in the Norwegian and the English language. In 1874 he was married to Mary Olson, of Cambridge, Wis. Anderson has two brothers who are married to two of his wife's sisters. They have several children living, of whom two daughters have studied at Carleton College, Northfield, Minn.

**Anderson, Berndt**, journalist—St. Paul—born 2 Aug., 1840, in Lund, Sweden. After having completed a course at the University of Lund, he was employed in the department of the interior, Stockholm, from 1865-73, then went abroad, studying the natural sciences in Denmark and Germany. In 1880 he emigrated to this country, and has most of the time since been editor-in-chief of *Skaffaren*—the latter being the organ of the Minnesota Conference of the Swedish Lutheran church, and advocating Republican principles. The predominant features of Anderson's writings are clearness and learning. In 1893 he was appointed dairy and food commissioner by Governor Nelson, being the first Swede in Minnesota who was ever appointed chief of a state department, and was re-appointed twice. At the time of his appointment certain individuals seemed to think that it was not wise to appoint to such responsible position any one except a practical farmer—in most cases the male members of the farming community have neither a practical nor a theoretical knowledge of how cheese and butter are made. It did not, however, take long before Anderson proved that he was the right man for the place, and soon became a terror to the oleomargarine dealers, several of whom he successfully prosecuted. On account of his thorough scientific knowledge of dairy products and his



BERNDT ANDERSON, ST. PAUL.





**PROF. H. H. BERGSLAND, RED WING.**



**REV. L. M. BIORN, ZUMBROTA.**



**C. BRANDT, ST. PAUL.**



**C. L. BRUSLETTEN, KENYON**

conscientious attention to the duties imposed upon him, he did much to raise the standard of Minnesota cheese and butter; and certainly was one of the ablest dairy and food commissioners the state ever had. Anderson has for several years taken a very active part in politics and has been a delegate to many Republican local and state conventions. He is married and has grown children.

**Anderson, Daniel**, state legislator—Cambridge—born 3 Feb., 1842, in Hassela, Helsingland, Sweden. He came with his parents directly from Sweden to Chisago Lake, Minn., in 1851. They moved to Freeborn county in 1857. At the outbreak of the Civil War, Anderson joined the Tenth Minnesota Infantry, fought at Tupelo, Miss., and served in the army for three years. He came to Isanti county in 1868 and was elected county auditor the same year; since he has been county surveyor, county commissioner, and judge of probate. He was a member of the state legislature in 1873, 1875-77, 1879, and 1889. Anderson is a plain, unassuming man, who has hardly a common school education, though Col. Mattson taught him how to drive oxen. In the legislative manuals he was always styled "laborer;" yet he is considered to have been one of the most influential Scandinavian legislators in the state. He has gone through all the adversities of pioneer life. Anderson is a life-long Republican, and was married in 1869.

**Arctander, J. W.**, lawyer—Minneapolis—born 2 Oct., 1849, in Stockholm, Sweden. His father, who belonged to one of the oldest families of Norway, was for some years a professor in Sweden, but returned to his native land in 1854. Young Arctander received a college education in

Skien, graduated with honors from the University of Norway, was a journalist for a while, but his radical views brought him into trouble, and he became a political exile and emigrated to America in 1870. For a couple of years he was connected with a Norwegian paper in Chicago, where he also studied law, and was admitted to the bar in Minnesota, in 1874. For about ten years he practiced law at Willmar, and has been located in Minneapolis since 1886. Arctander has a great reputation as a criminal lawyer, and has been very successful in handling personal damage cases. He is author of *Practical Handbook of Laws of Minnesota*, published in the Norwegian language in 1876, and thoroughly revised and published in Norwegian and Swedish twenty years later. He has also translated Henrik Ibsen's play, *The Masterbuilder*, into English. The 17th of May, 1897, a magnificent statue of the famous Norwegian violinist, Ole Bull, was put up in the main park of Minneapolis, mostly through the untiring energy and self-sacrifice of Arctander. For about two years he spoke, wrote, stormed, until his efforts were crowned with success; and in connection with the Ole Bull statue—the only statue in the public parks of Minneapolis—Arctander's name will long be remembered with gratitude throughout the Northwest. In 1898 he made a great stir by publicly announcing that he had been converted to God, although he at the time was a member of the American Methodist Church, which he had joined in 1897 and which is supposed to accept as members only such persons as profess to have been converted.

**Arosin, O. H.**, county treasurer—St. Paul—born 14 May, 1861, in Stockholm, Sweden. He received a high

school education in his native city; learnt the printer's trade; emigrated to America in 1879, coming directly to St. Paul; was connected with the Swedish paper *Skaffaren* for a couple of years; started a jeweler store in 1883; worked in the postoffice in 1883-7; was elected assemblyman in 1894, being re-elected two years later, and served as president of the assembly for two years; and was elected county treasurer in 1898 by a small majority. During all these years of public activity, Arosin has retained his jeweler store. He is a member of the English Lutheran church; affiliates with the Republican party; belongs to the orders of Free Masons and Odd Fellows; was married to Laura Nelson, of St. Paul, in 1891, by whom he has a couple of children.

**Askeland, Hallward Tobias**, librarian and musician—Minneapolis—born 30 Nov., 1860, in Stavanger, Norway. He completed a course in the Latin school of his native city; emigrated in 1875, coming directly to Minneapolis; graduated from the literary department of Augsburg Seminary in 1882; taught music for a few years; was editor of *Felt-Raabet*, the first Norwegian prohibition paper published in Minnesota, from 1886-89, but the paper ceased; and he has ever since 1889 been librarian of the Franklin Avenue branch of the public library. Askeland takes great interest in music and literature, and for several years was organist of the Norwegian Lutheran Trinity Church, and secretary of what is now the Minnesota Total Abstinence Association. In 1883 he was married to Julia Skallerud of Minneapolis. They have several children.

**Bendeke, Karl**, physician and surgeon—Minneapolis—

born 1841, in Kristiania, Norway. After going through the regular old country college course, he was admitted to the University of Norway as a student in 1859. He studied medicine there from 1863-68, when he was appointed surgeon on board an emigrant vessel which brought him to this country. He settled first in Chicago, where he practiced his profession for two years; moved to Minnesota in 1870; located in Minneapolis in 1875, where he has since resided. Bendeke has at different times visited foreign medical institutions for the purpose of extending his studies in certain specialties, principally diseases of the eye and ear. In 1877 he visited the eye clinics of London and Paris; in 1881 attended the New York Eye and Ear Infirmary for three months, and in 1891 spent about the same length of time at the university clinics of Berlin, Germany, where he studied the most modern methods of research and treatment in the various branches of medicine and surgery. His professional skill in conjunction with his long residence in the country has naturally given him a reputation as one of the leading Scandinavian physicians of the Northwest. In 1869 he was married to Josephine Fauske, of Bergen, Norway. They have one daughter, who is an accomplished violinist.

**Bennet, C. C.**, merchant—Minneapolis—born 1847, in Malmö, Sweden. He is the son of Baron Wilhelm Bennet, who was an officer in the Swedish army. Young Bennet received a good education; went to Copenhagen, Denmark, at the age of fifteen, to learn the furrier's trade; emigrated to Montreal, Canada, in 1867, where he worked at his trade for over a year; then traveled through several of the Eastern states, but returned to Montreal to become a member and

manager of a fur company. In 1877 he went to Omaha, Neb., and opened a wholesale house in furs; but as the business proved unprofitable, he moved shortly afterwards to Minneapolis, where he has ever since been engaged in his trade. Always taking an active interest in the social life of his countrymen, Bennet has several times been president of the Swedish society Norden. He has been a prominent speaker at many important Scandinavian festivals and other great gatherings. He was the chief promoter in organizing, in 1888, Battery B of the First Battalion, which is composed mostly of Swedes; Bennet—generally known as Captain Bennet—has been commander of the battery ever since its organization. In 1874 he was married to a Canadian lady. They have grown children.

**Berg, Albert**, secretary of State—Centre City—born 25 June, 1861, in Centre City, Minn. His parents were among the early Swedish settlers at Chisago Lake. He attended Carleton College, Northfield, in 1876-78; then studied at Gustavus Adolphus College, St. Peter, for a couple of years. Berg traveled as a salesman through the Western states for four years, then taught school for three years, was elected register of deeds of Chisago county in 1886, and was re-elected two years later. He was a delegate to the Republican national convention at Minneapolis in 1892, and at the state convention that year was a strong candidate for secretary of state. In 1894 he was elected secretary of state, and has since been re-elected twice. Berg is a Lutheran, quite a good singer, and is married.

**Bergsland, H. H.**, educator—Red Wing—born 23 Jan., 1858, in Fillmore county, Minn. His father emigrated from

Telemarken, Norway, to the United States in 1846, and his mother came from the same place a few years later. They settled in Fillmore county a couple of years before he was born. After having received a common school education, young Bergsland entered Red Wing Seminary in 1880, and graduated from the theological department of this institution five years later; then attended a theological school in Kristiania, Norway, for two years, after which he accepted the position of theological professor in Red Wing Seminary. From 1889 to 1897 Bergsland was president of this institution, but at the latter date he again became theological professor. In 1895 he published a small pamphlet in answer to the fanatical attack made upon him by Rev. O. S. Meland. In 1887 he was married to Anna L. Thompson, of Fillmore county, Minn.

**Biermann, Adolph**, state auditor—Rochester—born 19 Nov., 1842, in Kristiania, Norway. Biermann emigrated to America at the age of nineteen and at once entered the Union army, enlisting in company I of the Twenty-fourth Wisconsin Volunteers, serving till the close of the war, and participating in the battles of Perrysville, Ky., and Murfreesboro, Tenn. In 1866 Biermann made a visit to Norway, and upon his return settled at Rochester. He was elected county auditor of Olmsted county in 1874, which position he held till 1880. In 1875 and 1882 he was placed in nomination by the Democratic party as secretary of state; in 1884, as representative to Congress; in 1883, as candidate for governor. He was defeated. In 1885 he was appointed collector of internal revenue for Minnesota by President Cleveland. In 1890 he was elected, on the Demo-

cratic ticket, to the office of state auditor, but after having served one term was defeated for the same position in 1894. Biermann is still a bachelor.

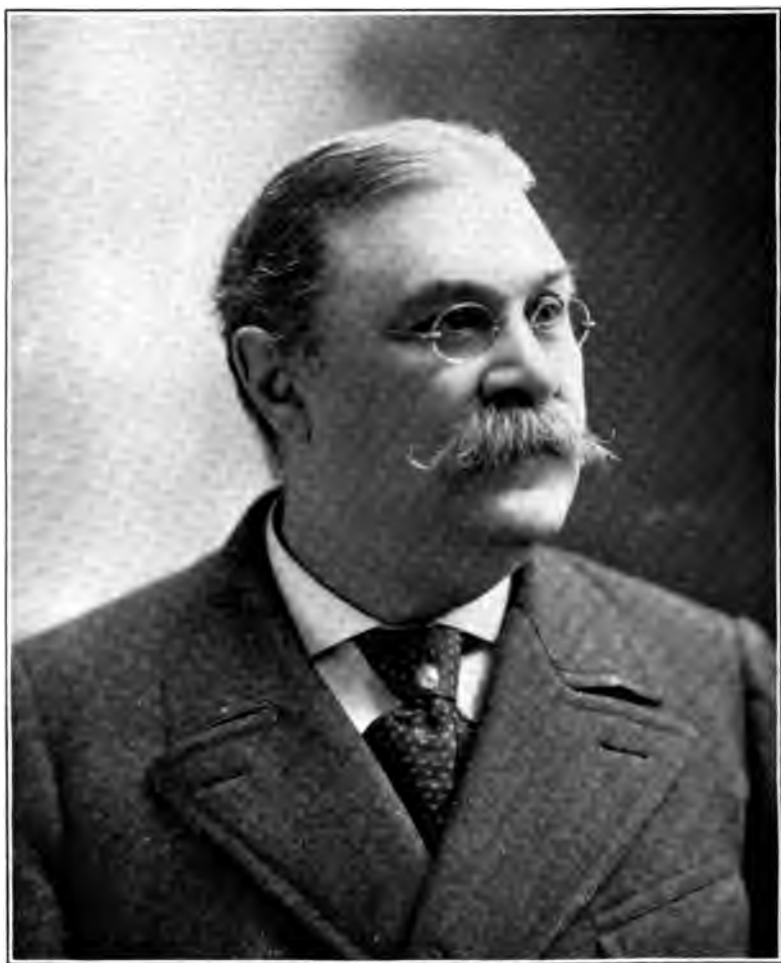
**Biörn, Ludvig Marinus**, clergyman—Zumbrota—born 7 Sept., 1835, in Moss, Norway. His father was a minister in the state church of Norway, and some of his ancestors held high military and ecclesiastical positions in Slesvig. Biörn became a student at the University of Norway in 1855, graduating as cand. theol. in 1861. The following year he emigrated to America, being called as pastor by the congregation of the Norwegian Synod in Manitowoc county, Wis. Here Biörn met with all the hardships incident to pioneer life. The war, too, added to the difficulty; company F of the Fifteenth Wisconsin Regiment was mostly taken from his congregation. In 1879 he removed to Goodhue county, Minn., to the congregations of Land and Minneola. Biörn was one of the leaders of the Anti-Missourians in the great predestination controversy, and when, after the division of the synod, the United Church was organized out of three Norwegian Lutheran denominations, Biörn became the vice-president of the new body. *The North*, in 1893, says: "Biörn has a frank, honest, prepossessing face. He is a thoroughbred gentleman, a popular preacher, an able writer, and last but not least, there is a vein of true poetry in his psychical make-up which has found expression in a number of poems, two or three of which are gems of their kind." One of his sons is practicing law in St. Paul.

**Björge, K.**, clergyman—Red Wing—born 2 Oct., 1847, in Voss, Bergen stift, Norway. He came to the United States



in his infancy; graduated from Luther College, Decorah, Iowa, in 1870, and three years later completed his theological studies at Concordia Seminary, St. Louis, Mo.; was pastor of several churches at and around Lake Park, Becker county, Minn., for about fifteen years, and accepted a call to Red Wing in 1888. Björge was elected president of the Minnesota District of the Norwegian Evangelical Lutheran Synod in 1891, and has been one of the chief promoters in establishing the Young Ladies' Lutheran Seminary at Red Wing—the only Scandinavian institution of its kind in America. He was married to Ingeborg Lien, of Decorah, Iowa, in 1876; they have several children.

**Böckman, Marcus Olaus**, clergyman and educator—Minneapolis—born 9 Jan., 1849, in Langesund, Kristiansand stift, Norway. His father was receiver of customs at Ekersund, where young Böckman received his early school training, and after having completed the course at Aars and Voss' Latin school, Kristiania, he graduated with high honors from the theological department of the University of Norway in 1874, was ordained and accepted a call from a congregation in Goodhue county, Minn., the following year, remaining there for eleven years. Rev. J. C. Jensson, in *American Lutheran Biographies*, says: 'When the great controversy concerning election and conversion arose in the Norwegian Synod, Böckman took part with the Anti-Missourians and became one of the leaders in opposing the Missourians. In 1886 the Anti-Missourian faction established a theological seminary of their own at Northfield, Minn., and Böckman was called to fill one of the chairs at this institution. From 1887-90 he was one of the editors



DR. KARL BENDEKE, MINNEAPOLIS.



A. E. BOYSEN, ST. PAUL.

of *Lutherske Vidnesbyrd*, the church paper of the Anti-Missourians. In 1890 Böckman became a member of the faculty of Augsburg Seminary. He is a bright scholar and one of the most eloquent Norwegian preachers in this country.' Since 1893 he has served as president of the United Church Seminary. Böckman has been married twice, and has several children.

**Boeckmann, Eduard**, physician and surgeon—St. Paul—born 25 March, 1849, in Östre Toten, Hamar stift, Norway. His father was an officer in the army, and later became postmaster at Moss. Young Boeckmann received a careful college education; graduated from the medical department of the University of Norway in 1874; visited Copenhagen, Utrecht, Paris, and Heidelberg, for the purpose of studying the diseases of the eye; practiced his profession in Bergen for ten years, meanwhile visiting the United States three times and practicing medicine at shorter periods in different parts of this country. He came to America first in 1882; has crossed the Atlantic Ocean over twenty times; and located permanently in St. Paul in 1886, where he has ever since resided. Boeckmann at first became noted as a specialist of the diseases of the eye, but has since engaged in every branch of medical practice and surgical operations—in all of which he has, by general consent, become skillful. He was married to Anne Sophie Dorothea Gill, of Bergen, in 1875; they have children.

**Boen, Haldor E.**, congressman—Fergus Falls—born 2 Jan., 1851, in Søndre Aurdal, Valdres, Norway. At the age of seventeen he left his native country and came to Mower county, Minn., but settled in Otter Tail county three years

later. Here he worked in the county auditor's office for a while, taught in the public schools for five years, and was an active agitator of the Farmers' Alliance and People's party movement. In 1880 he was county commissioner, and for a number of years acted as deputy sheriff. During the years of 1885-89 he was a member of the executive committee of the state Alliance. He was elected, on the Republican ticket, register of deeds of Otter Tail county in 1888, and re-elected on the Alliance ticket two years later. In 1892 the People's party nominated him for Congress, and he was elected by a very small majority; but was defeated in 1894. Boen introduced a number of radical bills while in Congress, and succeeded in getting one measure through. The *Boen Law* provides that criminal cases in the U. S. courts must be tried in the district where the offense was committed. Boen does not seem to possess the educational qualifications or the mental and moral make-up to properly fill the high position to which he was elected. Since 1895 he has been editor and publisher of the *Fergus Falls Globe*. In 1874 he was married to Margit G. Brekke; they have several children.

**Borup, Charles William W.**, pioneer—St. Paul—born 10 Dec., 1806, in Copenhagen, Denmark; died in 1859. At the age of twenty-one he came to the United States, remained in New York for about a year, then went to Lake Superior, and, as an Indian trader, entered the service of the American fur company, of which concern he finally became the chief agent, residing at La Pointe for several years. Borup moved to St. Paul in 1849, and four years later he, in connection with his brother-in-law, Charles H. Oakes, organ-

ized the first bank in the territory of Minnesota. As an illustration of the banking capacity in those early days, it may be mentioned that, for lack of funds, the banking concern was unable to pay a check of \$130 which a customer desired to get cashed. But Borup soon improved the banking business, and became the best financier in the territory. It is claimed that his parents and ancestors were prominent people, and that he received a careful education in Denmark, graduating as a physician, but never practiced the profession. It is not known what caused him to sacrifice his high standing and bright future in his native country. Here he endured the hardships of a Western pioneer, associating for years a great deal with the Indians; he, like many other early pioneers, married a woman who had Indian blood in her veins, by whom he had many children. One of his sons became a captain in the United States army; his daughters, who are claimed to have been very handsome, were all married to men of prominence. Borup was not only the first banker in Minnesota, he was also the first consul who represented a Scandinavian country in Minnesota, and donated a lot in St. Paul to the Methodists, in 1853, on condition that a Scandinavian church should be built thereon, and this was the first Scandinavian religious organization in the state. His son, Theo. Borup, is a leading business man in St. Paul.

**Boyesen, Alf E.**, lawyer—St. Paul—born 21 April, 1857, in Kristiania, Norway. His father was a captain in the Norwegian army, and he is a brother to the well-known author Hjalmar Hjort Boyesen. At the age of thirteen Boyesen emigrated to this country, attended Ur-

bana University, Urbana, Ohio, for four years; studied law a short time with his brother I. K. Boyesen in Chicago; was admitted to the bar in Minneapolis, Minn., where he also had studied in private offices, in 1880; practiced his profession in Fargo, N. D., for seven years; moved to St. Paul in 1887; in 1890 entered into partnership with M. D. Munn and N. M. Thygeson; and formed a partnership with P. J. McLaughlin in 1897. Few law firms in St. Paul have a larger practice than the one of which Boyesen is a member, and Boyesen himself had an extensive practice in North Dakota, and is now recognized as one of the leading Scandinavian attorneys in the Northwest. In 1883 he was married to Florence Knapp, a daughter of Frederick M. Knapp, of Racine, Wis.

**Brandt, Christian**, journalist—St. Paul—born 28 Jan., 1853, in Vestre Slidre, Valdres, Norway. His ancestors came from Germany to Denmark, and moved from there to Norway at the fall of the Struense and Brandt's administration. He received a college and military education in Kristiania, was appointed second lieutenant in the army at the age of twenty-one, went to Germany the following year to study civil engineering at the polytechnic school in Aachen, and emigrated to the United States in 1876. His intention was to engage in civil engineering, but failing to find employment, he became for two years city editor of *Daglig Skandinaven* in Chicago; was assistant editor of *Fædrelandet og Emigranten*, La Crosse, Wis., for a couple of years; bought *Red River Posten*, which was published in Fargo, N. D., but sold it the following year; became editor-in-chief of *Nordvesten* in 1881, and

later publisher. From 1887-89 he was inspector general of the National Guard of Minnesota, with the rank of brigadier-general. In 1890 he was appointed deputy collector of internal revenue; started the Norwegian newspaper, *Heimdal*, the following year, but sold it in 1893. He was for two years assistant editor of *Minneapolis Tidende*, and returned in the spring of 1897 to *Nordvesten*, of which paper he at present is editor-in-chief. During the war with Spain Brandt organized a Scandinavian regiment, of which he was elected colonel, but it was not called into service. He was the first to advocate the election of two Scandinavians to state offices, which resulted in the election of Col. H. Mattson as secretary of state and A. E. Rice as lieutenant-governor, in 1886. In 1878 he was married to Bessie Sörenson, of Chicago; they have children.

**Breda, O. J.**, educator—Minneapolis—born 29 Apr., 1853, in Horten, Norway. He received a classical education; graduated from the University of Norway; proceeded to this country in 1873; graduated from Concordia Theological Seminary, of St. Louis, in 1875; accepted a call to St. Paul, but soon embraced the opportunity offered him to fill a professor's chair in Luther College. Before entering upon his new duties, however, he returned to Norway, where for two years he busied himself with philological studies, and from 1879 to 1882 did very creditable work as professor of Latin and Norwegian in Luther College. After another year's study in Norway he received a call to the professorship of Scandinavian languages just then established in the University of Minnesota. A leave of absence of one year was improved in further fitting himself for his new duties,



which he assumed in the fall of 1884. The chair of Scandinavian languages, or "Scandinavian language," as the intelligent lawmakers had styled the study thus first raised to the dignity of a professorship in Minnesota, for some time called for but little attention, and Breda assisted regularly at teaching Latin, his ability and learning being generally acknowledged. In 1899 he resigned and returned to his native land. He was married in 1886 in Horten, Norway, to Emilie Braarud. They have no children.

**Brohough, G. O.**, educator—Red Wing—born in Eidsvold, Norway. He came to Red Wing in his early boyhood, where he attended the city public schools. At an early age he entered the State Normal School at River Falls, Wis. After graduating from this institution he taught several terms in the public schools. Not finding his thirst for knowledge satisfied, he entered the state university at Minneapolis, graduating with the class of 1889. Since then he took a course in the law department of his alma mater, receiving the degree of LL. B. in 1892. During his senior year he received a prize offered by the American Institute of Civics for the best thesis on economics. For several years he has been professor at the Red Wing Seminary. Brohough was superintendent of the public schools of Red Wing for some time. His brother, Chr. O. Brohough, came to America in 1869, and has since been pastor of Hauge's Synod congregations in Red Wing, Chicago, and the Twin Cities. He has published several books, among which may be mentioned: *Vaegteren, Sangbog for Søndagsskolen, Elling Eiel-sens Liv og Virksomhed, Guitar Laere*, etc.

**Brown, Fred P.**, secretary of state—Blue Earth City—

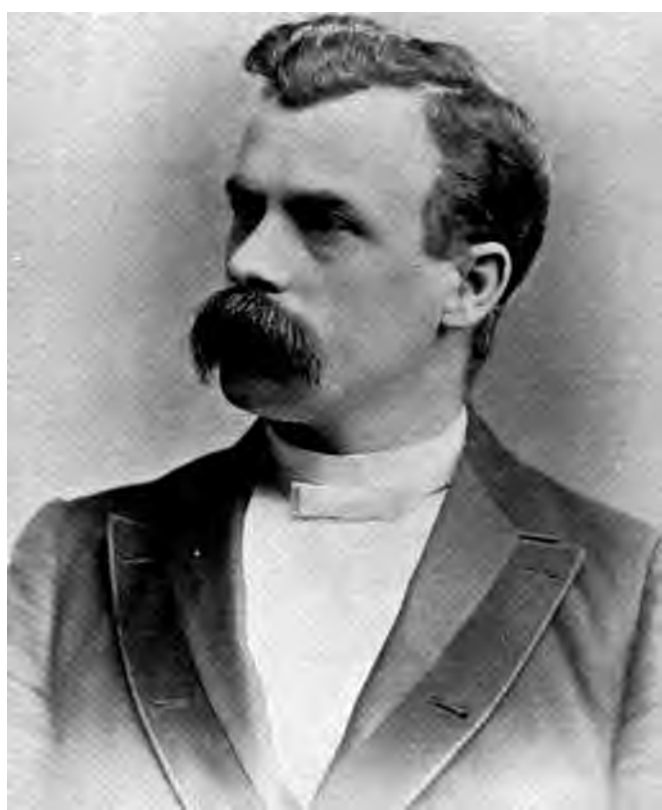
born 12 Aug., 1838, in Kobbervig, Kristiansand stift, Norway. His grand-father was Bishop Nordahl Brun. At the age of nine Brown went to sea as a cabin boy, and for nine years led the hard and hazardous life of a sailor. In 1854 he emigrated to America, settling in Dane county, Wis. In 1862 he moved to Rochester, Minn., and located at Blue Earth City, his present home, in the year following. Brown was register of deeds of Faribault county for eighteen years. In 1890 he was elected secretary of state on the Republican ticket, and re-elected two years later. He is married, and has several children.

**Brusletten, C. L.**, legislator—Kenyon—born 2 Sept., 1853, in Hallingdal, Norway. He came to America with his parents in 1858, settling in the neighborhood of his present home. He attended the district school in winter and worked on the farm in summer. In 1879 he graduated from the Northwestern Business College at Madison, Wis., and since that time has been engaged in the mercantile business. Brusletten was postmaster at Kenyon for eight years and held many of the most important offices of his township and village. The farmers' elevator at Kenyon was built largely through his efforts, and he has served as treasurer of this and as vice-president of the Citizen's State Bank of Kenyon, since those institutions were established. He also owns a large and valuable farm in Kenyon, and has farms in other places in the Northwest. He was elected to a seat in the lower branch of the state legislature in 1896, and re-elected to the same position in 1898. His legislative record was creditable.

**Cappelen, F. W.**, engineer—Minneapolis—born 31 Oct.,

1857, in Drammen, Norway. He received his early education in Fredrikstad, and came out at the head of his class. Having completed a course and graduated at a technical school in Örebro, Sweden, he continued his studies at the polytechnic institute in Dresden, Germany, and was the first Norwegian who distinguished himself at a final examination in that institution. In 1880 he emigrated to America; was appointed assistant engineer on the Northern Pacific R. R., in Montana, and bridge engineer on the same road in 1883. At the latter date he removed to Minneapolis, and from 1886 to 1892 served as bridge engineer of the city of Minneapolis. By this time he was generally admitted to rank among the leading engineers of the Northwest, and he was appointed city engineer, which position he held for half a dozen years. The most noteworthy monuments to his engineering skill are the Northern Pacific railroad bridge near the state university of Minnesota and the reservoirs of the public waterworks of Minneapolis. His wife is of German birth; they have several sons.

**Carlsen, L. A. K.**, clergyman—Brandon—born 6 Nov., 1842, in Trondhjem, Norway. His father was pastor in the state church of Norway. Young Carlsen was educated in his native city and at the University of Norway; accepted a call from a couple of Norwegian Synod congregations in Douglas and Grant counties, Minn., in 1872; was called to San Francisco, Cal., in 1877, and to Sydney, Melbourne, and other places in Australia, in 1879; returned to Douglas county in 1887; made another trip to Australia, visiting the Hawaii Islands and New Zealand, in 1890; and was again called to take charge of the missionary work among the



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Norwegians in those distant colonies, but for some time has been located at Great Falls, Montana. Carlsen is considered to be one of the greatest missionaries in the Norwegian Synod.

**Carlson, Johan S.**, educator—Minneapolis—born 8 Nov., 1857, in Frödinge, Småland, Sweden. He came with his parents to the United States when he was quite young, and was brought up on the farm. After having attended Gustavus Adolphus College, St. Peter, Minn., for a couple of years, he graduated from Augustana College, Rock Island, Ill., in 1885; then studied for two years at the University of Upsala, Sweden, and completed the course for candidate of philosophy at that institution in 1887. The same year he accepted a call to Gustavus Adolphus college as assistant professor of English and mathematics; was elected professor of history and philosophy of that institution the following year, which position he occupied for ten years, and in which capacity he made an excellent record. Augustana College conferred the degree of Master of Arts upon Carlson in 1889, and in 1894 he again went to Sweden and completed the course for doctor of philosophy, which degree was conferred upon him by the famous University of Upsala in 1895, his thesis being *Om Filosofien i Amerika*. He was elected editor-in-chief of *Minnesota Stats Tidning*, the semi-official organ of the Swedish Lutheran Minnesota Conference, in 1898, and the next year he was called to the State University as professor of Scandinavian languages and literatures. Carlson is a member of the American Academy of Political and Social Science as well as of the American Statistical Association. He

was Republican presidential elector in 1892, has stumped the state for his party, is considered to be one of the best Swedish public speakers in the land, writes able editorial articles, and is a prominent member of the Swedish Lutheran church, having for years been one of the leading lay-delegates at the annual meetings of said organization. In 1890 he was married to Maria M. Anderson, of Carver, Minn. They have four children.

**Christensen, Ferdinand Sneedorff**, vice-consul for Denmark and banker—Rush City—born 18 April, 1837, in Copenhagen, Denmark; died 1896. He received a college education in his native country, wrote some poems in his younger days, and participated in the Danish war with Germany in 1864. Christensen came to the U. S. in 1866, stopped in Chicago for two years, then moved to Rochester, Minn. Here he commenced the publication of *Nordisk Folkeblad*, which was one of the first Danish-Norwegian newspapers in Minnesota, and Christensen was the first Scandinavian in the state who commenced to agitate the election of a Scandinavian state official, which resulted in the nomination and election of Col. Hans Mattson as secretary of state in 1869. Christensen became land agent for the St. Paul and Duluth Railroad company, and moved to Rush City in 1870. In 1882 he started the Bank of Rush City. He was assistant secretary of state from 1880–82, was appointed vice-consul for Denmark in 1883, represented his district in the state legislature in 1878, and held various local offices. Christensen, who for years was the most prominent Dane in Minnesota, had, on his arrival in this country, to endure the usual hardships common to all immi-

grants, and for some time he earned his bread by blacking stoves for a hardware store in Chicago. In 1869 he was married to Zelma A. Willard, who survives him.

**Clausen, Claus Lauritz**, clergyman and pioneer—Austin—born 3 Nov., 1820, on the island of Aerö, Fyen stift, Denmark; died in Paulsbo, Wash., 1892. His father, who kept a country store, intended to let his son study law. And young Clausen at the age of fifteen, after he had received a good common school education and some instruction in the German language, commenced to study law in the office of one of the officials, where he remained for three years. But the legal principles soon tired Clausen; and, being very religious, he decided to become a missionary of the Gospel. For two years he studied theology under private instruction, but, being poor, he was compelled to seek employment as a tutor. In 1841 he visited Norway, and soon decided to go to Zululand, South Africa, to preach for the natives. But the reputation of his missionary zeal had been circulated to the Norwegian settlement at Muskego, Racine county, Wis. These people felt the need of a preacher and a teacher, especially were they anxious to have their young children instructed in the religion and language of their fathers. They called Clausen. He accepted. And, after having returned to Denmark and married there, he, in company with his bride, arrived at Muskego, Wis., in 1843. Shortly after his arrival he was examined by a couple of German Lutheran ministers, was ordained Oct. 18, and organized what is generally supposed to be the first Scandinavian Lutheran church in America, since the Swedish settlement at Delaware River in the seventeenth century. This, however,



is a mistake. For three or four years previously to Clausen's arrival, Elling Eielsen had built a log meeting house at Fox River, Ill. This may be called the first Norwegian church building and church organization in the U. S., and Eielsen was ordained by a Lutheran minister fifteen days before Clausen. On the other hand it must be admitted that Eielsen was not friendly towards any attempts to effect solid church organizations, and seems to have ridiculed ordained clergymen both before and after his own ordination. He certainly had not the educational qualifications which a Lutheran pastor is supposed to possess, and virtually remained during his whole life an itinerant lay-preacher. In 1844 Rev. J. W. C. Dietrichson arrived at Muskego from Norway; he was a disciple of Bishop Grundtvig and succeeded, at least for a while, in convincing Clausen to his views. But Dietrichson's Grundtvigianism terrified Eielsen and the friends of Hauge. In 1851 A. C. Preus, H. C. Stub, and C. L. Clausen met at Rock Prairie, Wis.,—Dietrichson being in Europe at the time—and organized the Norwegian Synod. Clausen was elected president of the synod. The constitution of this organization, which it was claimed contained too much leaven of Grundtvigianism, was revoked the following year; Clausen objected to the change and desired the leaven to remain. But in later years Clausen changed his views on this subject. When *Emigranten*, which was one of the first Norwegian newspapers in this country, was started in 1851, Clausen became its editor, remaining in that position, however, only a short time, as his ill-health compelled him to go farther West. For several years after his arrival to this country, his lungs had been in

a bad condition. To restore his health he, in 1852, withdrew from the regular ministry, went to Iowa, and located at St. Ansgar, Mitchell county, where soon a prosperous Norwegian settlement sprang up. For a number of years Clausen was engaged in farming and business ventures of various kinds, as well as in politics. Having regained his health and again entered the ministry, he, in June, 1861, attended the annual meeting of the Norwegian Synod, held at Rock Prairie, Wis., and upon application was admitted to membership. At this meeting, a declaration from the ministers in regard to slavery having been called for, the following resolution, agreed to by all the ministers, Clausen included, was offered: "Although, according to the Word of God, it is not a sin *per se* to hold slaves; yet slavery is *per se* an evil and a punishment from God, and we condemn all the abuses and sins connected with it, and, when our ministerial duties demand it, and when Christian love and wisdom require it, we will work for its abolition." This resolution on "slavery *per se*" (in itself) was afterwards supplemented by two other statements, both well known, to-wit: "No Christian can be a pro-slavery man," and " 'American slavery', or slavery as constituted by American laws and customs, was *per se* sinful and abominable." Clausen, however, soon publicly withdrew his consent from the resolution of 1861, and declared that slavery is a sin *per se*, that is in every case and under all circumstances; but, being the only one that did so, and dissenting on other important questions, he decided to leave the synod in 1868, asserting that the majority of its ministers were too narrow-minded. No other of the many Norwegian-American church

disputes has been so thoroughly debated and generally misunderstood as has the slavery question. The Norwegian Synod has never to this day receded from the position it took in 1861; but the majority of the Norwegian lay-people, practically all of whom were strong sympathizers with the Northern cause, have always failed to comprehend the real attitude of the synod on this topic. Consequently Clausen had the popular side of the argument, as he denounced, principally, the evils of the American slavery, while the leaders of the synod maintained and tried to prove from the New Testament that the condition of servitude is not sinful *per se*. In regard to the attitude of Clausen and the Norwegian Synod on the slavery question a great deal can be learnt by reading Clausen's book, *Gjenmæle*, and *Historisk Fremstilling* by the synod church council. The former work, especially, is a master production. At the outbreak of the Civil War Clausen enlisted in the Fifteenth Wisconsin Regiment—better known as the Scandinavian Regiment—under the brave Col. H. C. Heg; was appointed chaplain, but his poor health compelled him to resign in 1862. In 1870 he became one of the organizers of the Norwegian-Danish Evangelical Lutheran Conference, and was its president for the first two years, then he resigned. In 1856–57 he represented his district in the legislature of Iowa; took a trip to Norway in 1867, being at the same time appointed by the governor of Iowa as commissioner of the state to the exposition in Paris, France. After having resided in Iowa for nineteen years, he moved to Virginia, then to Philadelphia, where he preached for one year; accepted a call to Austin, Minn., 1878; spent the last few years of his

eventful life with his son at Paulsbo, Wash., where he died. He is buried at Austin. Jensson, in *American Lutheran Biographies*, says of Clausen: "Since his arrival at Muskego, in 1843, Rev. Clausen's name is woven into the principal events of the history of the Norwegian Lutherans of this country, down to recent years. Zealously and faithfully he administered to the spiritual wants of the pioneers, travelling continually between the small and scattering settlements throughout the Northwest." He was married to Martha F. Rasmussen, of Langeland, Denmark, in 1842, by whom he had one son. She died in 1846; since he married Mrs. Birgitte I. Pedersen. One of his sons is practicing law at Austin, and is one of the leading lay-members of the United Norwegian Church.

**Clausen, Peter**, artist—Minneapolis—born 1830, in Denmark. 'At an early age he evinced marked artistic ability, and at the age of thirteen years was apprenticed to a fresco painter and decorator, at the same time studying drawing at Ringsted. After serving his time he went to Copenhagen, studying two years at the Royal Art Academy, receiving a diploma for excellence in ornamentation, model figure drawing, and oil painting. While decorating the Royal Palace in Stockholm, Sweden, he attended the Royal Academy of Arts in that city, receiving a diploma from the Antique school. He afterwards devoted several years to scene painting, finally coming to the United States in 1866. Shortly after his arrival here his services were secured to decorate the First Universalist Church in Minneapolis, Minn., and many churches, public buildings, and private edifices in that city bear evidences of his skill.

Every summer Clausen devotes a portion of his time to studying natural scenery. Among his studies from nature the most remarkable is the picture of St. Anthony falls, including both sides of the island, painted in 1869. His large paintings of the Yellowstone Park and the Great Northwest have placed him high in the rank of scenic artists in this country. He is an active member of Dania Society, and of some secret organizations.'

**Colberg, A. P. J.**, journalist—St. Paul—born 19 Aug., 1854, in Bitterna, Vestergötland, Sweden. At the age of sixteen he came with a brother and a sister to this country; they settled in Carver county, Minn., where he for a while worked as a common laborer, and later, after having entered college, taught and preached during vacations. Colberg attended Gustavus Adolphus College, St. Peter, Minn., for two years, and studied at Augustana College, Rock Island, Ill., for four years. In 1886 he became associate editor and business manager of what is now called *Minnesota Stats Tidning*, the oldest Swedish newspaper in Minnesota, having been established in 1877; it has always been the organ of the Swedish Lutheran Conference of Minnesota, but is owned by private individuals; since Colberg became manager its circulation has been doubled and is now about 15,000. Colberg is a prominent member of the Swedish Lutheran church, and has held several important offices in the same. In 1886 he was married to Anna E. Nelson, of Nicollet county, a daughter of Andrew Nelson, who is one of the wealthiest Swedish farmers in the country; they have several children.

**Darelius, August B.**, lawyer and legislator—Minneapolis



DR. J. G. SKARO, MINNEAPOLIS.



REV. M. F. GJERTSEN, MINNEAPOLIS.



REV. J. C. JENSSON, AUSTIN.



REV. J. J. KILDSIG, ALBERT LEA.



PROF. T. S. REIMESTAD, MINNEAPOLIS.

—born 3 July, 1859, in Skölvened, Vestergötland, Sweden. He came to the United States in 1873, "to acquire freedom of action, liberty of thought, and independence in life." At first he worked on farms, then clerked in stores, kept books, was interested in a grocery business for two years, graduated from the law department of the University of Michigan in 1889, and was elected to the state legislature of Minnesota in 1890. In the house of representatives he was the author of the bill which repealed the obnoxious struck jury law, and secured the passage of the same. Darelus has resided in Minneapolis since 1876. He is a Democrat, and was nominated by his party for judge of probate in 1898, but was defeated with the rest of the ticket. He is one of the trustees and secretary of the Swedish hospital, and has a very large practice. In 1894 he was married to Tillie Anderson of Minneapolis.

**Eggen, J. Mueller**, clergyman and author—Lyle—born 20 Apr., 1841, near Trondhjem, Norway. He clerked in Trondhjem for his uncle for some time, at the same time taking private instruction with the view of entering the University of Norway, where he, after having spent a couple of years in Tromsö, attended lectures for two years. Afterwards he taught languages in Bergen for a short time, prepared himself for the stage, and appeared in a number of theatrical performances. He studied at a seminary for one year; established a high school in Tryssil, of which he was principal for several years. In 1865 he accepted a call to take charge of a Norwegian high school in this country, but after his arrival he changed his mind and entered the theological department of Augustana College, Paxton,



Ill., graduating the following year. Eggen preached at Racine and vicinity, Wis., for about five years; had charge of a congregation at Luther Valley, Wis., from 1871-82; and has ever since been pastor in Mower county, Minn. He belonged to the Scandinavian Augustana Synod, of which he was secretary for some time, until the Conference was organized in 1870, when he joined that body, which became part of the United Norwegian Lutheran Church in 1890. For nine years he was secretary of the Conference, served as vice-president for two years, and was elected president in 1886, but on account of ill health declined to accept the position. He was one of the organizers of the United Church, and became its missionary secretary, a position he had also occupied in the Conference. Eggen has written considerably for the Norwegian-American press, as well as several books. He uses a flowery language, but there is not much depth to his literary productions. In 1858 he was married to Henrietta Rossow; they have several children.

**Engstrom, Augustus Ericson**, educator—Cannon Falls—born 22 March, 1851, in Västergötland, Sweden. His ancestors on his father's side came from Germany to Sweden at the time of Gustavus Adolphus. At the age of eighteen young Engstrom emigrated to this country; worked his own way through Carleton College, Northfield, Minn., from which institution he graduated in 1878, and of which he has been one of the trustees since 1890. Ever since his graduation he has been principal of the high school at Cannon Falls; was elected superintendent of schools of Goodhue county in 1882, and has been re-elected ever since without opposition; was elected president of the

state association of county superintendents in 1889; was elected president of the Minnesota state teachers' reading circle in 1892, at the same time being appointed chairman of the state committee on common school exhibits at the World's Columbian Exposition. He ranks as one of the ablest school superintendents in the state. In 1880 Engstrom was married to Mary A. Conley, of Burlington, Iowa; they have several children.

**Falstrom, Jacob**, pioneer—Afton—born 25 July, 1793 or 1795, in Stockholm, Sweden; died 1859. His father is said to have been a wealthy merchant, but the young man left home at the age of twelve or fourteen years and sailed with his uncle. Of the six or seven different authorities which have been consulted in regard to Falstrom, there are not two that agree. Some maintain that he lost his way in London, England, and, being unable to find his uncle's ship, took passage for North America; others again assert that his uncle was cruel to him, and that he, on that account, ran away, intending to return to Sweden, but instead was landed in Canada, where he soon became acquainted with the Indians, whose habits and modes of life he adopted. He seems to have arrived in Minnesota, at least, before 1819, being employed by the American fur company to trade with the Indians around Lake Superior. He spoke French and several Indian languages, married an Indian woman, by whom he had several children, some of whom now live in Washington county, Minn., and in nearly every respect lived and acted as the aborigines. In later years he became very religious, and for a long time acted as a kind of Methodist missionary among the Indians. He

took a claim in Washington county in 1837. Falstrom was unquestionably the first Scandinavian in Minnesota, but unlike his contemporary Northman, Borup, he exercised no influence upon the affairs of the state. The former simply degenerated into savagery, while the latter rose above his surroundings.

**Felland, Ole G.**, educator—Northfield—born 10 Oct., 1853, in Koshkonong, Dane county, Wis. His parents came from Telemarken, Norway, in 1846, and settled on the farm where he was born. Young Felland graduated from Luther College in 1874, being one of the first who received the degree of B. A. of this institution. Afterwards he studied, for two years, the classical and German languages at the Northwestern University, Watertown, Wis., and received the degree of A. M. of this institution in 1892; and becoming interested in theology he commenced to study this branch of knowledge at Concordia Seminary, St. Louis, Mo., completing his course there in 1879. Then he had charge of the Norwegian Lutheran churches at Kasson and Rochester, Minn., for a couple of years, and became a teacher in St. Olaf College in 1881. Felland has taught English, Norwegian, German, Latin, Greek, Hebrew, history, and botany. At the time of the controversy on predestination, in 1880, he sided with the Anti-Missourians and joined the United Church in 1890. In 1888 Felland visited England, France, Germany, Denmark, and Norway. He was married in 1883 to Thea Johanna Midboe, of Vernon, Minn.; they have several children.

**Fjelde, Jacob**, sculptor—Minneapolis—born 10 April, 1859, in Aalesund, Norway; died 1896. One of his ancestors

married, in 1750, a daughter of a French Huguenot family; his father was a wood carver, and Fjelde worked at this trade until he was eighteen years of age. He studied sculpture with Bergslien, in Kristiania, for about a year and a half; studied nearly three years at the Royal Academy, Copenhagen, Denmark, and spent two years in Rome, studying the classical masterpieces. Before emigrating to this country in 1887, he produced *The Boy and the Cats, Spring*, and other figures, besides a bust of Henrik Ibsen, etc.—all of which received favorable comments of the Scandinavian and the Roman press, and of art critics. Most of his early productions are preserved in the museums of Bergen and Kristiania. Fjelde, during his residence in Minneapolis, made busts, both in marble and in bronze, of some of the best known Scandinavians and Americans in the country, and such works as his statues, *The Reading Woman*, in the Minneapolis Public Library, and the *Gettysburg Monument*—both in bronze—have gained a national reputation. Fjelde's works have received high commendation of the critics and of the public, and the *Ole Bull* statue, in the main park of Minneapolis, is undoubtedly his greatest work. In 1888 he was married to Margarita Madsen, of Copenhagen, Denmark.

**Fliesburg, Oscar Alf.**, physician and poet — Minneapolis—born 5 April, 1851, in Småland, Sweden. His grandfather was a German who settled in Sweden in the eighteenth century; his father was an officer in the Swedish navy. Fliesburg studied a few years at a college in Kalmar; graduated as a pharmacist in 1869; followed his profession for a few years in Stockholm, Gothenburg, and other places in

Sweden; visited most of the European countries, as well as parts of Africa and South America; arrived in the United States in 1874; has clerked in drug stores in New York, Baltimore, Chicago, St. Louis, and in different places in Minnesota, besides having traveled through nearly every state in the Union. Fliesburg studied medicine at spare times for several years, passed his medical examination before the Minnesota state medical board in 1883, and graduated from the College of Physicians and Surgeons, Chicago, in 1885; practiced his profession in Hudson, Wis., for three years, then resided in St. Paul for several years, and settled in Minneapolis in 1894. Here he took an active part in the establishment of the Swedish hospital in 1898, and has built up a large practice. Fliesburg devotes part of his time to literary pursuits, having published several poems in *Svenska Folkets Tidning*, *Valkyrian*, and *Svea*, etc., besides writing on medical questions for American journals. In 1893 he, in connection with Lewis P. Johnson, published in the English language *Cristoforo Colon*, a lengthy epic poem dealing with the discovery of America by Columbus; and in 1899 he issued *Vildrosor och Tistlar*, a large volume of over 300 pages, which is a collection of the author's poems, much of which had previously appeared in some Swedish newspapers. If the critics are to be relied upon, Fliesburg is a poetical genius, whose fault in poesy is said, by some of his critics, to consist in ignoring strict poetical rules and not adhering strictly to the severe grammatical construction of the Swedish language, permitting himself more freedom than is usually allowed. Consequently, his productions have been highly praised and severely criticised.

It is generally admitted, however, that his conceptions are sublime, perhaps too much so to be properly understood. In 1879 he was married to Mina Birgitta Opsahl, of Chicago; she died in 1880, and in 1889 he was married to Brita Sundkvist, of St. Paul.

**Fosmark, O. N.**, clergyman—Fergus Falls—born 17 Nov., 1853, in Columbia county, Wis. His parents came from Norway to the United States in 1845. He graduated from Luther College in 1875, and completed his theological studies at Concordia Seminary three years later; and has ever since been pastor of a church belonging to the Norwegian Synod in Fergus Falls, and is also president of Park Region Luther College. In 1879 Fosmark was married to Sarah Norman, of Otter Tail county, Minn. They have several children.

**Fosnes, C. A.**, lawyer and legislator—Montevideo—born 2 July, 1862, in Gloppen, Bergen stift, Norway. At the age of four he came with his parents to this country; they settled in Winona county, Minn., but moved to Faribault county two years later. Fosnes received a common school education, attended the state normal school at Winona for two years, and studied law in a private office in Winona. Since 1884 he has practiced his profession in Montevideo, and was the Prohibition candidate for Congress in 1888. He has been a member of the school board in his district, and city attorney and mayor. In 1897 and 1899 he served in the state legislature, having been elected on the Fusion ticket, although he is independent in politics. Fosnes made an excellent record as a legislator, and was especially successful in defeating several pernicious

bills. If his party had been in the majority instead of in the minority some of the highly deserving measures which he tried to pass would undoubtedly have been enacted. He is a Freemason and a member of the I. O. O. F., and was married to Sarah Arneson, of Montevideo, in 1883. They have children.

**Foss, H. A.**, journalist and author—Minneapolis—born 25 Nov., 1851, in Modum, Norway. He enjoyed a common school and commercial education; came to America in 1877; worked on farms in Minnesota and wrote some for Norwegian newspapers; settled at Portland, N. D., where he was postmaster in 1885-87; published and edited *Normanden* at Grand Forks, N. D., in 1887-92; removed to Minneapolis in 1893; and has since spent his time in editing a weekly, *Nye Normanden*, owned partly by himself. Foss was a Prohibitionist in the eighties and took active part in the anti-saloon campaign in North Dakota; but for the past ten years he has been a radical Populist, his campaign editorials being choice samples of the so-called "calamity howling" of the reform press of the early nineties. In 1892 he was candidate for congress on the People's party ticket in North Dakota. Foss has written several books, some of which are very popular, and five of them have been re-published in Norway. He was married to Inga O. Fjeld in 1886; they have several children.

**Foss, Louis O.**, legislator—Wendell—born 1854, in Portage, Wis. His parents were Norwegians, and he received a common school education at Portage; removed to Minnesota in 1879; has been engaged in farming since that date in Grant county; was justice of the peace for



DR. O. A. ELIENBURG, MINNEAPOLIS.



DR. OLOF SOHLBERG, ST. PAUL.





**COL. HANS MATTSON, MINNEAPOLIS.**



**A. SODERSTROM, MINNEAPOLIS.**

twelve years, town clerk for ten years, and judge of probate for eight years; has been a member of the lower branch of the legislature since 1894, being elected on the Republican ticket. In the legislature of 1899 he was looked upon as one of the most combative members of his house. He is the head of a family.

**Fremling, John**, clergyman—Vasa—born 21 June, 1842, in Främmestad, Vestergötland, Sweden. After having received a high school education in Skara, Fremling for two years attended the Lyceum in Upsala, and had decided to become a minister of the Gospel in his native country; but in 1870 Prof. Hasselquist, who had just returned to Sweden for the purpose of securing young men to enter the Swedish-American ministry, induced him to emigrate to the United States. Before he was ordained, however, he studied one year at Augustana College, Paxton, Ill. From 1871-82 Fremling had charge of the Swedish Lutheran church in Sabylund, Wis.; was pastor in Welch, Minn., for five years, and at Fish Lake for two; and came to Vasa in 1889. He was president of the Minnesota Conference in 1883-87 and has held the same position since 1897. When Fremling was thirty years of age he was married to Emelia A. Edholm, a sister of A. E. Edholm, of Stillwater. They have one child.

**Frich, Johannes Bjerch**, educator and clergyman—Hamline—born 15 July, 1835, in Nannestad, Romerike, Norway. He is the son of G. J. Frich, pastor in the state church of Norway. After having finished his Latin school course at Kristiania, he entered the University of Norway and was graduated as theol. cand. in 1861. The following year Frich

was ordained minister, and in the summer of the same year emigrated to America to take charge of twelve congregations belonging to the Norwegian Synod, and located in La Crosse, Trempealeau, and Jackson counties in Wisconsin; served as minister for twenty-six years; was for a number of years secretary of the synod; became president of the Eastern District in 1876, which position he held till 1888. He was then called as professor of theology at Luther Seminary, of which institution he is now president. In 1894-9 he was vice-president of the Norwegian Synod. Frich was married to Caroline Nilsen in 1862. They have several children.

**Gausta, Herbjorn N.**, artist—Minneapolis—born 1854, in Telemarken, Norway. He came with his parents to the U. S. in 1867; attended Luther College for three years; then went to Europe, and for seven years studied painting in Kristiania, Norway, and Munich, Germany; returned to America in 1882; lived in Chicago, Madison, La Crosse, and Decorah, until 1887, when he went to Italy, Germany, and his native country. Gausta has resided in Minneapolis since 1889 and has made portrait paintings of some of the best known people in the United States. Prof. Breda said of him: "He does not know how to advertise or put himself forward; but he is one of the best Scandinavian artists in this country; his landscapes are beautiful, original, and natural." *The Literary Northwest* for January, 1893, in speaking about Minneapolis artists, refers to Gausta as follows: "He is an admirable figure painter and also strong in landscape."

**Gjertsen, Henry J.**, lawyer—Minneapolis—born 8 Oct., 1861, near Tromsø, Norway. Gjertsen came to this country

when six years of age, living with his parents on their farm at Lake Amelia, Minn., and attending the common school during the winter months until he was fifteen. When seventeen he requested his parents to permit him to go to college, and his father finally consented to let him go to the Red Wing Seminary, where he completed the six years' course in the collegiate department. In the last year of his college course he determined to enter the legal profession, and already began the study of law privately before leaving the seminary. He continued the study of law and was admitted to the bar at the age of twenty-three. While studying law Gjertsen was employed in a number of small cases, one of which as a test case was appealed by his opponent to the supreme court, Gjertsen thus receiving the distinction of being acknowledged attorney of record in the supreme court before he was admitted to the bar. Since his admission to practice Gjertsen has conducted a general law business in Minneapolis, where he has built up a wide-spread and lucrative practice, having also successively conducted a number of important cases before the higher courts. He has, within the last few years, with ability conducted cases against railroad companies and other corporations before the United States courts. He has also been admitted to practice before the United States Supreme Court at Washington. He has several times been a delegate to state conventions, served as a member of different Republican county committees, and was appointed a member of the charter commission of Minneapolis in 1897. For many years he has edited the legal departments of *Skandinaven*, *Minneapolis Daglig Tidende*, and *Svenska Ameri-*

*kanska Posten*. In 1897 he published a hand book of American law in Norwegian and Swedish, which received much praise by the press and the critics. In 1899 Gov. Lind appointed him inspector general of the state militia, with the rank of brigadier general. At the age of twenty-one Gjertsen was married to Gretchen Goebel, a German lady. They have one child.

**Gjertsen, Melchior Falk**, clergyman—Minneapolis—born 19 Feb., 1847, in Amle, Bergen stift, Norway. Gjertsen had passed several classes in the Latin school at Bergen when he emigrated with his parents to America in 1864. Shortly after their arrival the family came west, and young Gjertsen found employment in Milwaukee. It was his desire to enter the commercial life, but a severe illness made him change his plans, and, according to his father's wishes, he began to study for the ministry. He entered the Augustana College and Seminary at Paxton, Ill., from which institution he graduated in 1868. The same year Gjertsen was ordained minister of the Gospel and took charge of the congregation at Leland, Ill., where he remained for four years. He then moved to Stoughton, Wis., where he was pastor for nine years. He has since resided in Minneapolis, where he is minister of a church now belonging to the Norwegian Free Church. In 1870 Gjertsen was a delegate to the meeting which organized the Norwegian-Danish Conference, to which organization he belonged till the establishment of the United Church, and in 1873 he was sent as a delegate to the general meeting of the Norwegian missionary society held in Drammen, Norway. He published a volume of songs called *Hjemlandssange*. Gjertsen is a very active worker

in the field of education, of temperance, of charity, etc. He was one of the organizers of the Associated Charities of Minneapolis, as well as of the first stable temperance society among the Norwegians in Minneapolis, the Norwegian Y. M. C. A., and deaconess' home. In 1889 he was elected member of the Minneapolis board of education, of which body he was secretary and president. Gjertsen did some excellent work while serving on the board. In 1869 he was married to Sarah Mosey; they have several children.

**Grinager, Mons**, soldier—Minneapolis—born 7 Oct., 1832, in Hadeland, Harmar stift, Norway; died 1889. His father was a well-to-do farmer, who gave his son a fair education. At the age of twenty-one he came to this country, directly to St. Paul, but moved to Decorah the following year, where he was in the mercantile business for three years. In 1857 he took a claim in Freeborn county, Minn., and at the outbreak of the Civil War enlisted in the Fifteenth Wisconsin Regiment, better known as the Scandinavian Regiment, in which he became captain. At the battle of Stone River he was severely wounded and had to retire from the army for a while. After the close of the war he returned to his farm; held various local offices; was revenue assessor for some time of the first district of Minnesota, which included twenty-nine counties; was register of the U. S. land office in Worthington from 1874-82; settled in Minneapolis in 1886, where he was vice-president of Scandia Bank; owned also several farms in Freeborn county, and had commercial relations in Dakota. Grinager was the Republican nominee for state treasurer in 1873, defeated;

was one of the presidential electors in 1888, and served as vice-president for Minnesota of the Republican national league for a few years. His son Alex Grinager is quite a noted artist.

**Grindeland, Andrew**, lawyer and state senator—Warren—born 20 Nov., 1856, in Winnesheik county, Iowa. His parents were from Voss, Norway. He received an academic education in Decorah, Iowa; taught in the public schools of Iowa and in Dodge county, Minn., for a while; graduated from the law department of the University of Iowa in 1882, and has ever since practiced his profession in Warren. Here he has been a member of the city council, judge of the probate court, chairman of the school board, and has held various other offices; was one of the founders of the Grand Forks College; assisted in organizing the State Bank of Warren, of which he is one of the directors. Grindeland has taken an active part in every political campaign ever since Knute Nelson ran for Congress; he is a Republican and a member of the Norwegian Synod. For four years he was a member of the State Normal school board, and was elected to the state senate in 1898, being one of the most active men of the session in 1899. In 1882 he was married to Ingrid Frode, of Winnesheik county, Iowa; they have several children.

**Gronberger, Robert**, humorist and writer—Forest Lake—born 2 Oct., 1840, in Kalmar, Sweden. He received a college education in his native city. In 1869 he emigrated to the U. S.; lived in Wisconsin for three years; then moved to St. Paul, and remained there until 1877, when he settled at Forest Lake. Gronberger is a Democrat and has been asses-

sor of the town for twenty years. He is not married, and seems to stick to his bachelorship with a certain degree of stubbornness; no wonder he claims to have had "plenty of adversities, but of successes, none, so far." It is not, however, as a politician or as an unsuccessful lover that Gronberger has become noted, but as a humorous writer. Everyone who knows anything about the Swedish-American literature, knows also *Myself*—that is Gronberger. For under this nom de plume he has for many years contributed a large number of correspondences and humorous sketches to *Minnesota Stats Tidning*, *Svenska Amerikanaren*, *Svenska Folkets Tidning*, and other Swedish papers. Besides, he is the author of three Swedish books, *Svenskarne i St. Croixdalen, Minn.*, and *Minnesotas Historia* and *Kalle Fröjdelin*—the latter is a novel, written in a natural and agreeable vein of humor. Gronberger has devoted much time to the study of Swedish-American history. *Svenskarne i St. Croixdalen, Minnesota*, is the best and most correct history of the Swedes in that part of the country that has yet been published. In it he describes the first Swedish settlement in Minnesota with more exactness than any other author.

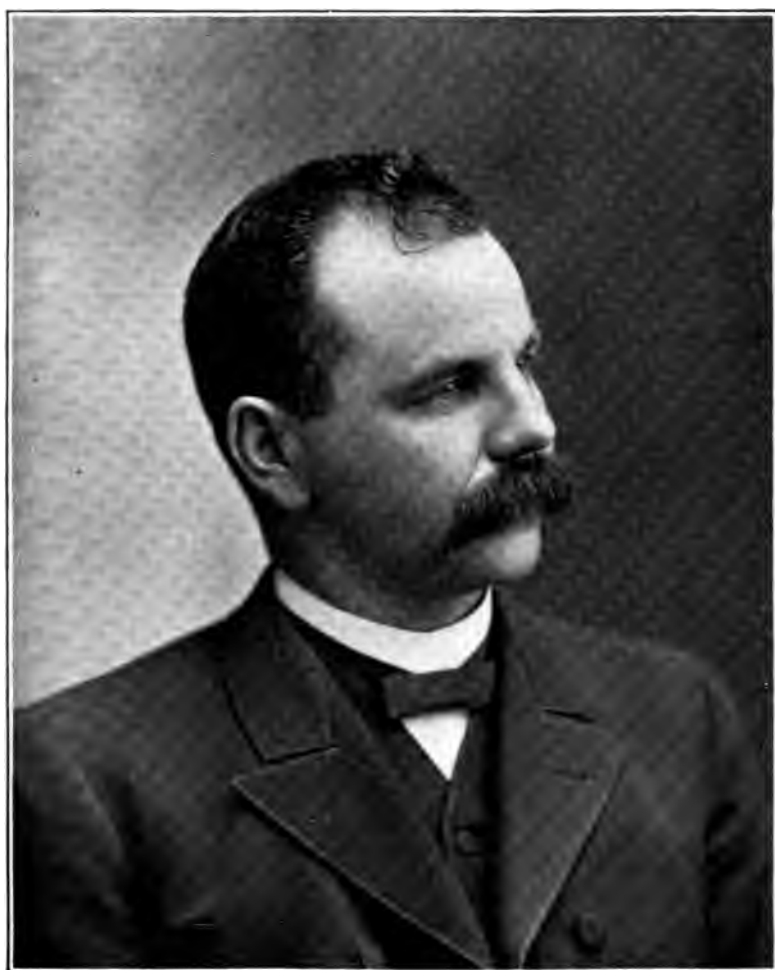
**Guttersen, G.**, legislator—Lake Crystal—born 13 May, 1859, in Fremont, Winona county, Minn. His father came from Telemarken; his mother from Stavanger, Norway. Guttersen received a common school education, and completed a course at the Mankato normal school in 1884. He taught school about four years; was engaged in farming until 1895; and after that date was manager of a corporation, running a store and creamery at Butternut. Guttersen



has held a number of minor positions of trust in his locality, including that of postmaster. In 1889 he was elected engrossing clerk of the house of representatives of the state legislature, and in 1892 and 1894 was elected to a seat in the same body. In 1896 he declined the nomination for the same position, but was again elected in 1898, receiving a phenomenally large majority and being the only man in his county who served three terms in the state legislature. Gutttersen is a Republican and a member of the United Church. He was married to Alma Pettersen, of Butternut, in 1889; they have children.

**Halgren, C. G.**, state legislator — Watertown — born 1840, in Ulricehamn, Vestergötland, Sweden. He received a common school education in his native country; emigrated to the United States at the age of fourteen; settled with his parents at Fulton, Ill., where he served a four years' apprenticeship at the printer's trade; and came to Carver county, Minn., in 1858. At the outbreak of the Civil War he enlisted as a private in company B of Ninth Minnesota Volunteer Infantry, and served until the close of the war; was postmaster from 1877-85 in Watertown, where he also has a drug store; was elected to the lower branch of the state legislature in 1880, 1882, and 1888. Halgren is a Republican, is married, and has a son practicing medicine at Watertown.

**Halvorson, John**, clergyman—Minneapolis—born 4 Dec., 1861, in Stavanger, Norway. He came with his parents to the United States at the age of nine; graduated from Luther College at the age of nineteen; studied one year at the German Northwestern University, Watertown, Wis., and gra-



PROF. D. MAGNUS, NORTHFIELD.



C. A. FOSNES, MONTEVIDEO.



A. GRINDELUND, WARREN.



PROF. O. LOKENSGAARD, MADISON.



R. E. THOMPSON, PRESTON.

duated from this institution in 1881; then studied theology both at Concordia Seminary and Luther Seminary, and was ordained in 1884. He served as assistant pastor at Mayville, N. D., for a couple of years; then had charge of the church at Norway Lake, Minn., for four years, and accepted the call of the Zion Church, Minneapolis, in 1890. Halvorson belongs to the Norwegian Synod, but is an ardent advocate of the use of the English language, and believes in the future of the Lutheran church in this country only when it retains our fathers' faith and uses our children's language. He was English lecturer at Luther Seminary from 1890 to 1894. During his missionary work, both in Dakota and at Norway Lake, he quite frequently preached in English, being also a contributor to several English theological periodicals, as well as Norwegian. In 1889 he was married to Bertha Glesne, of Norway Lake, who was the first child of European parents born in the settlement. They have several children.

**Halvorson, Kittel**, congressman—Belgrade—born 15 Dec., 1846, in Hjertdal, Telemarken, Norway. He came with his parents to the U. S. when he was an infant of only two years of age; they settled in Wisconsin, where young Halvorson attended the common schools. At the outbreak of the Civil War he enlisted in company C, First Wisconsin Heavy Artillery, and served until the close of the war; then settled on a homestead in Stearns county, Minn., where he has been engaged in farming, stock raising, and dealing in agricultural implements. Halvorson was elected to the United States Congress in 1890 by the Farmers' Alliance and the Prohibitionists, but was by no means successful as a lawmaker.

He frankly acknowledged his incapacity by the following utterance just before election: "I do not think I am the proper man to send to Congress; but if you elect me anyway, I assure you that I shall do my best." He is a Lutheran, takes interest in the temperance movement, has a family, and represented his district in the state legislature in 1887.

**Hanson, Oesten**, clergyman—Aspelund—born 8 July, 1836, in Norway; died 4 Aug. 1898. At the age of fifteen he emigrated with his parents to this country; they settled in Wisconsin, but moved to Goodhue county, Minn., in 1856. Here young Hanson was ordained in 1861, and served the same congregation until his death. In 1875-6 he was president of Hauge's Synod, was its vice-president for about twenty years, was president of the board of regents of Red Wing Seminary for several years, and was again elected president of the synod in 1887. His son, M. G. Hanson, was born 11 July, 1853; graduated from Red Wing Seminary in 1884; had charge of congregations in St. Paul for eight years; was located at Grand Forks, N. D., for six years; became principal of Red Wing Seminary in 1898; and was elected president of Hauge's Synod the same year, and re-elected in 1899. He is married and has children.

**Hilleboe, H. S.**, educator—Benson—born 28 Oct., 1858, in Roche-a-Cree, Adams county, Wis. His father and grand parents came from Norway to the United States in 1853. Young Hilleboe worked on the farm and attended the district school till the age of sixteen; then taught some in the public schools. In the fall of 1875 he entered Luther College, from which he was graduated in 1881. In 1886 he received the degree of master of arts from that institution.

During his college days and after his graduation he taught in the public schools and occasionally in the parochial schools. In 1884 he began to teach in Willmar Seminary, and during the years 1886-99 he was eminently successful as principal of that institution. At the latter date he was appointed superintendent of the public schools of Benson. Hilleboe is one of the most aggressive Prohibitionists in the state, and was nominated for governor by his party in 1894. He was married in 1887 to Antonilla Thykesen, of Calmar, Iowa.

**Hobe, E. H.**, Swedish-Norwegian vice-consul—St. Paul—born 27 Feb., 1860, in Risør, Norway. While yet a boy, Hobe took up his residence with his uncle at Tvedestrand, where he received a good school training, and having completed his studies here he was employed in a ship brokerage house in the city of Arendal. Already in his early years Hobe gave evidence of a marked business ability, so that at the age of seventeen he was employed as head clerk in one of the large wholesale and retail establishments in that city. In 1879 he went to Copenhagen, Denmark, where he studied for some time at the noted Gruner's business college, and upon his return to Norway became bookkeeper for a large wholesale house in Kristiania. Having finished the required military duties, Hobe emigrated to America in 1883, coming directly to St. Paul, Minn., where he began his career as clerk in the business department of the paper *Nordvesten*. His ability, however, was soon noticed, and after a short time Hobe became associate editor. In this capacity he served for about two years, when he opened up business as dealer and broker in real estate. In 1887 Hobe made a trip

to Europe, visiting, among other places, Copenhagen, Denmark, where he was married to Johanna Mueller. Upon his return to America, Sahlgaard, then Swedish-Norwegian vice-consul in St. Paul, and the owner of an extensive business, invited Hobe to become his partner. Hobe accepted, and shortly before Sahlgaard's death bought out the latter's interest in the business. Under his management it has since grown to be one of the largest land dealing firms in St. Paul. In 1893 Hobe was appointed Sahlgaard's successor as Swedish-Norwegian vice-consul, in which capacity he has done some excellent work, and ranks today as one of the leading Scandinavian business men in the Northwest.

**Hoegh, Knut**, physician and surgeon — Minneapolis — born 15 April, 1844, in Kaafjord, Tromsø siff, Norway. After being graduated from the Latin school of Trondhjem, Hoegh entered the University of Norway, and graduated from the medical department in 1869. Shortly after his graduation he emigrated to America, coming to La Crosse, Wis., where he followed his profession till 1889, when he moved to Minneapolis. While in La Crosse Hoegh built, in 1871, a private hospital to facilitate the treatment of the many patients from far and near who sought his professional aid. In 1880 he went to New York City to pursue some special studies in his profession, and in 1887 he went to England and Germany, where he made a special study of surgery. Hoegh has been a member of many medical associations, and of the Minnesota board of health, being appointed to the latter position by Gov. Nelson. He was also a member of the health commission of the state of Wisconsin, and a member of the board of inspectors of the

insane asylum of the same state. Hoegh was married in 1870 to Anna Dorthea Moen; they have children.

**Holt, Andrew**, lawyer—Minneapolis—born 20 May, 1855, in East Union, Carver county, Minn. His parents were among the early Swedish settlers; they came to this country in 1853. He received a Swedish education at Gustavus Adolphus College; graduated from the University of Minnesota in 1880, being the first Scandinavian who completed a course at this institution. He studied law in Glencoe, and commenced to practice in Minneapolis in 1882, being shortly after admitted as a member of the firm Ueland & Holt. He is one of the organizers of St. John's English Lutheran Church; is an advocate of temperance, but affiliates with the Republican party. In the summer of 1894 Knute Nelson appointed him judge of the municipal court of Minneapolis, and in the fall of that year he was elected to the same position. In 1885 Holt was married to Hilda C. Turnquist, and they have children.

**Husher, Ferdinand A.**, journalist and state legislator—Minneapolis—born 16 June, 1825, in Viborg, Denmark; died 1895. His father was for a number of years collector of customs, and afterwards an actor. While very young Husher removed to Norway, entering the university there, and graduating in 1845. From 1851-64 he held various positions, and for the five years following was assistant pastor at Nissedal, but emigrated to America in 1869, going to La Crosse, Wis., where he became assistant editor of *Faedrelandet og Emigranten*. From 1873-75 Husher became editor and part owner of *Budstikken*, Minneapolis; was register of the U. S. land office at La Crosse



from 1878-83; became managing editor, and later also proprietor of the first-named paper, with which he removed to Minneapolis in 1886. In 1888 Husher was elected member of the state legislature of Minnesota, but resigned when, in 1890, he was appointed U. S. consul at St. Thomas, Ontario, Canada. From 1879-84 Husher was a member of the Republican state central committee in Wisconsin, and in 1884 was presidential elector at large for the same state. After his return from Canada, in 1894, he went to Grand Forks, N. D., to assume editorial charge of *Normanden*.

**Jackson, Andrew**, clergyman—Rush Point—born 11 Feb., 1828, in Valla, Bohus län, Sweden. He studied in a college for six or seven years, and taught in private families; became a sailor; emigrated to this country in 1852; worked in saw mills on Hudson River for five years; and took a claim in Kandiyohi county, Minn., in 1858. After having studied in Chicago for a couple of years he was ordained in 1861, and took charge of Swedish Lutheran congregations in Kandiyohi county until 1862, when he together with the settlers was driven away from their homes by the Indians. Jackson taught the first public school in Meeker county, and when a Swedish school, which later became Gustavus Adolphus College, was opened at Carver in 1863, he became principal of that institution, a position he retained until the school was moved to St. Peter in 1876. For twenty-five years he had charge of churches in Carver county, moved to St. Paul in 1890, and has since been pastor at Rush Point. Jackson was married in 1863, his wife died in 1875, and in 1877 he was married the second time. His son J. A. Jackson was born 17 July, 1868, in Carver county, Minn.; graduated

from Gustavus Adolphus College in 1891 and from the law department of the state university in 1893; and since the latter date has been practicing law in St. Paul, having for years been the only Swedish attorney in that city. In 1898 Jackson was elected to the state legislature, and worked hard and faithfully, especially as chairman of the committee on public buildings, and as a result of his labor the new capitol will, undoubtedly, be completed in 1903 instead of in 1910. He is a member of the Swedish Lutheran church and a Republican.

**Jacobson, Jacob F.**, state legislator—Madison—born 13 Jan., 1849, in Hjelmeland, Kristiansand stift, Norway. At the age of seven he came with his parents to this country; they settled in Fayette county, Iowa, where young Jacobson worked on his father's farm until 1871, when he moved to Lac qui Parle county, Minn., and commenced to deal in agricultural implements, and he claimed in 1892 to do an annual business of \$75,000. But he failed a couple of years later, and it is said that he settled up his troubles in a sort of a private way; some of his creditors receiving ten cents on the dollar, and others about fifty cents on the dollar. From 1873-79 he was county auditor, has served in the lower branch of the state legislature since 1889, was a delegate to the Republican national convention at Minneapolis in 1892, and has held several local offices. He is a member of Hauge's Synod, and takes a very active part in the social, financial, and political affairs of the community and of the state, being an ardent temperance advocate and a Republican, who often addresses public meetings in the interest of his party. But his oratorical qualifications consist mostly

in his strong lungs. Both in his conversation and in his speeches he yells to the top of his voice. He seldom knows when silence would be wisdom. These peculiarities of Jacobson have had a great deal to do with his success in public life, for it has been asserted that many people in Lac qui Parle county vote for him simply because he is such a good advertisement for the county, being always, of course, referred to in the legislature as "the gentleman from Lac qui Parle." Such mention of a new community has a tendency to raise the value of real estate. Yet he must be a man of ability, since he has been the recognized leader in the legislature for some years. Many of the measures he has advocated have been wise, and his tactics are shrewd. *The St. Paul Dispatch* cartooned him in 1899 as "the red dragon of Lac qui Parle;" and it cannot be denied that on account of his rudeness and brutal treatment of other people's opinions and honesty, he is "feared rather than trusted." Jacobson was married in 1873, and his wife died in 1879; married again in 1883, and became a widower four years later; married the third time in 1889. He has had children by all his wives.

**Jaeger, Luth**, journalist—Minneapolis—born 4 Aug., 1851, near Arendal, Norway. He received a classical education; was admitted to the University of Norway in 1870, but after having studied for one year at that institution, he emigrated to this country at the age of twenty; clerked in Madison and La Crosse, Wis., from 1871-76; was connected with a Norwegian weekly paper, *Norden*, in Chicago, one year; became editor of *Budstikken*, Minneapolis, Minn., in 1879, a position which he held for about eight years; and



E. H. HOBE, ST. PAUL.



SOREN LISTOE, ST. PAUL.

the next four years he was deputy collector of internal revenue. Jaeger was in the real estate business in Minneapolis for a short time and lived in New Mexico during part of one year. In 1886 the Democratic party nominated him for secretary of state, but with the rest of the ticket he was defeated. In 1890 he was elected a member of the board of education, in which work he took great interest and rendered valuable services. He was one of the founders of *The North* in 1889, remaining in editorial charge of the paper until its discontinuance in 1894. *The North* was a weekly journal published in the English language and devoted to the interests of the Scandinavians as citizens of the United States. As such it became the repository for much valuable information, while ably and forcibly preaching the need of a more rigid and intense Americanization of the foreign-born than the latter themselves usually think desirable. Jaeger is a clear and forcible writer, uninfluenced by any political, religious, or national prejudices. He unquestionably ranks among the very best Scandinavian-American writers. His opinions on the leading questions of the day, as published in *The North*, were extensively quoted by the Scandinavian-American press. By the native Americans and foreign-Americans, not Scandinavians, *The North* was considered the representative organ of Scandinavian-American opinions. To the leading journalists in Stockholm, Copenhagen, and Kristiania, Jaeger's name is very familiar. He was for several years an officer in the Security Savings and Loan Association, his connection with this now defunct corporation being severed under circumstances alike creditable to him as an official and man. In 1897 Jaeger was appointed

receiver of the Scandia Bank of Minneapolis and is also engaged in the real estate, loaning, and insurance business. In 1883 he was married to Nanny Mattson, only daughter of the well-known Col. Hans Mattson, a lady who takes great interest in educational affairs and charitable institutions. They have three boys.

**Janson, Kristofer N.**, clergyman and author—Minneapolis—born 5 May, 1841, in Bergen, Norway. His father was a business man and American consul at Bergen; his mother was a daughter of Bishop Neumann, who was bishop of Bergen stift. After having completed the course at the Latin school of his native city, Janson entered the University of Norway, and graduated from this institution, with the highest honor, as a theological candidate. During his university career, as well as afterwards, he was the leader of a movement, having in view the re-placing of the Danish-Norwegian language and literature which was forced upon the Norwegian people at their connection with Denmark in the fourteenth century. He devoted himself to private teaching, and was one of the promoters in founding people's high schools in Gudbrandsdalen and other places, for the purpose of raising the intellectual level of the peasants. He wrote extensively, both poetry and novels, and it is generally considered that he produced his best literary works during his younger days. In 1882 he accepted a call to become minister of a liberal society in Minneapolis, and organized Unitarian churches among his countrymen in Minneapolis, in Brown and Otter Tail counties, Minnesota, and at Hudson, Wis. Janson took active part in all movements in the nature of social reforms and intellectual

improvements. After his emigration to this country he returned to Europe and visited Italy, France, Germany, Holland, the Faroe Islands, Iceland, and the Scandinavian countries. It is generally acknowledged that *Han og Ho* and *Den Bergtekne* are the best of his numerous literary productions. The latter has been translated into English under the title *The Spellbound Fiddler*. His experiences as a minister in the Northwest have been described in *Praeriens Saga*. In 1868 Janson was married to Drude Krog, a daughter of a Lutheran minister; they had seven children, and two of their sons are practicing physicians. Mrs. Janson not only assisted her husband in his literary endeavors, but also produced original literary works of her own, for example: *En Saloon-Keepers Datter*, etc. With all his brilliancy, however, Janson did not seem to be well-balanced. He became a Spiritualist, returned to Noway in 1894, was divorced, and married a medium.

**Jensson, Jens Christian**, clergyman and author—Austin—born 25 March, 1859, in Sandnes, Kristiansand stift, Norway. He came to America in 1862 with his parents, who first settled in Neenah, Wis. Later they moved to Fillmore county, Minn. Having availed himself of the educational facilities offered by the common and high schools of that neighborhood, he attended for two years the theological school conducted by the Norwegian Augustana Synod near Decorah, Iowa. In 1876 he entered the academy, then located at Marshall Wis., where he remained until 1880. His theological course he completed at the Philadelphia Lutheran Theological Seminary in 1882. Since his ordination to the ministry in 1880, he has also



done some work in connection with the post-graduate course of the Chicago Lutheran Seminary. Jensson has served Norwegian Lutheran churches in the following places: At Wiota, Iowa, a few months; at Leland, Ill., from 1882 to 1885; in Milwaukee, Wis., from 1885 to 1890; and at Clinton, Wis., from 1885 to 1899, settling at his present place in the latter year. From 1886 to 1890 he served as secretary of the Norwegian Augustana Synod; and since 1894 as secretary of the United Church. In 1890 Jensson published *American Lutheran Biographies*. This is a bulky volume of 900 pages, and is, perhaps, the largest original literary work published in English by a Scandinavian-American. As a work of reference it is very valuable, throwing much light upon the church history of the different Lutheran denominations in this country, including, of course, the Scandinavian organizations. In 1896 he collected and edited *Samfunds Haandbog*. This work enumerates and describes all the different missionary, charitable, and educational institutions, etc., which were controlled or owned by members of the United Church, or which were in any way directly or indirectly connected with that organization. He was married in 1879 to Rosa Andrina Thompson, of Marshall, Wis. They have children.

**Jensvold, John**, lawyer—Duluth—born 25 March, 1857, in Albany, Wis. His parents were among the first Norwegians in this country, coming here as children. Brought up on a farm he received his education in the public schools; at the State Normal school, Winona; in Luther College, Decorah; and in the law department of the State University of Iowa, from which he graduated in 1880. He practiced

his profession in Iowa until 1888, and since at Duluth, where he ranks as one of the leading lawyers, and occupies a prominent position in political and social circles. He was married in 1888 to Lena Darrah, of Dubuque, Iowa.

**Johnsen, Thomas**, clergyman—Norseland—born 27 April, 1837, in Valdres, Norway. He is the youngest of nine children, and lost his parents at an early age. At the age of fourteen he came with three of his brothers to the United States, and for some years was engaged in farming, then entered Concordia College, St. Louis, Mo., and graduated from the theological department of this institution in 1863. Since he has been located at his present place in Nicollet county, as pastor of Norwegian Synod congregations. For several years Johnsen had charge of a large missionary field in Minnesota, including Blue Earth, Faribault, Brown, Watonwan, Jackson, Carver, McLeod, Renville, Meeker, Kandiyohi, Stearns, Pope, Douglas, Chippewa, Yellow Medicine counties. Some of his charges were about 300 miles apart, and could be visited only once or twice a year. He has done more, perhaps, than any other man to build up Norwegian Synod congregations in the state, and was one of the most prominent Norwegian Lutheran pioneer clergymen in the Northwest. In 1863 he married Maren E. C. Sahlgaard. She died in 1898, leaving three children.

**Johnson, C. J.**, lumber manufacturer — Minneapolis — born 12 Sept., 1849, in Hofmantorp, Småland, Sweden. He received a common school education; came to America in 1869, stopping for a short time at Vasa, Minn.; proceeded to Stillwater, where he worked in a saw mill; removed to

Minneapolis in 1870, where he worked in saw mills and lumber yards and clerked in a store; completed a course in the high school and attended the state university; was engaged in the retail lumber business, in company with C. A. Smith, at Evansville and other places, living at that place in 1879-84; and at the latter date he and Smith started a wholesale and manufacturing lumber business in Minneapolis. Johnson withdrew from active business in 1899, and the same year he and his family visited Sweden and other European countries. He is a Republican, a member of the Swedish-Lutheran church, an excellent mechanic, and a great reader, having one of the largest libraries of any Scandinavians in the Northwest. Johnson was married to Mary S. Craft, of Vestergötland, Sweden, in 1882. They have three sons.

**Johnson, Gustavus**, musician — Minneapolis — born 2 Nov., 1856, in Hull, England. His father was a Swede, his mother an English lady. Johnson was only a child when the family moved to Stockholm, Sweden; here he studied music under the direction of A. Lindström, G. Mankell, Conrad Nordquist, and Prof. Winje. He left the "Venice of the North" in 1875, and, after a brief stay in the East, came West, appearing in concerts in all the leading cities in Illinois, Wisconsin, Iowa, and Minnesota. Since 1880 Johnson has resided in Minneapolis, is recognized as one of the leading pianists in the Northwest, and in the many concerts in which he performs he always receives the most flattering comments. As a teacher Johnson ranks among the foremost, his instruction being sought by students from all over the Northwest. In 1898 he founded a piano school, and next year he established the Johnson School of Music,

Oratory and Dramatic Art, an institution which has a high reputation. He is also highly spoken of as a composer. In 1882 he was married to Caroline F. Winslow, an American lady, of Royalton, Vt. They have one child.

**Johnson, Marcus**, state senator—Atwater—born 14 July, 1849, in the northern part of Helsingland, Sweden. When an infant of only two years of age he came with his parents to the United States; they settled at Waupaca, Wis., but moved to Kandiyohi county, Minn., five years later, where Johnson has resided ever since. In 1880 he was a delegate to the Republican national convention which met in Chicago and nominated Garfield for president, represented his district in the state legislature in 1883, and served in the state senate during the sessions of 1887-89. In 1890 President Harrison appointed him collector of internal revenues for Minnesota. He is interested in elevators, flouring mills, and other large enterprises in different parts of the state. Johnson is not married.

**Johnson, Tosten**, pioneer and state senator—Black Hammer—born 21 July, 1834, in Valders, Norway. At the age of twelve he learned the blacksmith's trade; came to this country in 1851; resided for one year in Dane county, Wis.; then settled in Houston county, Minn., where he has ever since been engaged in farming. The first Norwegian settlements in the state seem to have been started in Houston and Fillmore counties in 1852 and 1853, and Johnson and his brother are the first Norwegian settlers in Minnesota that have yet been recorded. He was drafted into the army in 1864, and says that "being discharged at the close of the war without any wounds" is the chief success he has had in

life; represented his district in the state legislature during the sessions of 1869, 1871, and 1873; was elected state senator in 1886 and re-elected two years later; and has held various local offices, having been county commissioner for four years and railway postal clerk 1880-85. Johnson is one of the leading and most influential Scandinavians in Houston county. He is a Republican and was married in 1861.

**Johnston, L. A.**, clergyman—St. Paul—born 12 Aug., 1855, in Sugar Grove, Pa. His parents were natives of Hesleby, Småland, Sweden, and came to this country in 1846, being among the earliest Swedish arrivals in the nineteenth century. They first settled at Buffalo, but removed to Sugar Grove two years later. Young Johnston received a common school education; studied music about four years under a private instructor; attended the high school at Sugar Grove for three years; and continued his studies at Augustana College, graduating from the college department in 1879, and from the theological department in 1881. From 1881 to 1886 he was pastor of a Swedish Augustana congregation in Des Moines, Iowa. While located there he was office editor of *Bethania*, a religious bi-monthly, and vice-president of the Iowa Conference for one year. His work at Des Moines was successful, and his congregation erected a \$20,000 church building during his stay there. Johnston next removed to Rockford, Ill., where he served the First Lutheran Church, the largest congregation of Augustana Synod, until 1894, and since that year he has been pastor of the First Swedish Lutheran Church of St. Paul. He was vice-president of the Illinois Conference for three years, and in 1894 was elected president of the same body; was a mem-



REV. C. J. PETRI, MINNEAPOLIS.



**PROF. M. O. BOCKMAN, MINNEAPOLIS.**



**REV. C. L. CLAUSEN, AUSTIN.**



**REV. L. A. JOHNSTON, ST. PAUL.**



**REV. E. NORELIUS, VASA.**

ber of the board of directors of the Augustana Hospital in Chicago for three terms; has been a member of the board of directors of the Augustana Book Concern ever since the synod took charge of it; has been a member of the board of directors of Augustana College since 1893, and chairman of the same for two years; was a member of the board of directors of Gustavus Adolphus College for three years, and chairman of the same for 3 years; and has been a member of the board of directors of the Bethesda Hospital for three years, and chairman for the same length of time. Johnston has often lectured on social, economic, and historical topics, within as well as outside the Augustana Synod; and he prepares his sermons with great care. He was married to Anna S. Lindgren, of Rock Island, Ill., in 1881; they have several children.

**Kildahl, J. N.**, clergyman and educator—Northfield—born 4 Jan., 1857, near Trondhjem, Norway. His father being a school teacher, young Kildahl received a careful Christian training; came with his parents to Goodhue county, Minn., in 1866; was a regular attendant at common and parochial schools; attended Luther College, graduating in 1879; and closed his studies at Luther Seminary, Madison, Wis., in 1882, by passing his theological examinations. He was at once ordained, and served congregations in Goodhue county from 1882 to 1889, excepting one year (1885-86), when he occupied a chair of theology in the Red Wing Seminary. In 1889 he accepted a call from the Bethlehem church in Chicago, which he served during the next ten years. For some years he was secretary of the United Church. In the fall of 1899 he entered upon his duties as president of



St. Olaf College, Northfield. Rev. J. C. Jensson, in his *American Lutheran Biographies*, says: "Kildahl's sermons combine the instructive, the rhetorical, the logical, and the emotional in fair proportions. His genial, generous spirit, his facility at adapting himself to persons of every character and condition, and his disposition to identify himself with them in all their joys, and sorrows, and interests, give him an influence over them which few pastors possess." Kildahl for years has been a leading mind in the United Church, and even in the most heated controversies friend and foe alike would agree that his fair-mindedness is more than ordinary. He was married to Bertha Söine in 1882; they have children.

**Kildsig, Jens Jensen**, clergyman—Albert Lea—born 30 Jan., 1856, in Brejning, near Ringköbing, Denmark. He received a military education at Viborg, having taken the corporal and sergeant examinations; bought his father's farm and worked it for a couple of years; emigrated in 1881, coming directly to Chicago, Ill., where he had a market garden, but lost all his property by a flood in 1885; and entered Chicago Theological Seminary, completing his studies in 1889. He associated himself with the Danish Evangelical Lutheran Association in America, becoming one of the leading men in that organization. After his ordination in 1889 he organized a church at Racine, Wis., and was elected visitor to the northern district in 1891, and the same year accepted a call to Minneapolis, Minn. He has served as a member of the board of trustees of Trinity Seminary, Blair, Neb., as well as treasurer of *Kirke Bladet*. He returned to his old congregation in Racine in 1895; but the

next year he consented to take charge of the Danish emigrant mission work in New York and Brooklyn, besides serving some congregations in the vicinity, and accepted a call to his present place in 1898. Through the union of the Danish Lutheran churches, Kildsig became a member of the United Danish Lutheran Church in 1896, being the same year appointed district president of the eastern district of the latter organization. Kildsig was married in 1887 to Ane Marie Kristine Mose, a daughter of a well-to-do farmer in Denmark, where he had gone for the purpose of celebrating his marriage.

**Kittelson, Charles**, state treasurer—Montevideo—born 1837, in Sigdal, Kristiania stift, Norway. He came to this country at the age of thirteen; resided for seven years in Wisconsin; then moved to Albert Lea, Minn., where he resided for several years, and was county treasurer of Freeborn county for six terms. At the outbreak of the Civil War he enlisted in the Tenth Minnesota Infantry, was successively promoted to second lieutenant, first lieutenant, and captain of company E of his regiment. In 1872 he was presidential elector; served as state treasurer in 1880-87; was for a few years connected with a couple of banks in St. Paul; moved to Minneapolis in 1890, where he was president of Columbia National Bank until it failed about seven years later; and has since together with a son been operating a flour mill in Montevideo. Kittelson seems to have been out of place as a public servant. His bookkeeping as treasurer of Freeborn county could not be disentangled by experts. Ignorance rather than dishonesty appears to have been his main fault. He is a Republican.

**Knatvold, T. V.**, legislator and banker—Albert Lea—born 2 Oct., 1853, in Norway. He came to this country in 1862 with his parents, settling in Freeborn county, Minn.; received a common school and high school education; and in 1877 engaged in the hardware business at Albert Lea. Since 1893 he has been engaged in the banking business. Knatvold served as alderman of the city of Albert Lea for several years, and was elected mayor in 1893, and re-elected in 1894. In 1890 he was nominated for state senator by the Republicans, but was defeated by the combined forces of the other parties. In 1896 he was elected to that position by a majority of almost one thousand, and re-elected in 1898. Knatvold is a Republican, and belongs to the Norwegian Synod. He is married.

**Lagerstrom, R.**, musician—St. Peter—born 12 June, 1861, in Spring Garden, Minn. His parents came from Sweden to the U. S. in the early fifties. He commenced to study music when only four years old; continued his studies at Northfield, and completed his musical education at the Royal Conservatory of Music, Stockholm, Sweden, where he, after three years' attendance, graduated in 1888. Since he has had charge of the musical department of Gustavus Adolphus College. In 1890 he received the degree of master of music of Alfred University, Alfred Center, N. Y., and two years later the degree of doctor of music was conferred upon him by the Grand Conservatory of Music, New York. Both degrees were bestowed upon him on the merits of his compositions. He composed the excellent *Cantata*, rendered in 1883, at the great celebration of the three hundredth anniversary of the adoption of the Upsala decree.

Lagerstrom was married to Mary Carlson, of East Union, Minn., in 1888.

**Langum, Samuel**, state legislator—Preston—born 18 Aug., 1857, in Fillmore county, Minn. His parents were Norwegians. He attended an academy in Wisconsin, the high school of Decorah, Iowa, and Augsburg Seminary, Minneapolis. After having completed his education he returned to Fillmore county, where he taught school for a while; was deputy register of deeds for four years; was elected sheriff in 1881; was warden of the penitentiary at Stillwater for some time; became editor and proprietor of a local newspaper in Preston; was elected to the state legislature in 1892; has been secretary of the state senate for some years. Langum was married to Emma C. McCollum in 1878; they have children.

**Liljegren, N. M.**, clergyman—Minneapolis—born 9 Dec., 1846, in Vemmerlöf, Skåne, Sweden. His parents were farmers, but young Liljegren received a college education in Gothenburg; joined the Methodist church at the age of twenty-two; preached and delivered temperance speeches in different parts of the kingdom until he emigrated in 1886; had charge of a church in Chicago for three years, then moved to Marinette, Wis.; came to Minneapolis in 1890; and later on settled at Aurora, Ill. Liljegren has written some books, contributes regularly to newspapers, is an ardent temperance man and a good speaker. In 1876 he was married to Sofie Witting of Gothenburg. They have children.

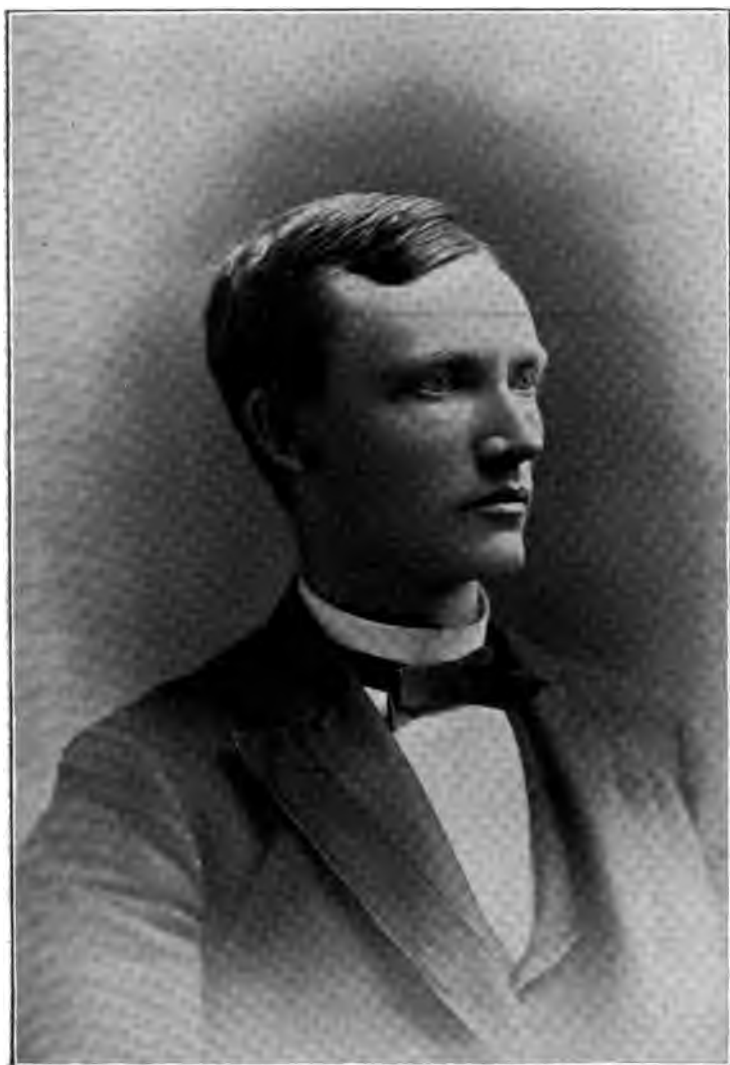
**Lind, Alfred**, physician and surgeon—Minneapolis—born 11 March, 1862, in Tråfvad, Västergötland, Sweden.

His parents were farmers. He came to America in 1880, and his life since that date has been chiefly that of the indomitable student, as may be seen by a glance at the following record: In 1887 he received the degree of A. B. at Augustana College; that of B. S. in the University of Minnesota in 1889; graduated from the medical department of the same institution in 1891; practiced medicine for two years at Lake Park, Minn.; studied one year at the University of Berlin, Germany, and received the doctor's degree of this institution in 1894; practiced for two years in Minneapolis; studied a few months in New York; completed a one year's course in Gymnastiska Centralinstitutet, Stockholm, Sweden, graduating in 1897; practiced for some time in Minneapolis; and graduated as candidate of medicine from the University of Upsala, Sweden, in 1898, and as physician and surgeon from Karolinska Institutet, Stockholm, Sweden, in 1899. Probably no other Scandinavian-American physician can point to such a record as the above. But Lind has not only obtained a thorough theoretical medical education, but has also been very successful in his practice, and undoubtedly ranks as one of the leading Swedish physicians in this country. For the third time he began to practice his profession in Minneapolis in 1899. He is a member of the Augustana Synod, and affiliates with the Republican party. In 1892 he was married to Hannah Johnson, of Axtell, Neb.; they have a couple of children.

**Lind, John**, governor—Uew Ulm—born 25 March, 1854, in Kånna, Småland, Sweden. At the age of fourteen Lind came to America, settling in Goodhue county, Minn., where he was obliged from the outset to aid his parents in sup-

porting the family. In the fall of 1868, having been in this country only a few months, he was so unfortunate as to lose his left arm in handling a gun, or rather on account of the stupidity of a surgeon who appears to have made an unnecessary amputation. But with untiring energy and perseverance Lind was still able to make his way with one arm, and at the same time to attend school, so that in 1870 he obtained a teacher's certificate. In 1873 he moved to Sibley county, Minn., and came to New Ulm the year following. From 1875-76 he attended the University of Minnesota. Lind had for some time cherished the idea of entering the legal profession, and with this object in view he devoted himself to the study of law in private, partly by himself and partly in an attorney's office in New Ulm. In 1876 he was admitted to the bar, and opened a law office of his own the year following, when he was also elected superintendent of schools for Brown county, a position he held for two years. In 1881 Lind was appointed receiver in the U. S. land office at Tracy, a position he held till 1885. These duties, however, did not prevent him from continuing in his legal profession, in which his eminent talents soon made him distinguished. But not only did Lind become noted as one of the ablest lawyers in his part of the state, but his great ability in public life, and his excellent qualities as a man soon convinced the people of the state of Minnesota of his eminent fitness for representing their commonwealth in Congress. Consequently, in 1886, he was elected congressman for the second district, and so well did he discharge his duties that he was elected for a second term by an overwhelming majority, while nearly all the other

candidates on the <sup>(1)</sup>Republican ticket were defeated, a fact which illustrates Lind's popularity. While in Congress, Lind introduced and succeeded in passing a great number of important measures, such as, a bill by which all foreign books not published in England are admitted to the United States free of duty, and an amendment to a bill by which foreigners who serve on United States men-of-war may become citizens, as well as if they were on land. He also secured the location and erection of an Indian school at Pipestone City, a United States court house at Mankato, and the passage of a law dividing the state into six districts for holding United States court, instead of one. The two first mentioned measures are very important to the adopted citizens, and Lind deserves great credit for having procured the passage of such wise laws, which have directly greatly benefited the Scandinavian-Americans. He declined a third nomination, and intended to devote his whole time to his personal affairs. But when the silver issue became the predominant feature of the presidential campaign in 1896, he sided with the Silverites, and the Fusion forces nominated him for governor. Lind refused to accept the nomination. But after having been besieged for about two weeks by a large number of honest Silverites and some unscrupulous demagogues, he consented to accommodate them. During a campaign of much bitterness, he was severely criticized by most of his former Republican friends, and mistrusted by many of his new allies. But in spite of this he received about fifty thousand votes more than his party colleagues, and came within three thousand votes of being elected, and many believed that he actually beat his opponent, whose



JOHN LIND, NEW ULM.





L. A. ROSING, CANNON FALLS.

party had controlled the politics of the state for more than a third of a century. Lind's success was remarkable, considering that the majority of the leading men of his own nationality, especially the Swedish Lutheran clergymen, bitterly opposed him. He probably did not receive over twenty-five per cent of the Swedish votes in the state, as most of them are ardent Republicans. He received by far more Norwegian votes than Swedish, even in Norwegian Republican counties, as compared with Swedish Republican counties. Consequently, the result of the election was due more to Lind's popularity and his opponent's weakness than to any other cause or causes. The congressional records show that Lind virtually made the same speeches during the campaign on the silver question, as he had done in Congress a few years before when he was considered a loyal Republican. Yet his standpoint on this issue has made an epoch in the political history of the state of Minnesota. Lind was quarter master in the army during the Spanish War in 1898, and was elected governor the same year, running about 60,000 ahead of his ticket, thus becoming the first Swedish-born governor in the United States, as well as being the only man of that nationality who ever served in Congress. In 1898 the Swedes in general, and the Lutheran clergy in particular, did not oppose him with the same fierceness as in 1896. Yet it is very doubtful if he received a majority of the Swedish votes in the state. All people admit that Lind made an excellent record in Congress. It is not time yet to express an opinion in regard to his executive ability. He has a difficult position to fill, being opposed by a hostile legislature, and surrounded by a hungry crowd of

born 11 Oct., 1864, in Tryssil, Hamar stift, Norway. He emigrated to America in 1867, and spent his boyhood and early manhood on his father's farm near Holmes City, Minn.; "dug on the farm in the day, and read literature in the night"; and, yielding to a yearning for a better education than the common schools could afford, studied successively at Augsburg Seminary, Wraaman's Academy, the State University of Minnesota, all at Minneapolis, and Willmar Seminary. Some years ago he began to lecture on temperance, and so successful did he prove in this line of work that at present he is one of the most popular Scandinavian temperance lecturers in America. His chief points of strength are his evident devotion to the cause which he advocates; his self-forgetting, contagious enthusiasm; his fluency of speech; his tremendous voice; and last, but not least, his magnificent physique. Löbeck frequently contributes both prose and poetry to Norwegian papers, chiefly *Reform* and *Ungdommens Ven*. In 1894 he published a small collection of poems, *Forglemmigei*, the first edition of which was exhausted in a few months, and five years later issued *Billeder fra Dödens Dal*, a temperance and prohibition argument cast in the form of a novel. He is a member of the Swedish Augustana Synod, a "prohibitionist from head to foot," and was president of the Wisconsin Total Abstinence Association in 1896. In 1896 he was married to Martha Nordby, a graduate of the Fargo high school, in North Dakota. They have children.

**Lokensgaard, O.**, clergyman and educator—Madison—born 23 Nov., 1854, in Aal, Kristiania stift, Norway. At the age of three he came with his parents to the United

States; they settled in Rice county, Minn.; but four years later moved to Dakota, remaining there, however, only one year; since 1862 they have resided in Nicollet county, Minn. Lokensgaard graduated from Luther College, Decorah, Iowa, in 1878, and completed his studies at Luther Seminary three years later. Then had charge of a church at Granite Falls, Minn., until 1892, when he became principal of the normal school at Madison, which position he has filled with great credit ever since. Lokensgaard is the most influential Norwegian advocate of total abstinence in the Minnesota valley. In 1881 he was married to Ellen Kravik, of Dane county, Wis.; she died in 1892. In 1894 he was married to Anna Romtvedt, of Cottonwood county, Minn. He has several children.

**Lomen, G. J.**, lawyer and state legislator—St. Paul—born 28 Jan., 1854, near Decorah, Iowa. His parents came from Valdres, Norway, in 1850, and settled on a farm in Iowa. Young Lomen attended Luther College for six years, and graduated from the law department of the University of Iowa in 1875; then moved to Caledonia, Houston county, Minn., where he practiced his profession, was clerk of court for eight years, and held various local trusts. In 1885 he located in St. Paul; represented his ward in the state legislature in 1891; was the Republican candidate for municipal judge in 1890, and, with the rest of the ticket, was defeated. Lomen has conducted several important professional cases, and is by general consent considered to be one of the leading lawyers in St. Paul. He is a member of the Norwegian Synod, and was married to Julia E. M. Joys, of Manistee, Mich., in 1878; they have several children.

**Lund, E. G.**, educator — Minneapolis — born 10 Aug., 1852, in Arendal, Norway. Lund came with his parents to Springfield, Ill., in 1853; there they remained four years; then moved to St. Paul, returning to Springfield, however, in 1862. In 1871 he entered the college at Springfield, and after having studied there two years went to Thiel College, Greenville, Pa., from which institution he graduated in 1877. He then began the study of theology at the General Council Theological Seminary, Philadelphia, graduating in 1881. Lund was then ordained for the ministry, and accepted a call to four congregations in Westmoreland county, Pa. In 1883 he accepted a call to the Norwegian-English Lutheran church at Milwaukee, Wis., belonging to the Norwegian Augustana Synod. Two years later he was called to an English Lutheran church at Greensburg, Pa., where he remained for six years. In 1888 he was called to the presidency of Thiel College, but declined. In 1891 the home mission committee of the General Council extended a six months' call to Lund as home missionary at Tacoma, Washington. In 1891 he accepted a call to become English professor of theology at the theological seminary of the United Church. Lund is considered to be one of the foremost men in the United Church, and the degree of doctor of divinity was conferred upon him in 1899 by Wittenberg College, Springfield, Ill., one of the leading English Lutheran institutions in the country. He is said to be the only Norwegian-American Lutheran who has ever received such degree. In 1891 he was married to Anna Hippee, an American lady of Greenville, Pa. They have one daughter.

**Lundeen, John August**, officer in the U. S. army—

St. Peter—born 6 March, 1848, in Hvetlanda, Småland, Sweden. At the age of five he came with his parents to the U. S.; they settled in Minnesota. Young Lundeen attended the Swedish school in Carver for about a year; studied at Augustana College, Paxton, Ill., in 1865-66, and graduated from the United States Military Academy, West Point, N.Y., in 1873, being the fifth in his class. Since his graduation he has served with his regiment, the Fourth United States Artillery, in various garrisons; for example, in San Francisco, Oregon, Alaska, Virginia, Connecticut, Rhode Island, Boston, Minnesota, Georgia, and Baltimore. From 1876-79 he was professor of military science and tactics, as well as teacher of mathematics and the Swedish language, in the University of Minnesota. From 1887-92 he was assistant professor of mathematics in the United States Military Academy at West Point. It must be remembered that the mathematical instruction in that institution is considered to be the most thorough of any schools in the world, and Lundeen's appointment as instructor in this branch of knowledge was a high recognition of his ability. Besides Lundeen there are only three Scandinavian-born (all Swedes) who have graduated from West Point. He was promoted captain of artillery in 1898 and assigned to the Seventh Artillery, which was then organized at Fort Slocum, N. Y., and commanded Fort Greble, R. I.—a fort that commands the western entrance to Narragansett Bay—during the Spanish-American War. Lundeen is, of course, in appearance, speech, and sentiments, a thorough American, yet he is proud of his Swedish birth and his Scandinavian ancestry, and takes pains to let his nationality be known.

In 1879 he was married to Mary Cutler Johnson, of Minneapolis, Minn. They have two daughters.

**Lundholm, Erik Mauritz**, physician and surgeon—St. Paul—born 20 June, 1858, in Venjan, Dalarne, Sweden. After having completed his college education at Falun, he entered the medical department of the University of Upsala in 1881, remaining there five years; and then continued his studies at the Karolinska Institutet located in Stockholm, from which he graduated in 1890. It must be remembered that the laws of Sweden require the medical students to take their first examination at one of the universities of Upsala or Lund, the second and third examinations may be taken either at one of the universities or at the Karolinska Institutet in Stockholm; besides, the students must do certain hospital work, and their last hospital work must be done in Stockholm. And the students, to save expense and time, generally complete the first five or six years of their medical studies at one of the universities, and the last four at the Karolinska Institutet. Lundholm also followed this custom. For three summers he served as assistant physician at the springs of Sättra, Vestmanland, and in Djursättra, Västergötland; then visited the United States in 1888, passed his examination in St. Paul before the state medical board of Minnesota, and returned to Sweden to complete his studies. Since 1891 he has successfully practiced in St. Paul, besides being connected with Bethesda Hospital in St. Paul, having had charge for some years of the gynecalogical and surgical department of this institution, and is recognized as one of the ablest surgeons in the Northwest. Lundholm was married to Anna Olson, of Gestrikland, in 1890. They have children.



P. T. MEGAARDEN, MINNEAPOLIS.





G. F. SUNWALL, MINNEAPOLIS.

**Lunnow, Magnus**, journalist — Minneapolis — born 25 Sept., 1854, in Broby, Skåne, Sweden. Lunnow received a college education in Kristianstad, served for some time as private tutor, and emigrated to America in 1874, coming to Canada, where he supported himself as a common laborer, later as a shipping clerk. In 1878 he accepted a position on the editorial staff of *Svenska Tribunen*, and became managing editor of *Minnesota Stats Tidning* two years later. After some time Lunnow became editor and part proprietor of *Svenska Folkets Tidning*, in Minneapolis, with which paper he is still connected. *Svenska Folkets Tidning*, which may be regarded as a continuation of *Minnesota Stats Tidning*, and as the exponent of the progressive and liberal ideas once represented by the latter, has had a marked success, which is largely due to Lunnow's able service. Lunnow is unmarried.

**Magnus, Daniel**, educator — Northfield — born 1851, in Vermland, Sweden. At the age of nineteen he emigrated to this country; graduated from the classical department of Oberlin College, Ohio, in 1881, and from the theological department of that institution three years later; then studied one year in Sweden and Germany, and attended the University of Upsala, Sweden, in 1891-92. Since 1885 he has been professor in Carleton College, Northfield, being one of the most successful Swedish educators in the state, and through his efforts many young Scandinavians have been induced to attend Carleton College. Magnus is unmarried.

**Mattson, Hans**, pioneer and soldier—Minneapolis—born 23 Dec., 1832, in Önnestad, Skåne, Sweden; died 5 March, 1893. *The North*, at the time of his death, gave the fol-

lowing biography of him: "He received a good education in Kristianstad; served a year and a half in the Swedish army as cadet of the artillery. Emigrated in the spring of 1851, arriving at Boston June 29. Suffered the hardships and disappointments incident to ignorance of the English language, and inability to perform hard manual labor. Went West, to Illinois, in 1852, settling the next year in Minnesota, which henceforth remained his home. Was married in 1855 at Vasa, Goodhue county, Minn., to Cherstin Peterson, who, with five children, survives him. Quit farming and went into mercantile business, but was caught in the crisis of 1857. Read law at Red Wing, and was admitted to the bar, but soon gave up practice to become county auditor of Goodhue county. Commenced to take active part in politics as a Republican. During the summer of 1861, organized a company of young Goodhue county Swedes and Norwegians, with whom, in the fall, he reported at Fort Snelling; was elected its captain, and went South with the Third Regiment in Nov. Was promoted to major the following year; was on his way back after having been home sick on furlough, when the regiment surrendered at Murfreesboro. Was made a lieutenant colonel after the surrender of Vicksburg, and, in April, 1863, was promoted to colonel, remaining in command of the regiment until Sept. 16, 1865, when it was mustered out at Fort Snelling, Minn. Assisted in establishing *Svenska Amerikanaren* in Chicago. Was, in 1867, appointed secretary of the Minnesota board of emigration. Returned on his first visit to Sweden in 1868. Was in 1869 elected secretary of state for Minnesota, but left before the expiration of his term with

his family for Sweden, as general agent in northern Europe for the Northern Pacific R. R. Co. Returned to the United States early in 1876. Was elected a presidential elector the same year. Helped to establish *Svenska Tribunen*, of Chicago, having previously commenced the publication of *Minnesota Stats Tidning*, at Minneapolis, with which latter he remained identified until 1881. On July 2, 1881, was appointed consul general to India. Filled this important position with great credit for two years, when he returned home and tendered his resignation. Was appointed manager of a land grant company in New Mexico and Colorado. In 1886 was elected secretary of state for Minnesota, and re-elected in 1888, serving two terms. In 1887 he organized the Security Savings and Loan Association, of Minneapolis, whose president he was at the time of his death. Two years later he formed a company for the publication of *The North*. Was one of the principal promoters, in 1888, of the 250th anniversary celebration of the landing of the first Swedish settlers on the Delaware, and collected the addresses delivered on this occasion in a small *Souvenir*. In 1891 wrote and published a volume of recollections, which in the Swedish version is known as *Minnen*, while the English edition is entitled *The Story of an Emigrant*. Mattson's knowledge was confined to no particular class of people. Swedish-Americans naturally looked up to him as a leader, for he possessed in an eminent degree many of the requirements of leadership." *Valkyrian* for August, 1897, says of Mattson: "His character shows us, in general features, the product of the two factors, Swedish birth and education combined with a long and active life under the

protection of the American flag. Very few Swedish-Americans have led such a romantic life as his. It was rich in sudden changes and new departures; and behind the outlines of this life lay an interesting world which at first sight looks less important, but which in fact is more instructive to him who desires to study it in the light of the spirit of the times in which he most vigorously appeared as the Swedish pioneer in America."

**Megaarden, Philip Tollef**, sheriff—Minneapolis—born 2 Oct., 1864, in Alamaakee county, Iowa. His parents were born in Norway, and his father served three years in the Fourth Iowa Cavalry during the Civil War. Young Megaarden attended public schools in Dickinson county, Iowa, and in Minneapolis, and he has resided in that city since 1877. In 1878 he entered Augsburg Seminary, but the death of his father compelled him to discontinue his college education and enter the everyday battle of life in order to support a number of little brothers and sisters. At first he performed manual labor, but later on he successively held the positions of clerk in a fuel office, book-keeper, and court officer. Meanwhile he continued his studies as best he could, and often did he pore over his books into the small hours of night. In the course of time he managed to take a course in a business college, and in 1892 completed a three years' course in the law department of the State University, receiving the degree of LL. B. Megaarden was admitted to the bar the same year; completed a post-graduate course in his alma mater the next year, receiving the degree of LL. M.; practiced law for some time; served as chief deputy sheriff of Hennepin county in

1895-96; resumed the practice of law; but on Jan. 1, 1899, entered upon his duties as sheriff of Hennepin county. As deputy sheriff Megaarden made an excellent record, and demonstrated his ability to manage public affairs. Henceforth it was generally admitted that he was one of the leading Scandinavian public men in the city of Minneapolis. He is a rock-ribbed Republican, and belongs to more than a dozen different political clubs and secret organizations, of which may be mentioned the K. of P., the I. O. O. F., the Freemasons, the Elks, the Viking League, the Modern Woodmen, the Red Men, the Modern Samaritans, and Sønner af Norge. He is also secretary of the interstate sheriffs' association. Megaarden was married to Angeline Erickson, of Lake Crystal, Minn., in 1897.

**Mohn, Thorbjörn N.**, educator—Northfield—born 15 July, 1844, in Saude, Nedre Telemarken, Norway. At the age of nine he came with his parents to this country; they settled in Columbia county, Wis., but moved to Dodge county, Minn., in 1860. Young Mohn attended the public schools; worked on his father's farm for some time; graduated from Luther College in 1870; and completed his theological studies at Concordia Theological Seminary three years later. After having been ordained by the president of the Norwegian Synod, he was pastor of congregations in Chicago and St. Paul, and from 1875 to 1899 was president of St. Olaf College, Northfield, Minn. But as soon as the school became the property of the United Church in 1899, he was dispensed with as president, but retained as a teacher. Mohn is considered to be an educator, but was not successful as manager of the school, and the attendance

was steadily diminishing during the last decade of his administration. Rev. J. C. Jensson, in *American Lutheran Biographies*, says: 'Mohn has labored faithfully to build up a good school, and was for several years chairman of the ministerial conference of the Norwegian Evangelical Lutheran Synod for the district of Minnesota, and in 1888 he, together with many others, severed his connection with the synod, and effected the organization known as Anti-Missourians, which in 1890 joined in forming the United Norwegian Lutheran Church.' In 1875 he was married to Anna Elizabeth Ringstad, of Decorah, Iowa; they have several children.

**Muus, Bernt Julius**, clergyman—Norway—born 15 Mar., 1832, in Snaasen, Trondhjem stift, Norway. His father kept a country store; his mother was a daughter of the rector of the parish, Jens Rynning, in whose home Muus was brought up, as his mother died when he was an infant. At the age of seventeen he graduated from the Latin school in Trondhjem; then entered the University of Norway, not knowing exactly whether he should prepare for the ministry or become a civil engineer; but his father's entreaties prevailed, and in 1854 he received his degree as candidate of theology. After having been engaged in teaching, both as tutor for children and as teacher in a couple of schools in Kristiania for five years, Muus in 1859 accepted a call from a Norwegian Lutheran church in Holden, Goodhue county, Minn. Rev. J. C. Jensson, in *American Lutheran Biographies*, says: "The church government kindly allowed him to be ordained without taking the usual minister's oath, which he could not take without conscientious

scruples." Having been received as a member of the Norwegian Synod, he commenced his ministerial duties in Goodhue and Rice counties. Muus held meetings in twenty-eight preaching stations scattered throughout Minnesota and the western part of Wisconsin. Most of these stations could be visited only twice a year. In later years, however, he received assistance. When the Minnesota District of the synod was organized in 1876, Muus was elected its president, a position he held for nine years, and was the chief promoter in founding St. Olaf College. Muus had had considerable experience in newspaper work when he came to America, and has written numerous articles for the Norwegian as well as for the Norwegian-American press, besides being the author of a few smaller religious books. He served the same congregation—which is now part of the United Church—ever since his arrival in this country up to 1899, when he returned to Norway. During the predestination controversy he sided with the Anti-Missourians, being for years one of the fiercest opponents of some of the principles advocated by the Norwegian Synod, from which organization he never withdrew, until he was expelled in 1898. He attempted reformation, not revolution. He held a unique position, being both conservative and radical. Yet it seems that his standpoint was more logical than that of his brethren who withdrew from the synod. Rev. John Halvorson says: "Muus was a leading spirit, a powerful character, an organizer; but unyielding and harsh in dealing with human frailties." He was married just before leaving Norway, but his family life was not happy. His wife sued him for cruelty and harsh treatment, in 1880, which resulted



in a separation; and although the people at large considered Muus the suffering party, yet he lost much of his influence.

**Myran, Ole H.**, state senator—Ada—born 18 Jan., 1853, in Nore, Numedal, Norway. He received a common school education at his birthplace and in this country; came from Norway with his parents in 1868, stopping one year in Illinois, and settling in Goodhue county, Minn., the following year. He worked on farms around Zumbrota and clerked in that town for years; was engaged in farming on his own account in Lincoln county; and settled at Ada in 1881. Here he kept a hotel for three years, and since the middle of the eighties he has been engaged in the mercantile business. In 1898 he was elected to the senate and served as chairman of the drainage committee. He is a Republican and a member of the Order of Odd Fellows and of the Knights of Pythias. Myran has been married twice, and at present is a widower. He has several children.

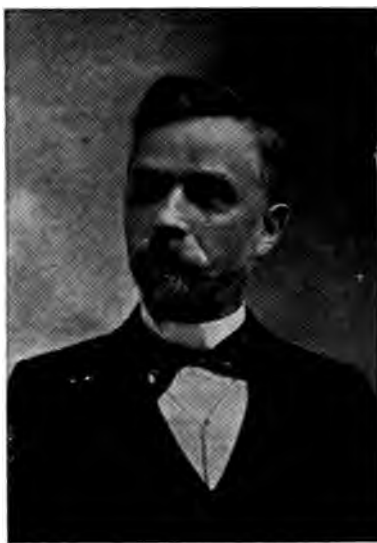
**Nelson, Andrew**, state senator—Litchfield—born 15 Dec., 1829, in Frönnenge, Halland, Sweden. After having received a common school education he emigrated to the U. S. in 1856, and spent the next two years in Galesburg, Ill., working as a common laborer; came to Minnesota in 1858; stayed near Willmar for five years, working on his claim, but the Indians drove him to St. Paul in 1862. The next year he went to Washington county and engaged in farming, staying there about five years; came to Meeker county in 1869, and bought a large farm. In 1871 he engaged in general merchandising in Litchfield, continuing the business until 1876; since then he has been in the banking business most of the time. He was president of Meeker County



ENUTE NELSON, ALEXANDRIA.



LUTH JAEGER, MINNEAPOLIS.



L. O. THORPE, WILLMAR.



REV. F. O. NILSSON, HOUSTON.



VICTOR NILSSON, MINNEAPOLIS.

Bank for a while, has since held the same position in the Bank of Litchfield, and owns considerable property. Nelson represented his district in the state legislature in 1874, and in the state senate in 1875-6; has been county commissioner and member of the city council, and has held various local offices. He is a member of the Swedish Lutheran church, of which he has been a trustee for several years; belongs to the Republican party; was married to Ellen Johnson in 1868.

**Nelson, Andrew**, legislator—Norseland—born 12 July, 1837, near Kristianstad, Sweden. In 1855 he came with his parents to this country. They settled in Nicollet county, Minn., where Nelson now owns and cultivates several large farms, and is considered to be one of the wealthiest Swedish farmers in Minnesota. Rev. E. Norelius in his history says that Nelson has taken great interest in the Swedish Lutheran church, and been a constant financial contributor to Gustavus Adolphus College. He represented his district in the legislature in the seventies. In 1863 he was married to Carolina Pehrson; they have several children.

**Nelson, Knute**, United States senator—Alexandria—born 2 Feb., 1843, in Voss, near Bergen, Norway. His parents and their ancestors for generations back belonged to the yeomanry of the country. At the age of three years he lost his father, and a little more than three years later he came with his mother to the U. S., arriving at Chicago in July, 1849. The cholera then raged in the city, in most instances with fatal effect. Nelson was stricken with the dread disease, but was among the few fortunate ones who survived the plague. In 1850 he moved with his mother to Walworth county, Wis., and from there to Dane county,

in the same state, in 1853. After having, through considerable obstacles, obtained a fair common school education, he entered Albion Academy as a student in 1858, and pursued his studies there till 1861, when he, with a score of schoolmates, enlisted in the 4th Wisconsin Regiment. He remained in the service as private and non-commissioned officer till 1864, when he returned and resumed his studies at the academy, graduating in 1865. He participated with his regiment in the capture of New Orleans, the first siege of Vicksburg, the battles of Baton Rouge and Camp Bisland, and the siege of Port Hudson. In the great charge of this siege, on the 14th of June, 1863, he was wounded and captured, and remained a prisoner until the place surrendered on the 9th of July. In 1865 he became a law student in the office of Senator Wm. F. Vilas, Madison, Wis. He was admitted to the bar of the circuit court for Dane county in 1867, and immediately entered on the practice of his profession. That year he was elected member of the assembly for the then second district of Dane county, his home, and was re-elected in 1868. In 1871 he moved to Alexandria, Douglas county, Minn., where he has ever since been engaged in farming and practicing law. As a lawyer he has had an extensive practice in that part of the state. In 1872-74 he was county attorney for Douglas county, and in 1875-78 he was state senator in the thirty-ninth legislative district, composed of five counties. In the senate he was instrumental in securing the legislation under which the unfinished lines of the St. Paul & Pacific Railway were completed. In 1880 he was presidential elector on the Garfield and Arthur ticket. In the fall of 1882, in a campaign of unparalleled heat

and bitterness, he was elected member of Congress for the fifth district of Minnesota, by a plurality of 4,500 votes. He was re-elected in 1884 by a plurality of 12,500 votes, and in 1886 he was re-elected by an almost unanimous vote. While in Congress he was a member of the committee on Indian affairs, and was especially instrumental in securing the passage of a law for the opening of the Red Lake and other Indian reservations in Minnesota, and for civilizing the Indians, and allotting lands to them in severalty for farming purposes. In Congress he was an ardent tariff reformer not altogether in harmony with his party, even going so far as to vote for the Mills bill. This subjected him to some criticism among the politicians, but the great mass of the people were with him and approved of his independent course. He was a member of the board of regents of the state university from 1882 until 1893, and has taken a deep interest in the welfare and growth of that institution. In 1892 he was unanimously nominated, by acclamation, candidate for governor, of the Republican party, and was elected in November following, by a plurality of 14,620 votes. Nelson made an excellent record as governor, and was again unanimously re-nominated in 1894 and re-elected by a plurality of 60,000 votes. But in January the following year he was elected U. S. senator by the legislature for a term of six years, thus becoming the first Scandinavian who has been chosen to represent his new country in the capacity of senator, governor, and congressman; and Nelson has filled all the positions mentioned with great credit to himself and has been an honor to the state of Minnesota. It may be fair, however, to mention that his election to the U. S. senate did

not seem to be popular with a large majority of the people. They wanted him to be their governor, they voted for him as such, and did not desire a substitute to occupy his chair. Nelson's popularity suffered severely, yet the state did not lose anything, for as senator he has worked hard and conscientiously. He is married and has grown children.

**Nelson, Peter**, state senator—Red Wing—born 14 Apr., 1843, in Skatelöf, Småland, Sweden. He received a common school education in his native country; emigrated to the U. S. at the age of twenty-three; lived in Rockford, Ill., a short time, then moved to Mississippi, where for a few years he was engaged in Oxford as a building contractor and hardware merchant. Since 1873 he has been in the hardware business in Red Wing. Nelson is one of the few Swedes who have joined the Democratic party, of which he is a leading member, and was the party's nominee for secretary of state in 1892, but with the rest of the state ticket was defeated. He was a member of the Democratic central committee for several years. In 1887 he was state senator and secured, among other things, the passage of a bill which provided for the removal of the State Reform School from St. Paul to Red Wing. Nelson married Olivia Olson in 1871. They have grown children.

**Neumann, C. F.**, writer and sign painter—St. Paul—born 17 Jan., 1850, in Jönköping, Sweden. His father was a musical director, a German by birth, who traveled through the Scandinavian countries, but resided otherwise in Denmark, of which country young Neumann's mother was a native. Neumann attended a Latin school in Copenhagen for four years; became a sailor at the age of fourteen and

followed this life for three years, visiting both the Arctic and the Tropical regions and most of the European countries; landed in Philadelphia at the age of seventeen, and, having no money, he walked to Chicago, which took him seven weeks. After having worked as a common laborer for a short time he learnt the painting business; started a shop of his own in Chicago, in 1871; located in Minneapolis, in 1880, and here followed his trade for eight years; then moved his business to St. Paul. He was one of the chief men in promoting the building of Dania Hall in Minneapolis. Neumann has contributed quite extensively to the American daily papers in St. Paul and Minneapolis, as well as to the Danish-Norwegian press. He has been married three times, and he had children by all his wives.

**Nilsson, F. O.**, clergyman and pioneer—Houston—born 28 July, 1809, in Värö, Halland, Sweden; died 1881. His mother died when he was seven years of age, and his father, who owned a small farm, was a confirmed drunkard and had to be put under guardianship. Consequently, young Nilsson enjoyed few or no educational advantages, and at the early age of fourteen commenced to earn his own living by learning the shoemaker's trade, and for four years followed his master from house to house assisting him in making shoes. At the age of eighteen he became a sailor, and visited, among other places, also New York, where he deserted his vessel in 1832. A couple of years later a Methodist revivalist converted him, but he continued the life of a sailor until his thirtieth year. It does not appear that Nilsson was dissipated before his conversion, but on the contrary was during his youth rather religiously inclined,



which culminated in an intense fear of damnation. In the fall of 1839 he visited his relatives in Sweden. He did not return to America as he had intended, but began to urge people to repent of their sins, wandering on foot from house to house, from village to village. In 1842 the Seamen's Friend Society in New York appointed him missionary for the sailors in Gothenburg, with \$100 salary a year. When he was married, in 1844 or 1845, his wages were raised to \$175 a year, on which he supported himself and family for a number of years. At times he also visited the surrounding country as well as Norway. Nilsson remained a member of the Lutheran state church up to 1845, although he was arrested a couple of times for breaking the conventicle law. At this time a Swedish-American sailor and Baptist, Capt. G. W. Schroeder, visited Gothenburg and became acquainted with Nilsson. Through Schroeder's influence he began to study the question of infant baptism, and was soon convinced that it was all wrong. As a consequence he went to Hamburg, Germany, in 1847, in order to be immersed by Rev. J. G. Oncken. On his return to Sweden he commenced with great discretion to preach the new doctrine. During the night of Sept. 21, 1848, Nilsson's wife and four other persons, most of whom appear to have been his relatives, were immersed, and the first Swedish Baptist church in the world was at the same time organized in Landa village, Halland. A. P. Förster had been sent from Hamburg to perform the ceremonies. Nilsson was ordained in Hamburg the next spring, when the Baptists in his native land numbered thirty-five persons. Religious toleration was not a virtue or a fashion in Sweden at that time. Nilsson was, in

1850, mobbed, arrested, and condemned to be banished from the kingdom by Göta *hofrätt*, in Jönköping, simply because he had tried to spread the doctrines of the Baptists in his native land. He appeared in person before King Oscar I., and asked him to commute the sentence; then wrote to him to the same effect, at the same time suggesting that it was the duty of the Lutheran clergymen to try to reconvert dissenters to Lutheranism, which had not been properly done in Nilsson's case; and at last appealed to the mercy of the monarch. But nothing availed. He left Sweden July 4, 1851, probably being the last person who had to be a fugitive from that kingdom for the sake of religion. His banishment created a stir in the civilized world, and for a while Sweden was considered to be a land of intolerance and bigotry. The public opinion of the world—that great power before which monarchs and mobs tremble—had undoubtedly a great deal to do in swinging Sweden, at about this time, into line with the most progressive lands in regard to religious liberty. Yet some of the Swedish Lutheran clergymen, who generally have been blamed for all the religious shortcomings in their country, had for years before advocated the utmost religious freedom. Before Nilsson left Sweden he selected leaders for his four small congregations; then visited Copenhagen, Hamburg, London, and Norway. On his return from the latter country he stopped at Gothenburg to take his wife with him, and conducted a few meetings in secret, but the police sent him to Denmark. After having remained in Copenhagen a couple of years, he emigrated to America in 1853; preached for some time in Burlington, Iowa; bought land and settled

near Houston, Minn., in 1855; and during five years organized seven Swedish Baptist congregations in Minnesota. He was sent, in 1860, by an American Baptist congregation in New York as a missionary to Sweden. On his return he was pardoned by King Carl XV., and soon located in Gothenburg, where for seven years he had charge of the small Baptist congregation in that city. When about sixty years of age, Nilsson returned to America, partly, it seems, because other Baptist clergymen excelled him in learning and ability; but principally because he had by reading some of Theodore Parker's works commenced to doubt the truth of parts of the Bible. Yet for a few years afterwards he was pastor of the Swedish Baptist church at Houston; but his religious doubts were discovered, and most of his former friends deserted him. It has been asserted that he became a rank infidel; this has been denied by the Baptists, who, however, admit that he could not be called an orthodox Christian during the last days of his eventful life, and one of their historians, Rev. A. G. Hall, says that the seed of infidelity had undoubtedly remained in Nilsson's soul ever since his youth as the result of having read Thomas Paine's writings. Nilsson's boldness and combativeness made up for what he lacked in education and talent. He converted many. The Baptists maintain that Nilsson was an honest enthusiast who sacrificed much for his religion; the Lutherans and Methodists who came in contact with him in the Northwest claim that he was a coarse and unscrupulous adventurer who shrank from no means to accomplish his purpose. Both opinions are probably correct, as he appears to have lacked the proper balance-wheel, and flung from



PROF. SVEN OFTEDAL, MINNEAPOLIS.



PROF. GEORG SVERDRUP, MINNEAPOLIS.

one extreme to another, partly because his nature craved excitement.

**Nilsson, Victor**, author and critic—Minneapolis—born 10 Mar., 1867, in Östra Torp, Skåne, Sweden. His father owned this estate on the southernmost point of southwestern Sweden, where Victor was born, but the family resided in Gothenburg from 1870 to 1885. Young Nilsson received a careful college education in the latter city, where his father was a prosperous merchant. The whole family came to America in 1885. He was connected with the editorial staffs of various Swedish papers in the Twin Cities up to 1891, when he was appointed librarian of the East Side Branch of the Minneapolis Public Library. For a number of years he attended lectures in the University of Minnesota, making a thorough study of Romance and Teutonic philology, with Old Norse history, language, and literature as a specialty. In 1897 this institution conferred the degree of doctor of philosophy upon him. His thesis on the occasion was a scientific treatise on *Havamal* in the older Edda, and has been recognized by scholars on both sides of the Atlantic. Nilsson has always been an enthusiastic admirer of Northern culture, especially of all pertaining to literature, art, and music; and on these subjects has contributed many critical articles to the Swedish-American and Anglo-American journals and magazines. He possesses a fine literary judgment; and as a critic probably outranks all other Scandinavian-Americans. His book *Förenta Staternas Presidenter* has been well spoken of; and his history of Sweden, a large volume of nearly 500 pages and published in the English language in 1899, contains a com-

plete history of the Swedish people from the earliest period down to the present time, and the presentation of recent events is especially masterly and critical. He has written a number of short stories, and delivered several lectures in different parts of the country. He was secretary of the executive committee of five for the great Scandinavian singing festival in Minneapolis in 1891. Nilsson has been president of the Orpheus Singing Society; financial secretary of the United Scandinavian Singers of America, and of the American Union of Swedish Singers; and was the official speaker during the concert tour to Sweden, in 1897, of Swedish-American singers, and at the same time visited several other European countries. He is not married. His sister Emma Nilsson has a high reputation as a singer, having for years studied in Berlin, Germany, where she made a successful debut in grand opera in 1884. His younger sister, Mrs. Bertha Nilsson Best, has made quite a reputation as an opera singer.

**Norellus, E.**, clergyman and author—Vasa—born 26 Oct., 1833, in Hassela, Helsingland, Sweden. His parents were pious farmers, who, like most of the Swedish people of the same class in those days, did not believe in any higher education than was necessary for confirmation; but young Norellus succeeded in persuading them to permit him to attend a college in Hudiksvall for a couple of years. He was religiously inclined from his early childhood, and was an enthusiastic believer in the pietism advocated by Rev. F. G. Hedberg, the noted Finnish divine. Without any specific reason or any certain plans for the future, he, at the age of seventeen, emigrated to this country, spending eleven

weeks on the ocean. After having landed in New York he proceeded to Chicago, where he met the well-known Swedish pioneer Rev. G. Unonius, who advised him to go to the Episcopal seminary, at Nashota, Wis., and there prepare to enter the Episcopalian ministry. But Norelius was too much of a Lutheran to even dream of any such thing. He concluded, in his perplexity as to what to do and where to go, to seek the advice of the pioneer of the Swedish-American Lutheran ministers, Prof. L. P. Esbjörn, with whom he was not personally acquainted; but he knew that Esbjörn had come to America the year before and settled at Andover, Henry county, Ill. Believing that Esbjörn was the right person to give the best advice, Norelius set out from Chicago to hunt him up, going by canal a hundred miles to La Salle, and footing the rest of the road for some sixty miles to Andover. Here he found Esbjörn living among his countrymen in a primitive way, in great poverty and sickness; but he received Norelius kindly, and advised him to enter Capital University, Columbus, Ohio, where support had been offered to a poor Swedish student who would prepare for the Lutheran ministry. The famous Jenny Lind had also given \$1,500 to the school in order that a Swedish professorship might be established there. Esbjörn accompanied Norelius to this institution in the spring of 1851, where the latter spent about five years. For defraying the expenses of the journey from Illinois to Ohio, and for some clothing, Dr. Passavant, of Pittsburg, Pa., sent Norelius twenty-two dollars. His vacations were spent in various ways: for example, working on farms, chopping wood, selling books, teaching, and preaching. During his



last vacation he preached and taught school at Chisago Lake, Minn.; previously to this he had done the same thing in Chicago. In 1855 the Evangelical Lutheran Synod of Northern Illinois licensed him to preach for the Swedes in several places in Tippecanoe county, Ind.; but these people had recently arrived from the old country, and were too poor to buy the expensive land in the Eastern states, therefore no permanent Swedish settlement in this part of the country was to be expected. Norelius and another gentleman were delegated to go to Minnesota in search of a suitable place for a settlement; they came to Vasa, Goodhue county, Minn., in 1855—where Col. H. Mattson and his party had already a couple of years before commenced a prosperous Swedish settlement—and Norelius at once organized churches in Red Wing and Vasa, of which he became pastor the following year, when he was ordained. He had to suffer all the inconveniences and trials of a pioneer life; many settlements were founded and churches organized; he had to spend his time more as a traveling missionary than as a settled pastor. In 1858 he was elected county auditor of Goodhue county, but at the same time received an offer to become editor of *Hemlandet*, in Chicago, which he accepted, resigned his pastoral duties, and proceeded to Chicago. In 1859 Norelius, on account of ill health, moved to Attica, Ind., and he took charge of the Swedish Lutheran church there, but the following year accepted a call as a traveling missionary in Minnesota. During this time he passed through many thrilling events, experienced many perils and self-denials, visited—on foot or on horseback—every nook and corner where any Swedes had settled,

preached and organized churches in many places. He has undoubtedly sacrificed more in order to elevate his countrymen in Minnesota, and has benefited them more than any other Swede. His salary amounted to about \$400 a year, out of which he had to pay all his traveling expenses, and at the end of the year he might have saved souls, but nothing of his salary remained. In 1861 he moved from St. Paul, where his family had resided for a year, to Goodhue county, and took charge of his old congregations in Red Wing and at Vasa. Ever since his ministerial labor has been chiefly confined to Goodhue county, although he has done some missionary work on the Pacific Coast and in various other parts of the country. His health has been delicate during the greater part of his ministry. Besides his regular work in the ministry, he founded an orphanage at Vasa in 1865, and conducted it himself for eleven years. In 1862 he commenced a private school in Red Wing, which has grown up to be Gustavus Adolphus College, in St. Peter. Norelius was in 1874 elected president of the Augustana Synod, serving in that capacity for seven years, and was elected to the same position in 1899. (Most of the above facts in this biography have been collected from *American Lutheran Biographies*, by Rev. J. C. Jenson). At Red Wing, in 1857, he commenced to publish *Minnesota Posten*, the first Swedish newspaper in Minnesota; the venture was too early, and proved to be a financial failure, and after one year's starveling existence, the paper was united with *Hemlandet* in Chicago, of which Norelius, as before stated, became editor. It may be of interest to note that the first six numbers of *Minnesota Posten* con-

tained the following notice: "Because ready cash in these times is scarce, the editor will, for the subscription for the paper, take farm and other products, which will be valued at market prices," and the last number announces that "the paper must cease, because many subscribers failed to send in their subscriptions." In 1872 he started *Lutersk Kyrkotidning*, which was merged into *Augustana* the following year. Norelius and P. Sjöblom commenced to publish *Evangelisk Lutersk Tidskrift* in 1877, but changed the name to *Skaffaren* the following year. He has also contributed extensively, especially on religious and historical subjects, to many Swedish-American journals. In 1889 he was called to the editorial chair of *Augustana*, the official paper of the Augustana Synod, published at Rock Island, Ill., but his ill health compelled him to resign the following year. He has for a number of years been editor of *Korsbaneret*, which is an annual published by the Augustana Synod. Norelius is the author of the following books: *Salems Sångar* (1859), *Handbok för Söndagsskolan* (1865), *Ev. Luterska Augustana Synoden i Nord Amerika och dess Mission* (1870), and *De Svenska Luterska Församlingarnas och Svenskarnes Historia i Amerika* (1890). Only the first volume of the last mentioned work, which deals with the Swedes in America from the earliest emigration of the nineteenth century to 1860, has yet appeared. His history is intensely Lutheran, somewhat partial, poorly classified, and not indexed. The author relates his experiences and the experiences of others very minutely, without much attempt to condense the whole to a scientific historical treaty. The

facts on the whole are fairly correct, except in regard to the first Swedish settlement in Minnesota, which was not stated in 1851, as he asserts, but in 1850, when Oscar Roos and two other Swedes made the first settlement at Marine, Washington county, which is substantiated both by Roos himself and in a little excellent pamphlet, *Svenskarne i St. Croix-dalen, Minnesota* (1879), by Robert Gronberger.\* Norelius's description of the natural appearance of the country in the early days is excellent, but in many respects his earlier and smaller history is superior to his later and larger book. All his writings contain a great deal of wit, humor, and imagination. Col. H. Mattson, in his admirable book, *Minnen* (1890), refers to Norelius in the following manner: "In the beginning of the month of September, 1855, Rev. E. Norelius visited the settlement (Vasa), and organized a Lutheran church. Thirty-five years have elapsed since that time, and many of those who belonged to the first church at Vasa now rest in mother earth close by the present stately church edifice which still belongs to the same congregation and is situated only a short distance from the place where the latter was organ-

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ized. Rev. Norelius himself lives only a few hundred yards from the church building. Thirty-five years have changed the then cheerful, hopeful young man into a veteran, crowned with honor, and full of wisdom and experience. His beneficent influence on the Swedes of Goodhue county and of the whole Northwest will make his name dear to coming generations of our people." Norelius visited his native land in 1868 for the purpose of improving his health, but returned in a worse condition. In 1855 he was married to Inga C. Peterson, of West Point, Ind., by whom he has had four sons and one daughter.

**Oftedal, Sven**, educator—Minneapolis—born 22 March, 1844, in Stavanger, Norway. He graduated from the Latin school of his native city in 1862; completed his theological studies at the University of Norway in 1871, having also devoted much of his time to the study of ancient and modern languages, literature, and philosophy; studied one year in Paris, France; traveled through several of the European countries; and accepted a call as theological professor at Augsburg Seminary, Minneapolis, in 1873, where he has since remained. The great success of the seminary is largely due to Oftedal's energy and perseverance. In 1878 he was elected a member of the board of education, a position he held for ten years, being president of that body for four years; and in 1886, when the Minneapolis Public Library was established, he was elected by the legislature as one of the chartered members of that library, and has been chairman of the library committee ever since. In these two capacities he has been able to do more than any other person to have the Scandinavians in the city recognized by the public



DR. C. J. RINGNELL, MINNEAPOLIS.



O. H. MYRAN, ADA.



C. A. RICE, WILLMAR.



DR. G. P. SANDBERG, ST. PAUL.



J. SHALEEN, LINDSTROM.

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at large. He was the originator of the present high school system in Minneapolis and the branch system of the Minneapolis Public Library. Oftedal has taken an active part in temperance and church work, being one of the organizers of the first stable Norwegian temperance society in Minneapolis, and was for years one of the leading men in the Norwegian-Danish Conference. Oftedal occupies a unique position in the history of the Norwegian Lutheran churches in America. Most of the leaders in those churches have at one time or another been engaged in controversies bristling with harsh words. But he alone has time again been in the midst of the fiercest of these battles. Indeed, he has spent years in a perfect calm; but again and again the storm has gathered around that man as around no other Norwegian-American. At some future date he may possibly be taken as the ablest and grandest expounder of that remarkable hatred of conventional restraint which characterized the Norsemen of his time. Even at close range it is not very difficult to see that Oftedal could have spent a life of ease and unruffled honor if he had chosen to devote his magnificent mental gifts to the upbuilding of the existing institutions of the majorities, instead of repeatedly siding with apparently hopeless minorities. His is surely a mind that rebels against power as such; but it aims rather at the destruction of what is conceived as baneful influences than at self-aggrandizement; bitter as it may be at times, it is, after all, more altruistic than egotistic. Oftedal cannot be properly judged until some time after his life-work is completed. He is married, and has grown children.

Olson, C. O. Alexius, lawyer and legislator — Minne-

apolis—born 5 April, 1872, in Long, Vestergötland, Sweden. At the age of two years he emigrated with his mother to America, coming directly to Minneapolis, where later he attended the public schools, graduating from the North Side High School in 1891; employed his out-of-school hours as carrier on the daily papers, and as clerk in stores and offices; graduated from the academic department of the University of Minnesota in 1895, from the law department in 1896, and in 1897 received the degree of LL.M. from the same institution; was admitted to the bar by the Minnesota supreme court in June, 1896, and has since been engaged in the general practice of law; at the University was actively interested in student affairs, serving successively as class president, editor of *The Ariel* (the students' paper), and as cadet major of the University Battalion; is a member of the general college fraternity Zeta Psi, and of Delta Chi (Law); in 1892 traveled in Europe, visiting Germany, Denmark, Sweden, Norway, and England; during the summer of 1893 was employed at the Chicago World's Fair; is president of the Minneapolis High School Alumni Association, and secretary of the John Ericsson Memorial Association; in religion a Lutheran; in politics a Republican; at the general election in 1898 was elected to the office of representative in the Minnesota state legislature.

**Olson, Seaver Elbert**, merchant—Minneapolis—born 1846, in Ringsaker, near Hamar, Norway. His boyhood was spent partly in assisting his father in his profession as carpenter, partly at school. From early childhood he showed himself to possess singular abilities. Already at the age of ten he became a teacher and conducted his own little

school. Olson came with his parents to this country in 1858, and they settled on a farm near La Crosse, Wis. He attended Beloit College, Wis., for one year; commenced business for himself in Rushford, Minn., in 1867, but the entire stock was destroyed by fire in less than a month after he started. He rebuilt the store and for about three years had a good trade; then entered into partnership with his former employer in La Crosse, Wis.; but three years later the firm was dissolved, and Olson continued in the business until 1878, when he came to Minneapolis, Minn. Here he united himself with N. B. Harwood. They failed in 1880, and Olson was again made penniless, with nothing but an unimpeachable credit and an excellent record as a business man. He next went into partnership with Ingram. This firm was afterwards changed to S. E. Olson & Company, now being one of the largest dry goods establishments in the West, and perhaps the greatest Scandinavian store in the United States, doing an annual business of about \$2,000,000. Olson is a stockholder of several banks, is also connected with many other large enterprises, and has a family.

**Ostrom, O. N.**, banker and grain dealer—Minneapolis—born 29 July, 1850, in Åby, near Kristianstad, Sweden; died 1893. He emigrated to America in 1867, staid the first year at Afton, Minn., then went to St. Peter. Being a builder and contractor, he erected here, among other buildings, Gustavus Adolphus College. Ostrom moved to Minneapolis in 1877, and two years later he engaged in the general merchandise and wheat business at Evansville; this large wheat trade compelled him subsequently to build twenty-



five elevators along the Great Northern R. R. In 1882 Ostrom became one of the stockholders and directors of the First National Bank of Alexandria; the following year he established the Bank of Evansville, of which he assumed the management as cashier. Ostrom returned to Minneapolis in 1887, and, in company with other prominent Swedes, organized the Swedish American Bank, with a capital of one hundred thousand dollars. In 1889 he organized the Inter-State Grain company — a half million dollars' concern. Ostrom was president and manager of the Inter-State Grain company, and president of the Swedish American Bank. At the age of twenty he was married to Helena Elg; they have grown children.

**Östlund, O. W.**, educator—Minneapolis—born 27 Sept., 1857, in Attica, Ind. His parents were among the earliest Swedish immigrants in this country; they came from Östergötland. Young Östlund graduated from Augustana College in 1879, and eight years later his alma mater conferred the degree of master of arts upon him. He studied natural sciences for two years at the University of Minnesota; has been entomologist of the natural history survey of Minnesota since 1884, having published numerous reports on his specialty, and contributes occasionally to some of the leading magazines on scientific subjects. Since 1890 he has been assistant professor of zoology at the State University; was entomologist of the State Horticultural Society from 1887-90; is a member of the Davenport Academy of Sciences, and of the Minneapolis Academy of Science. Östlund is an active member of the English Lutheran church, having been one of its trustees for several years. He is unmarried.

**Pederson, Knud**, legislator—Underwood — born 1844, in Norway. He came to this state in 1868, and has been engaged in farming in Otter Tail county. He served as town supervisor, treasurer, and assessor for six years, and as county commissioner for thirteen years. Since 1896 he has been a member of the house of representatives of the state legislature. Pederson owes the position last mentioned to the Populist party. He is a widower.

**Petersen, Ole P.**, clergyman and pioneer—Minneapolis —born 28 April, 1822, in Fredrikstad, Norway. He became an orphan at the age of six, was brought up by a well-to-do family, was a sailor for a few years, and emigrated to this country in 1843. He was converted to Methodism by the well-known Swedish pioneer and missionary, O. G. Hedstrom, in 1846; returned to his native land three years later, and was the first who introduced the faith of Methodism in Norway; came back to America in 1850, and the next year commenced to preach among his countrymen in Winnecheik county, Iowa. With the exception of C. B. Willerup, a Dane, Petersen was the first Methodist minister among the Norwegian pioneers in this country. He often had to travel on foot during the hot summers and cold winters through the Western states, suffering all the hardships incidental to frontier life. In 1850 he was married in Norway to Anne Amundsen. They had two children, and for some years past he has been living with one of them in the East.

**Petersen, W. M. H.**, clergyman and educator—St. Paul —born 26 Nov., 1854, in Ringerike, Norway; died 1899. He came to this country in 1862, settling with his widowed

mother in Rochester, Minn.; stayed for some time at Pointed Creek, Iowa; completed courses at Luther College and at Concordia Seminary, graduating from these institutions in 1875 and 1878, respectively. During the remainder of his life he served a Norwegian Synod congregation in St. Paul. Having a strong memory and being an untiring student, he gradually accumulated a great amount of well-digested and carefully systematized knowledge. He was a great specialist. In order to make proper use of this valuable treasure he was appointed, in 1894, to a chair of theology in Luther Seminary. But his health began to fail, and in 1898 he made a trip to Europe in hopes of gaining strength. Petersen prepared his sermons with great care, and some of them have been preserved in the collection printed by the synod. He wrote considerably for the official paper of the synod, and his most noted effort as an author treats of the inspiration of the Bible. He was married to Anna K. Söraas, of Dodge county, Minn., in 1880; they had six children.

**Peterson, Andrew P**, state legislator—Cokato—born 7 Sept., 1851, in Sweden. At the age of nine he came with his parents to this country; they settled in Carver county, Minn., where young Peterson received a good common school education. He was in the mercantile business in Cokato for a few years, and has since 1880 been the proprietor of a drug store. Peterson has held various local offices, been county commissioner of Wright county, and represented his district in the state legislature in 1877. In 1878 he was married to Anna S. Anderson, of Minneapolis. They have children.

**Peterson, Frank**, clergyman—Minneapolis—born 19

Nov., 1847, in Stockseryd, Östergötland, Sweden. At the age of four he came with his parents to this country; they settled in Rock Island, Ill., and moved to Lansing, Iowa, in 1855, where young Peterson received a good common school education. In 1863, while not yet sixteen years old, he enlisted in the Ninth Iowa Cavalry, which was almost constantly engaged in fighting the Texas Rangers and Quantrell's Band in Missouri, Texas, and Arkansas. So depleted were the ranks of his regiment, that but few remained after the war to return home. After the war he studied one year at a university in Chicago; took a trip to Sweden, in order to improve his health, where he spent a year; taught in the public schools in Iowa and Minnesota for several years; and intended to study law, when he finally concluded to enter the ministry, and accepted a call of the Swedish Baptist church in Worthington, Minn., in 1875. After having remained there for a while, he took charge of a congregation in Chicago; came to Minneapolis in 1881, and for eleven years served the First Swedish Baptist church, which had a great prosperity during his ministry. In 1890 he accepted the appointment as district secretary of the American Baptist Missionary Union, which is one of the strongest missionary societies among Protestants, either in America or on the continent, employing 2,500 workers, scattered throughout twenty nations of the world. This society expends over a million dollars annually. Peterson was a successful teacher, is an able speaker both in Swedish and English, and has collected a great deal of material for a history of the Swedish Baptist church. In 1878 he was married to Emma C. Johnson, of Chicago.

**Peterson, James A.**, lawyer — Minneapolis — born 18 Jan., 1859, in Dodge county, Wis. His parents were Norwegians. He graduated from the literary department of the University of Wisconsin, Madison, Wis., in 1884, and three years later from the law school of the same institution, having made his own way through college by teaching school. Since he completed his education he has been practicing his profession in Minneapolis, being recognized as one of the leading Scandinavian attorneys in the state of Minnesota. In 1893 Peterson was appointed assistant county attorney, and in 1897 and 1898 he served as county attorney. While occupying this position he became a terror to evil-doers; and the ability with which he prosecuted some public officers belonging to his own political party is claimed to have had something to do with his failure to receive the renomination for a second term which had become traditional in that party with regard to certain county officers. Peterson is a Republican. In 1889 Marie Emily Dahle, of Dane county, Wis., who is a graduate of the University of Wisconsin, and was a classmate of Peterson, became his wife. They have children.

**Peterson, John**, collector of customs—St. Peter—born 6 July, 1841, in Kil, Vermland, Sweden. His parents were farmers, who gave their son a good common school education, and at the age of seventeen he commenced to work in a large factory. Later on he held the position of shipping clerk; was engaged in building at Stockholm and Sundsvall for some time and in constructing railroad stations and bridges during a couple of years; and in 1867-9 was located near Karlstad as superintendent of the construction of



REV. FRANK PETERSON, MINNEAPOLIS.



REV. E. A. SKOGSBERGH, MINNEAPOLIS.

government railroad bridges. In 1869 he emigrated to America, coming directly to St. Peter, and after having worked as a common laborer for a short time; he began, in company with others, operations as a railroad contractor, and for eighteen years the firm of which he was a member carried on a large business throughout the Northwest. Since he has followed the same occupation on his own responsibility, and has also been interested in banking and farming. Peterson has taken an active part in public affairs. He has been a member of the city council of St. Peter, serving as its president for a couple of years; was a member of the congressional committee of his district for several years; has been a delegate to numerous Republican conventions; was elected to the state senate in 1894; and in 1897 President McKinley appointed him collector of customs. He has also been a member of the board of trustees of the State Hospital for the Insane, having been appointed by Gov. Merriam and Gov. Nelson, and was a member of the board of directors and treasurer of Gustavus Adolphus College for several years. Peterson is a member of the Swedish Lutheran church; and was married in 1873 to Fredrika Elisabeth Lundberg. They have several children.

**Peterson, J. W.**, state senator—Vasa—born 30 Mar., 1838, in Småland, Sweden. At the age of eighteen he came with his parents to this country; they settled in Chisago county, Minn., where young Peterson worked on the family homestead until 1862, when he enlisted in company I of Sixth Minnesota Volunteers. He served against the Indians in Minnesota and Dakota; was promoted to the



rank of sergeant; honorably discharged in 1865, and has ever since farmed at Vasa. Peterson was in the state senate during the sessions of 1873-74, in the lower branch of the legislature in 1885, and again in the senate in 1891-93; besides, he has held several local offices. The general opinion is that he is one of the most influential Scandinavian legislators of Minnesota. Peterson is a Republican and a Lutheran, and was married in 1868 to Carrie Johnson, who is twelve years his junior.

**Pettersen, Wilhelm Mauritz**, educator and poet—Minneapolis—born 17 Dec., 1860, in Mandal, Kristiansand stift, Norway. His father was a sea captain of German extraction, his mother belonged to the old Norwegian farmer stock. After having graduated from Mandal's *middelskole*, he, at the age of fifteen, went to sea; passed a first mate's examination; sailed as second mate, both on Norwegian and American vessels; and came to Minneapolis in 1882. Two years after his arrival he graduated from Augsburg Seminary, Minneapolis; afterwards studied Greek and English literature for a couple of terms at the University of Minnesota; and was appointed professor of history and mathematics of his alma mater in 1889. Pettersen is a poet of considerable repute, having inherited a poetical taste and ability from his mother, who wrote verses occasionally; a volume of his collected Norwegian poems was published in 1891; and a drama, *En Ny Släkt*, appeared in 1895. It is generally admitted that Pettersen has written some excellent poetical productions. He has also considerable experience as a journalist, but his prose writings lack clearness and generalization. He is a

member of the Norwegian Lutheran Free Church, is a Democrat, has delivered campaign speeches throughout the state, and has a family.

**Petri, Carl J.**, clergyman—Minneapolis—born 16 June, 1855, in Rockford, Ill. His parents came from Småland, Sweden, to this country in 1852. They settled in Chicago, Ill., but moved to Rockford two years later, where they have resided ever since. Petri received his early education in the parochial and public schools in Rockford. In 1871 he entered Augustana College, Paxton, Ill., from which institution he was graduated in 1877, being therefore a member of the first class sent out from this institution, and has since received the degree of A. M. of his alma mater. He took special interest in languages and history, in which subjects he had the best standing in the college. Petri pursued the study of the English language with a view to become an educator in this branch, and when he came to Minneapolis in 1878, the board of directors of Augustana College advised him to continue his study of English with a view to teach it in that institution. He studied English and Anglo-Saxon at the University of Minnesota for one year; then went to Philadelphia, where he took charge of a Swedish Lutheran congregation; and attended for one year the University of Pennsylvania, taking a special course in history and English, also attending Dr. Krauth's lectures on philosophy. In 1880 he consented to be ordained. He remained in Philadelphia until 1884, when he became professor of history at Gustavus Adolphus College, in which capacity he made an excellent record. In 1888 Petri accepted a call as pastor of the largest Swedish Lutheran

Indian outbreak, in 1862, Andrew and his brother Even were among the bravest defenders of life and property; but nevertheless they were driven away from their homes by the fierce Redskins, and did not return until 1865. He has been county treasurer of Kandiyohi county for five years; was receiver of the U. S. land office at Redwood Falls from 1884-87; represented his district in the state legislature in 1871; served in the state senate during the sessions of 1872-73, and has held various local offices. Andrew Railson, Jonas Lindall of Chisago county, and Ole Peterson of Pope county were the first Scandinavians who were elected state senators in Minnesota; but many other Northmen, however, had served in the lower branch of the legislature ever since the state constitution was adopted, in 1857. Railson was again elected to the state legislature in 1892. In 1860 he was married to Bertha Johnson. They have children.

**Rast, Gustaf**, clergyman — Red Wing — born 13 July, 1857, in Fristad, Vestergötland, Sweden. He emigrated to the U. S. in 1873, after having received a common school education in Sweden; attended the literary department of Augustana College for four years; and graduated from the theological department of this institution in 1884. For nearly three years he had charge of the Swedish Lutheran church at Stockholm, Wis., and has since 1887 been pastor in Red Wing. He has been secretary, vice-president, and treasurer of the Minnesota Conference of the Augustana Synod; served six years on the board of directors of Gustavus Adolphus College, and has held the offices of secretary and president of said board; has during the biggest part of his ministry served in the executive committee of the con-

ference, and always taken an active part in the educational and missionary work of his church. In 1884 he was married to Hanna Anderson, of Princeton, Ill. They have several children.

**Reimestad, Theodor S.**, educator—Minneapolis—born 28 Apr., 1858, at Jäderén, Norway. He received a high school education in his native land; emigrated with his parents to this country in 1872, coming directly to Iowa, where he attended the graded school at Ackley; continued his studies at Augsburg Seminary, Minneapolis, graduating, in 1880, from the college department, and in 1883 from the theological department; was pastor of churches in Dane and Green counties, Wis., for two years; and in 1885 settled down to his life-work, accepting a position as professor at his alma mater, his chief subjects being the history of Norwegian and Danish literature and Latin. Reimestad has for years taken great interest in temperance work, having lectured very extensively on total abstinence and prohibition in the Northwest as well as written considerably on the same subjects. He is also one of the most widely known Scandinavian tenor singers in America, and is instructor in vocal music at the seminary. He was the originator and organizer of the Norwegian Lutheran Singers' Union, being its first president and later on its director-in-chief. He has published *Kampmelodier*, a collection of temperance songs and, in company with Rev. M. F. Gjertsen, *Sangbogen*, a huge collection of religious songs, including some of Reimestad's best efforts as composer and writer of songs. In 1888 he organized the Augsburg Quartette, which devoted four seasons to the cause of total abstinence and prohibi-

tion, traveling through several northwestern states; for years was president, and in 1895 secretary, of the Minnesota Total Abstinence Association; and has been president of the Total Abstinence Congress since it was organized. In 1888 the Prohibitionists nominated him for lieutenant-governor. Reimestad has made two noted trips to Norway. In 1895 he went there upon invitation and gave a series of successful temperance concerts in the cities; and in 1898 he, in company with Rev. Gjertsen, spent most of the summer in singing and preaching to large audiences in all the large cities and most of the principal towns.

**Rice, Albert E.**, lieutenant-governor — Willmar — born 1847, in Vinje, Kristiansand stift, Norway. He received a common school education in his native country, emigrated to the U. S. in 1860, and settled in Wisconsin. At the outbreak of the Civil War he enlisted in the famous Fifteenth Wisconsin Regiment of Volunteers, better known as the Scandinavian Regiment; was wounded in his left hand at the battle of New Hope Church; settled in Minneapolis after the war; but moved to Willmar in 1870, to engage in general merchandise; and has later also become interested in banking. Rice represented a Minneapolis district in the state legislature in 1870, served in the state senate during the sessions of 1874-75 and 1878-85, and was lieutenant-governor from 1887-91. Rice was a delegate to the convention in Philadelphia, which nominated Grant for president in 1872, and was appointed a member of the board of regents of the University of Minnesota in 1897. His long and honorable legislative career has largely been devoted to measures opposing railroad and elevator monopolies, for



A. E. RICE, WILLMAR.



PROF. J. B. FRICH, HAMLINE.



REV. T. JOHNSEN, NORSELAND.



PROF. H. G. STUB, HAMLINE.



PROF. J. YLVISAKER, ROBBINSDALE.

the protection of the farmers against the ravages of the grasshoppers, and for the taxation of telegraph and telephone companies. As a parliamentarian, Rice has few, if any, equals in the state. He is a Republican. Rice is married to a Swedish lady, who possesses considerable literary ability. Their son, Cushman A. Rice, was born in Willmar March 15, 1878. He graduated from Willmar high school at the age of sixteen; entered the State University one year later; enlisted as first lieutenant in company D of Fifteenth Minnesota Volunteers at the outbreak of the Spanish War in 1898; was mustered out with his regiment in the spring of 1899; and shortly after President McKinley appointed him first lieutenant, assigning him to the Thirty-fourth U. S. Infantry. Since he has been promoted captain of company M, of the above mentioned regiment, and served in the Philippine Islands since the fall of 1899. Rice is probably the only Scandinavian-American who ever held the high rank of captaincy at the early age of twenty-one.

**Ringnell, Carl John**, physician and surgeon — Minneapolis—born 3 June, 1864, in Vissefjerda, Småland, Sweden. After having attended school for five years, he, at the age of eighteen, emigrated to this country; attended Gustavus Adolphus College, St. Peter, Minn., for three years, and graduated from the medical department of the University of Minnesota in 1891; has also been studying at the principal hospitals in Europe. Ringnell has gained the confidence of the people and has a very large practice; has been appointed attending physician at the Free Dispensary, which is a part of the University of Minnesota, and the Nurses' Training School; is a member of the Minnesota Medical Society, and



of the American Medical Association. In 1896 he took a post graduate course at Tulane University, New Orleans, La., and has traveled extensively in Mexico and Central America. In 1891 he was married to Carrie Morris Wilkins, of New York City, she being a grand niece of Gov. Morris, who was one of the signers of the Declaration of Independence. They have one daughter.

**Roos, Oscar**, pioneer and county official—Taylor's Falls—born 1827, in Skara, Sweden; died 1896. He crossed the Atlantic ocean in 1850, being therefore one of the earliest Swedish emigrants in this country. He lived the first summer at Rock Island, Ill. In October, 1850, he, together with two other Swedes, and upon the advice of the well-known Rev. Unonius, moved to Minnesota and took a claim where Marine, Washington county, is now located. This was the first Scandinavian settlement in the state. After having resided at Marine and worked in the pineries for ten years, Roos in 1860 moved to Taylor's Falls. He was register of deeds of Chisago county from 1860-70, receiver of the U. S. land office from 1870-75, and county treasurer from 1875-83. He has always taken an active part in public affairs and been deeply interested in everything pertaining to the welfare of Chisago county, in which he was the first Scandinavian who held an office, as well as the first Scandinavian settler. Roos was married to Hanna Swanstrom in 1870.

**Rosing, August G.**, secretary of the Minnesota Scandinavian Relief Association of Red Wing—Red Wing—born 1 Sept., 1822, in Ljungby, Västergötland, Sweden. He received a good education in his native land, was bookkeeper in a gov-

ernment office in Stockholm from 1844-48, then followed the same profession in Skåne, until he emigrated to America in 1868. He came directly to Goodhue county, Minn., where he rented a farm, and farmed until he accepted his present position in 1888. He has been county commissioner for several years, and has held various local offices. Rosing was married in 1851. He has children.

**Rosing, L. A.**, chairman of the state central committee of the Democratic party—Cannon Falls—born 29 Aug., 1861, in Malmö, Sweden. He is the son of A. G. Rosing, in Red Wing; came with his mother to this country in 1869; received a common school education in Goodhue county; worked on his father's farm until the age of twenty; then clerked in stores in Cannon Falls; and since 1888 has been conducting a shoe store of his own in that city. In the campaign of 1890 he began to take an active part in politics, and in the course of the next ten years he distinguished himself as a very able organizer, holding different positions in the Democratic organization; among which may be mentioned that of member of the congressional committee in 1892, candidate for state senator in 1894, and chairman of the state central committee since 1896. He conducted the campaigns of 1896 and 1898 with great ability, and it was largely through his masterly management that the Fusion forces succeeded in electing John Lind as governor in 1898, the first anti-Republican governor in the state of Minnesota for forty years. Gov. Lind appointed him his private secretary in 1899. Rosing was married to May B. Season, an American lady, in 1886. They have children.

**Sandberg, G. P.**, dentist—St. Paul—born 17 Feb., 1861,

at Saltkälla, Västergötland, Sweden. At the age of twelve he came to this country, directly to St. Paul, Minn., to join his father, who had emigrated before. He received a common school education in his native country, studied dentistry in a private office in St. Paul, and has since 1885 successfully practiced his profession in that city. For years he has been the only Swedish dentist in St. Paul. In 1899 he formed a partnership with Dr. L. R. Hoelzle. They employ several assistant dentists. Sandberg belongs to ten different secret societies, and has taken the highest degree in Freemasonry. He was married in 1888 to Margarete E. Moran, an American lady. They have children.

**Sandberg, J. H.**, botanist and physician—Minneapolis—born 24 July, 1846, in Broby, Skåne, Sweden. He received a college education in Lund, and studied pharmacy in his native land; came to this country in 1868; lived in Michigan for a while; located in Minneapolis in 1887. Sandberg studied medicine in this country, but he is better known as a botanist than as a physician, having for a few years been employed by the United States as botanical collector on the Pacific Coast. He already ranks among the leading botanists of the country. Sandberg has discovered several new plants, to which he, according to a universal custom among scientists, has given his name. He is married, and has a married daughter.

**Saugstad, Christian**, clergyman—Crookston—born 13 June, 1838, in Ringsaker, Kristiania stift, Norway; died 1897. In 1850 his father emigrated to the United States and settled in Vernon county, Wis.; the following year the mother and her two younger children crossed the Atlantic

to join her husband, leaving young Saugstad, his two brothers, and one sister in their native land to take care of themselves, but if possible to follow their parents. After having lived in Kristiania for three years, he secured an opportunity to work his way across the ocean; landed at the age of sixteen in Quebec, Canada, and followed the rest of the passengers to Milwaukee, Wis., where he, on account of being short of funds, was left alone on the pier among strangers, with only ten cents in his pocket. But after having worked for three months in Milwaukee he was able to start on his journey towards his parents, and his mother died three days after his arrival. By working on farms in the summers and in the pineries during the winters, he soon bought a farm of his own; but finally entered Augsburg Seminary, Marshall, Wis., and was ordained in 1872. Saugstad commenced his first pastoral work in Douglas and adjoining counties, Minnesota, having charge of a large field, and resided at Holmes City for eight years; then moved to Polk county, and settled in Crookston in 1886. Until the union of the different Norwegian churches he belonged to the Norwegian-Danish Conference, of which he was vice-president from 1886-90. In the early nineties he established a Norwegian colony in Bella Coola, B. C., where he died. In 1893 he published a brief history of Augsburg Seminary. He was married twice, and had eleven children.

**Searle, Olaf O.**, emigration agent and banker—Minneapolis—born 23 June, 1859, in Fredrikshald, Norway. He came to America in 1881. In the fall of the same year he began work in the emigration department of the St. Paul, Minneapolis and Manitoba Railway, remaining there till 1883,

when together with A. E. Johnson he opened business as emigration agent. This firm, known as A. E. Johnson and Company, is now doing a very extensive business in the sale of passage tickets for the various steamship companies, and also in the sale of lands. The firm has offices in New York City, Boston, St. Paul, Minneapolis, Duluth, Tacoma, and Seattle. Searle is also one of the directors of the Scandinavian American Bank in Tacoma, and vice-president of the Scandinavian American Bank in Seattle; owns considerable farm lands in central Minnesota and other real property in Western cities, notably at Little Falls, Minn. Ever since the partnership was formed, he has been the manager of the Northwestern headquarters of the firm's business, and has taken an active part in public and financial matters, especially those in which the Scandinavians have been interested. He located in Minneapolis in 1898, but in the summer lives at Lake Minnetonka, where he owns a fine house and 125 acres of land on Big Island, being one of the finest places on the lake. Searle was married in 1887 to Dagmar Johnson. They have one child.

**Shaleen, John**, state senator—Lindstrom—born 15 Nov., 1835, near Vexjö, Sweden. He received a common school education in his native country, and has since been an extensive reader. His parents and the whole family emigrated to the U. S. when he was twenty years of age; they settled at Chisago Lake, Minn., where both John Shaleen and his brother Peter—who died in 1898, and was one of the leading men in that part of the country—worked on the family homestead until the outbreak of the Civil War, when John Shaleen enlisted in company I of the Sixth

Minnesota Volunteer Infantry. For some time he served against the Indians on the western frontier of Minnesota; then was on duty in the South, fighting against the Confederates at Spanish Fort and at Fort Blakeley in Alabama. At the end of the war he returned to his farm; was sheriff of Chisago county from 1870-76; represented his district in the state senate during 1878-86; and has been judge of probate since 1888. He is an independent Republican and a Lutheran, and one of the first Swedish settlers in the state of Minnesota, having passed through the usual hardships incidental to pioneer life. He is considered to have been one of the most influential Scandinavian legislators in the state; public economy has been his hobby. He was married to Annie S. Stendahl in 1869; they have several children, all of whom have received a liberal education.

**Sjöblom, P.**, clergyman—Fergus Falls—born 17 Mar., 1834, in Snöstorp, Halland, Sweden. He came to this country in 1866; was ordained the same year; had charge of a Swedish Lutheran congregation in Indiana for a couple of years; settled in Red Wing, Minn., in 1869; and moved to Fergus Falls in 1886. Since 1895 he has been located at Wakefield, Neb. Sjöblom has been vice-president and secretary of the Augustana Synod, and served on various legal and constitutional committees. He has been the parliamentarian of the synod, and one of the most influential among the Swedish-American Lutheran ministers, and has for years been associate editor of *Skaffaren*. He was married in 1855, and has children.

**Skaro, J. G.**, physician and surgeon — Minneapolis — born 10 Jan., 1859, in St. Peter, Minn. He is the son of

Captain A. K. Skaro, who was born in Hallingdal, Norway, 4 June, 1829, came to the United States in 1846, and was killed at Nashville, Tenn., in 1865. Captain Skaro served in the United States army as a private at Fort Snelling from 1847-52, then settled at St. Peter, and enlisted in the Union army in 1862, being one of the few Scandinavians from Minnesota who rose to a higher position in the army during the Civil War. Young Skaro received a high school education in his native city, graduated from a medical college in Keokuk, Iowa, in 1880, studied medicine also in Louisville, Ky., in 1884-85, and attended the Post Graduate Medical College, New York City, in 1890. Skaro has practiced his profession in Minneapolis since 1880, having been exceptionally successful, especially in handling difficult female diseases. Indeed, in this line of practice he has few equals or superiors in the Northwest. Two of his brothers are also practicing medicine in Minneapolis. In 1890 he was married to Olive Stewart, of Nova Scotia.

**Skogsbergh, Erik August**, clergyman—Minneapolis—born 30 June, 1850, at Elgå, Vermland, Sweden. His father was a nail manufacturer, his mother a farmer's daughter. Young Skogsbergh attended the public schools until twelve years of age; studied three years at a college at Arvika; took charge of his father's affairs and did a large business in Norway and Sweden; became interested in a religious movement; attended for a while a missionary school in Kristinehamn, with the intention to prepare to go as a missionary to Africa; entered a missionary school in Småland; and studied privately for four years at Jönköping, with the purpose of entering the theological department in



O. O. SEARLE, MINNEAPOLIS.





**A. B. DARELIUS, MINNEAPOLIS.**



**C. O. A. OLSON, MINNEAPOLIS.**



**J. A. PETERSON, MINNEAPOLIS.**



**G. A. PETRI, MINNEAPOLIS.**

the University of Upsala; but instead accepted a call to Chicago, at the age of twenty-six. Skogsbergh traveled as a missionary throughout Vermland, Småland, and Västergötland, preaching often in the open air to large crowds. In Sweden he was still a member of the Lutheran church, and his work was a kind of mission inside of the state church. Since, however, this movement has been separated from the Lutheran church both in this country and in Sweden. The organization of which he is a member is called the Swedish Mission Covenant of America, and its church government resembles that of the Congregationalists; but the mode of worship is more like that of the Methodists. Skogsbergh remained in Chicago for seven years, built a large church with a seating capacity of 1,500, preached in several other places, and conducted revival meetings among his countrymen throughout the Western states. Since 1884 he has resided in Minneapolis, and erected the Swedish Tabernacle, which has a seating capacity of 3,000, and is the largest church building in Minneapolis. The membership is about 400, yet the auditorium is often crowded with people. For a number of years he has also been editor of a Swedish newspaper in Minneapolis. In 1879 he was married to Tillie S. Peterson of Chicago. They have several children.

**Skordalsvold, John J.**, journalist—Minneapolis—born 29 Oct., 1853, in Meraker, Trondhjem stift, Norway. He came with his parents to this country in 1869, directly to Goodhue county, Minn., but the family moved to Todd county the following year. Young Skordalsvold cleared his father's farm; graduated from the literary department

of Augsburg Seminary in 1881, and from the University of Minnesota seven years later; then studied over a year at the University of Berlin, Germany, making his own way through school; taught some in Augsburg Seminary; was editor of *Folkebladet* in 1883; is known as an active and earnest temperance worker, and lost considerable money a few years ago in connection with the Scandinavian coffee house which he organized in Minneapolis; has served for many years as secretary of the Minnesota Total Abstinence Association and as superintendent of the educational department of the Total Abstinence Congress; and has made greater sacrifices for the cause of temperance than any other Norwegian born person in the state. For some ten years he was connected, both as principal and as teacher, with the public evening schools of the city, and has for several years been a contributor to many Norwegian-American and English newspapers and magazines. He is a member of the Unitarian church, and a Prohibitionist. Skordalsvold was married to Anne Romundstad in 1890. She is one of the few women who write for the Norwegian-American press. Skordalsvold has children.

**Smith, Charles A.**, lumber manufacturer—Minneapolis—born 11 Dec., 1852, in Boxholm, Ostergötland, Sweden. He came with his father, who was a soldier in the Swedish army for a third of a century, to the United States at the age of fifteen, and settled in Minneapolis, Minn. He received a common school education, both in Sweden and here, then attended the University of Minnesota for one year, being one of the first Swedes who attended that institution. He received his business training in ex-Gov. J. S. Pillsbury's

hardware store in Minneapolis, where he worked for five years; then, in company with his former employer, built an elevator at Herman, Minn., remaining there until 1884, when he returned to Minneapolis. Smith has since been extensively engaged in the manufacturing of lumber; besides, he owns lumber yards in several places in North Dakota; and is one of the directors of the Swedish-American National Bank in Minneapolis. "Smith is the coming man among the Swedes," said a prominent business man during the National Republican convention at Minneapolis in 1892. But it is doubtful whether Smith has any political aspirations. He is a business man, and as such not many Scandinavian-Americans in the country are his equals. Smith is a Republican, and was one of the presidential electors of his party in 1896; but his extensive business interests prevent him from taking an active part in politics, except as counsellor, and as such he is undoubtedly one of the most influential Swedes in the state. His active co-operation in nearly every movement calculated to benefit his countrymen or the public at large has made Smith's name honored and respected far beyond the limits of his home city. But the noiseless assistance which he has bestowed upon poor people and young men endeavoring to start in life, has, perhaps, even been greater than his public generosity. Smith's great popularity and success may be due to his liberality, economy, good judgment, keen understanding of human nature, or to that unknown something often called luck. In all probability Smith does not know himself. Mankind generally calls such men well balanced. Smith deserves that distinction. He is a prominent member

of the English Lutheran church, and has been treasurer of the English Evangelical Lutheran Synod of the Northwest for several years. Johanna Anderson, a daughter of Olof Anderson, a *riksdagsman* from Sweden, and one of the early settlers in Carver county, became Smith's wife in 1878. They have several children.

**Soderstrom, Alfred**, newspaper manager—Minneapolis—born 1848, in Stockholm, Sweden. After having received a good education in his native city, he, at the age of twenty-one, emigrated to this country; resided in Chicago for two years; then moved to Minneapolis, Minn., where for some time he was a teacher in Barnard Business College. Later he associated himself with Col. Mattson as general manager of *Minnesota Stats Tidning*; but when this paper was sold to a syndicate composed of Swedish Lutherans, Soderstrom retired and became the chief promoter in organizing a stock company which commenced to publish *Svenska Folkets Tidning* in 1881, and of which he was business manager up to 1899. Since he has been preparing a Swedish history of Minneapolis, which he should be able to make very thorough and complete, as he has resided in that city for nearly thirty years, and has participated in all the leading events pertaining to the Scandinavians in that place. He was nominated for county treasurer of Hennepin county in 1892, and was the only Republican candidate in the county that was defeated; the general opinion was that he had been knifed by the political bosses. He is married.

**Sohlberg, Olof**, physician and surgeon—St Paul—born 6 July, 1859, in Östersund, Sweden. After receiving a col-

lege training in his native country, Sohlberg emigrated to America with his parents in 1879; spent one year at Gustavus Adolphus College, and then entered Minnesota College Hospital (now the medical department of the state university) at Minneapolis; graduated from this institution after three years of study, receiving first prizes for the best examinations in pathology, medical and surgical dentistry, and clinical medicine. Sohlberg was the first foreign-born that graduated as a medical doctor in Minnesota. Since 1884 he has successfully practiced his profession in St. Paul. During the years of 1890-91 Sohlberg traveled abroad for study and observation of treatment in the European hospitals, making surgery and diseases of women his special study. He is a member of Ramsey County Medical Society and of Minnesota State and American medical associations. He is also member of the medical and surgical staff of Bethesda Hospital. He is a member of the board of directors of Gustavus Adolphus College, and takes an active part in church and public affairs. Sohlberg was married in 1886 to Helvina A. Wold. They have children.

**Solem, A.**, journalist—Fergus Falls—born 27 April, 1850, near Trondhjem, Norway. He graduated from Kläbo seminary, near Trondhjem, in 1870. After five years spent in teaching school in the northern part of Norway, he attended the polytechnic school in Trondhjem three years. Solem came directly from Norway to Otter Tail county in 1879, and there commenced life as a carpenter. He soon learned the type-setting business and worked on both Norwegian and English papers. In 1884 he bought the *Fergus Falls Ugeblad*, of which he is still editor and proprietor.

Solem was an exponent of the principles of the People's party, but he did not endorse the methods of some of the leaders of the party. On the whole, his paper will generally be found on the side of fair play and justice whether it brings pecuniary returns or not. He is a member of the United Church. He was married to Marith Rønning in 1880.

**Sorensen, Sigvart**, journalist—Minneapolis—born 18 Nov., 1849, in Kristiania, Norway. Attended a Latin school at Kristiania from 1861–66, then emigrated to this country with his parents. Stayed in Chicago from 1866–68; in Madison, Wis., from 1868–70; and in La Crosse, Wis., from 1870–89, when he again removed to Chicago, where he stayed until 1891. Sorensen was elected city assessor of La Crosse for seven terms; has been connected with some newspaper or other since 1873; was for some time one of the editors of *Norsk Maanedsskrift*, published by Sorensen and Luth Jaeger; was editor of *Norden*, Chicago, from 1890–91; came to Minneapolis in 1891, becoming editor of *Budstikken*, now *Minneapolis Tidende*. Sorensen is an able and careful writer, and in 1899 wrote a history of Norway in the English language, containing about 500 pages. He was married in 1873 to Hanna Husher, a daughter of F. A. Husher. They have two children.

**Stark, L. J.**, state legislator—Harris—born 29 July, 1826, in Lidköping, Västergötland, Sweden. He came to this country in 1850, settling at Galesburg, Ill., where he remained about a year and a half; then moved to Chisago Lake, Minn. During the Civil War he was clerk in the quartermaster department in St. Paul. In 1864 Stark was

elected to the state legislature, and re-elected ten years later, being, therefore, the first Swede who served in that capacity in Minnesota, though several Norwegians had preceded him. He had been engrossing clerk in the house of representatives before his election to this body. Stark has held many local trusts in his county, is interested in merchandising and farming, is a Lutheran in religion, and belongs to the Republican party. He has been married twice, and has grown children by both wives.

**Steenerson, Halvor**, lawyer and state senator—Crookston—born 30 June, 1852, in Pleasant Spring, Dane county, Wis. His parents came from Norway in 1850, moved to Houston county, Minn., in 1853, and were therefore among the very earliest Norwegian settlers in Minnesota. Young Steenerson attended the high school at Rushford, Minn., worked on his father's farm, taught school for several years, and graduated from Union College of Law in Chicago, in 1878. For two years he practiced his profession in Lanesboro, Fillmore county, moved to Crookston in 1880, and has for years been considered as one of the ablest attorneys in the state, making criminal cases his specialty. He instituted, conducted, and won, on behalf of the farmers and grain shippers, the noted Steenerson grain case, which attracted national attention and resulted in state control and regulation of railroad charges on grain shipments. He was elected county attorney of Polk county in 1880, serving two years, and represented his district in the state senate during the sessions of 1883-85. During his legislative career he took special interest in securing the establishment of railroad warehouses and the regulation of the same. He is a



Republican, was his party's delegate to the national convention in Chicago, in 1884, which nominated Blaine for the presidency, and also to the convention at which Harrison was nominated four years later. Steenerson has been city attorney, and a member of the city council and board of education; is vice-president of Scandia American Bank of Crookston, member of the I. O. O. F., and a Lutheran. In 1878 he was married to Mary Christopherson; they have two children.

**Stockenstrom, Herman**, journalist—St. Paul—born 13 Mar., 1853, in Stjernsund, Dalarne, Sweden. His ancestors belonged to a noble family of Sweden, and he has inherited a great deal of property. He received a college education in Falun, afterwards attended Stockholm's gymnasium and Schartau's commercial college, in Stockholm. In 1874 he went as a sailor to Philadelphia; studied for a couple of years at Augustana College, where he also taught, both in the college and privately; was editor of *Skandia* in Moline, Ill., for about one year; and came to St. Paul, Minn., in 1877. For two years Stockenstrom attended the University of Minnesota, Minneapolis, then accepted a position as editor of *Skaffaren*; but when this paper and the *Minnesota Stats Tidning* were consolidated in 1882, he became both editor and manager, a position which he exchanged in 1884 for another of the same kind as the northwestern editor of *Hemlandet*, which position he held for eleven years. He has taken a great deal of interest in politics; has been a delegate to several state and county conventions; was a strong candidate for the office of secretary of state in 1886, but retired in favor of his personal friend, Col. Matt-



C. A. SMITH, MINNEAPOLIS.



HERMAN STOCKENSTROM, ST. PAUL.

son, by whom he was twice appointed assistant secretary of state; and was twice appointed by Brown to the same position. During more than a decade Stockenstrom worked faithfully for the Republican party as a campaign speaker; but in recent years he has not devoted much time to political questions. Ernst Skarstedt, in his admirable book, *Svensk-Amerikanska Poeter*, says: "Stockenstrom is an excellent orator and declaimer, and a poet of more than ordinary talent." As a newspaper correspondent he has contributed many articles to several of the leading Swedish-American papers, and is as familiar with the English language as with his native tongue. Since 1895 he has been a member of the editorial staff of *Svenska Amerikanska Posten* in Minneapolis. His poem, *Det Nya Modersmålet*, is an excellent illustration of how the Swedish language, as used in this country, becomes mixed with English words supplied with Swedish endings. Stockenstrom is a member of the English Lutheran church, is one of the most popular Swedes in Minnesota, and was married in 1881 to Anna Maria Nelson, of St. Paul, Minn.

**Stub, Hans Gerhard**, educator—Hamline—born 23 Feb., 1849, in Muskego, Racine county, Wis. His parents are Norwegians, his father being the well-known Rev. H. A. Stub, pastor in the Norwegian Lutheran Synod. In 1866 he graduated from Luther College, Decorah, Iowa; in 1869 he graduated with distinction from Concordia College, Fort Wayne, Ind., and in 1872 from the Concordia Theological Seminary at St. Louis. He was ordained a minister the same year and accepted a call from a Norwegian Synod congregation in Minneapolis, Minn., serving this congregation

till 1878, when he became professor of theology in Luther Seminary, Madison, Wis. Of this institution Stub was president from 1879-88, when he resigned from the presidency on account of ill health, but for many years retained the professorship; then was clergyman in Decorah for a few years, and returned to Luther Seminary in 1899. *The North* says: "The entire Norwegian Lutheran Synod in this country recognizes Prof. Stub as its ablest and most erudite scholar in his special branch of study. His learning is of a high order, and in addition he is a man of the highest personal attainments." He has been married twice, and his second wife is the noted musician Valborg Hovind Stub, editor of *Songs from the North*.

**Sverdrup, Georg**, educator—Minneapolis—born 16 Dec., 1848, in Balestrand, Bergen stift, Norway. He received a careful training at home, graduated with the highest honors from the classical department of a Latin school in Kristiania at the age of seventeen, and completed his theological course at the University of Norway in 1871. He had made a special study of the Oriental languages during his school career, and after his graduation he spent considerable time in Paris, France, for the purpose of further investigating his specialty. For years the Norwegian Lutheran church in this country had suffered from many severe storms, bitter disputes had prevailed and rent the church asunder. At last, in 1870, the Norwegian-Danish Conference was organized—an event which forms an epoch in the history of the Norwegian churches in America. The Conference, of which the well-known Rev. C. L. Clausen was the first president, began at once the erection of Augsburg Seminary in Minneapolis,

Minn. When it was completed, Sverdrup received a call to become professor of theology. He accepted, and arrived at his destination and entered upon his new duties in 1874; two years later Prof. A. Weenaas resigned from his position as theological instructor and president of the institution. Sverdrup succeeded him in the presidency, and under his able management Augsburg Seminary has in about twenty-five years become one of the foremost Scandinavian educational institutions in America. When the Conference, in 1890, was merged into the United Norwegian Lutheran Church of America, Sverdrup was again chosen president of Augsburg Seminary. When the United Church withdrew its support from Augsburg Seminary in 1893, Sverdrup remained at the head of the institution during the years of bitter struggle in which the United Church in vain tried to obtain possession of the school. When finally the matter was amicably settled in 1898 by a division of the property of the seminary between the United Church and the Augsburg Seminary corporation, this important settlement was due in part to the pronounced stand taken by Sverdrup against lawsuits in connection with the affairs of the church. Rev. J. C. Jensson in *American Lutheran Biographies* says: "He is a nephew of ex-minister Johan Sverdrup, for many years premier of Norway, and his father was a noted minister in the state church and a member of the Storthing of his native country. Born of illustrious parentage, endowed with rare mental qualities, thoroughly educated, and having inherited no small degree of the family characteristics which have made the name so prominent, Sverdrup possesses in an eminent degree the conditions for

being a leader among the Norwegian Lutherans in this country." Sverdrup has been married twice: in 1874 to Katharine E. Heiberg, who died thirteen years later, and in 1890 to Elsie S. Heiberg, a younger sister of his first wife. He has had children by both wives.

**Swainson, John**, pioneer — St. Paul — born 1816, in Stockholm, Sweden; died 1890. He graduated from the University of Upsala; emigrated to the U. S. in 1848; settled in 1854 at Chisago Lake, Minn., where he farmed for a while, then moved to St. Paul. At the outbreak of the Civil War he was appointed quarter-master, with major's rank; and was stationed at St. Louis, Mo., remaining there until the war ended. From 1871-76 he was employed as general land agent for the Great Northern R. R., residing in St. Paul; farmed for a couple of years at Hallock, Minn.; returned to St. Paul, where he was engaged in the real estate business until he was accidentally killed by a street car. The general opinion is that Swainson left a mysterious history behind him in Sweden; yet he was the leader of several farmers who emigrated at the same time as he did. This open way of leaving his native country would hardly have been possible if he had been a criminal. But whatever might have been his career in Europe, here he became widely and most favorably known, especially among the Swedes. He was a friend to the poor people, and his wealth was often invested, with little or no security, for the benefit of needy Swedes. He quite frequently was the orator at festivals, and contributed extensively to the best Swedish and English periodicals, but many of his so-called literary productions were plagiarized.

**Swärd, P. J.**, clergyman—St. Paul—born 1 April, 1845, in Styra, Östergötland, Sweden. At the age of twenty-three he graduated from Johannelund mission institute in Stockholm. This school has special royal privileges, and graduates from there may, after being examined, be ordained as ministers of the foreign missions and seamen's missions in foreign ports. He served one year as assistant minister in Östergötland; went to Constantinople, Turkey, in 1869, as chaplain of the Swedish-Norwegian legation and missionary for the Scandinavian seamen; remained there four years, visited Egypt and Palestine, and for some time was chaplain of the German embassy; came from Turkey to New York to take charge of the Scandinavian seamen's mission, and while there organized the first Swedish Lutheran church in Brooklyn, in 1874; went to Baltimore in 1877 to organize a Scandinavian seamen's mission; but on account of ill health accepted, the following year, a call to Vasa, Minn., where he remained for eight years, then moved to St. Paul. Swärd was president of the Minnesota Conference for two years and vice-president for six years; was theological professor in Augustana College, Rock Island, Ill., during the school year of 1888-89, but not desiring to leave his work in St. Paul unfinished, he resigned; was elected vice-president of the Augustana Synod in 1889; and served as president of the synod from 1891 to 1899. The Augustana College and Theological Seminary conferred the degree of doctor of divinity on Swärd in 1894, and the same year he was created commander of the order of the North Star, second class, by King Oscar. II. of Sweden. For several years he was one of the editors of *Skaffaren*; served a congregation in



Omaha, Neb., from 1894 to 1899; and at the latter date entered the service of the state church of his native land. Swärd ranks high as a pulpit orator. Some of his sermons, especially those delivered at gatherings of clergymen and theological students, were masterpieces. His mild, somewhat humorous, temper, his conscientious attention to the duties imposed upon him, his great knowledge of the world, his clear understanding of human nature, made him an exceptionally able president in a free church. The whole bearing of the man was democratic, and it is claimed that he returned to Sweden principally because a position there offered more time for contemplation and rest and a safer livelihood in old age than it is possible to secure here. Swärd himself said that he returned partly because he desired to leave the direction of the Swedish-American Lutheran church in younger and abler hands, which shows the modesty of the man. He was married to Selma Maria Thermaenius, of Södermanland, Sweden, in 1872. They have six children.

**Swenson, John**, state legislator and banker—Canby—born 1842, in Norway. He came to Minnesota in 1872, and has since been engaged in merchandising, milling, and banking. He owns several banks in the western part of the state; and is very liberal with his wealth, having in a quiet way assisted a host of needy people. He is married, and represented his district in the state legislature in 1883.

**Swenson, Lars**, state senator—Minneapolis—born 10 July, 1842, in Hallingdal, Norway. His great grandfather was a Scotchman. When fifteen years of age Swenson came with his parents to the United States; they settled in Nicollet county, Minn., where he worked on the farm and

attended school. He studied for some time at Luther College, and at the breaking out of the Civil War enlisted in the Second Regiment of Minnesota Volunteers. He was wounded and taken prisoner at the battle of Chicamauga. After the war he returned to Nicollet county, where he was clerk of court for four years. Swenson came to Minneapolis in 1879. He was treasurer of Augsburg Seminary for thirteen years, and has ever since 1879 been manager of the Augsburg Publishing House, and treasurer of the United Church since 1890. He was elected alderman in 1884, and served in the state senate in 1887-89. Swenson is a Republican and a widower.

**Swenson, L. S.**, educator and U. S. minister to Denmark—**Albert Lea**—born 12 June, 1865, in New Sweden, Nicollet county, Minn. His grandfather and father were natives of Hallingdal, Norway; both emigrated to the United States and settled in Nicollet county, Minn., in 1857. His father represented his district in the state legislature in 1887. Young Swenson entered St. Olaf College, Northfield, Minn., at the age of fourteen; graduated from Luther College, Decorah, Iowa, in 1886; then studied for some time at Johns Hopkins University, Baltimore. When Luther Academy, in Albert Lea, was opened in 1888, Swenson accepted the call as its principal, in which capacity he served until 1897. Ever since he located in Albert Lea, Swenson has taken an active part in politics. In some way or another he succeeded in being regularly sent as a delegate to county, congressional, and state conventions; stumped the state in favor of Knute Nelson as governor in 1892; was appointed a member of the board of regents of the State University in

1895; and the next year was a delegate to the Republican convention at St. Louis, which nominated Wm. McKinley for president. Through the efforts of Knute Nelson more than on account of any diplomatic experience on the part of Swenson, he received the appointment as minister to Denmark in 1897. In 1887 he was married to Ingeborg Odeggaard. They have two daughters.

**Sunwall, G. F.**, grain merchant—Minneapolis—born 11 April, 1852, in Oppeby, Östergötland, Sweden. He received a college education in his native country, graduating from the *elementarlärovärk* at Eksjö in 1867. Two years later he emigrated to America, coming directly to Carver county, Minn., and clerked in stores in Carver village for three years. Then started in business for himself at Walnut Grove in 1873, which village he also founded at the same time. After having remained in the general mercantile business at that place for a couple of years, he commenced to buy grain at different points along the Omaha R. R., which occupation he followed for about five years. In 1880 he returned to Carver, where he remained until 1885, engaged in the grain business. At the latter date Sunwall settled in Minneapolis, where he organized the Central Elevator Company, a quarter million dollars' concern, of which he was manager for about ten years; then sold out his interest in said company, and started a large grain commission business in his own name in 1895. Sunwall is the only Swede in Minneapolis doing a grain commission business, and is one of the leading business men of that nationality in the Northwest. In 1877 he was married to Annie E. Kelly.



REV. P. J. SWARD, ST. PAUL.



PROF. M. WAHLSTROM, ST. PETER.

**Tharaldsen, Iver**, clergyman—Madison—born 10 Nov., 1847, near Stenkjær, Trondhjem stift, Norway. He received a common school education; attended an agricultural college for a couple of terms; and went to the Lofoten Islands, where two clergymen gave him private instruction for a period of two years. In 1870 he emigrated to America, and the next few years were devoted to studies as follows: at Marshall, Wis., for one year; at the University of Wisconsin for one year; at the University of Minnesota and Augsburg Seminary for two years; and he completed a theological course at the latter institution in 1874. During the next seven years he served a number of congregations in Otter Tail county, Minn., besides organizing several new churches in the northwestern part of Minnesota. While laboring in this part of the country he at one time had charge of sixteen congregations, covering a district more than one hundred and fifty miles in length, which had to be covered either driving or on horseback. In 1881 he removed to Grand Forks, N. D., where he remained three years. Also here he worked as a missionary among the new settlers on the prairies in the surrounding country in Minnesota and Dakota, and organized a number of new congregations. His health being impaired by overwork, he sought a less laborious field of action, and in 1884 located at Chippewa Falls, Wis., where he resided about fourteen years, having since resided at his present home. From 1886 to 1890 Tharaldsen was secretary of the Conference, and for some time served as secretary of the board of missions of said association. Since 1890 he and his congregations have belonged to the United Church. In the first part of 1896

he traveled extensively in the Rocky Mountain districts, Colorado and Utah, to recuperate after a long and severe siege of sickness of the preceding year. He was married in 1876 to Caroline A. Engerud, of Racine, Wis., a sister of the wife of Prof. Peter Hendrickson; they have five children, and their oldest daughter and oldest son are graduates of the Chippewa Falls high school.

**Thompson, R. E.**, state senator and lawyer—Preston—born 7 Mar., 1857, in Fillmore county, Minn. His parents were Norwegians. He was educated in the common schools of Newburg, Minn.; in the Institute of Decorah, Decorah, Iowa; and in the State Normal School, Winona, Minn. After having taught school for some time, he commenced to study law; was admitted to the bar in 1881; served as deputy clerk of court for some time; represented his district in the state legislature during the sessions of 1883–85; and was in the state senate from 1895 to 1901, being one of the ablest and most influential members of that body. Thompson is a hard worker; very independent, and as a consequence does not always follow the party whip of the Republican bosses; and has a large legal practice. In 1884 he was married to Anna Thompson; they have two children.

**Thorpe, Lars O.**, banker and state senator—Willmar—born 24 Dec., 1846, in Östensö, Hardanger, Norway. He came alone to the United States when not quite seventeen years old, having been a sailor a couple of years before. He worked on a farm during the summer, and attended school for a while during the winter at Jefferson Prairie, Wis.; went to Winona, Minn., in 1865, where for a couple of years he worked on farms and taught school. In 1867

he visited his native land, bringing his sister and brother with him on his return; was a railroad contractor and printer in different places for a few years, but settled permanently in Kandiyohi county, Minn., in 1871, where he assisted in publishing a paper in Kandiyohi village; and in the fall of that year moved to a farm located seven miles north of Willmar. For four years he worked on his farm, encountering many struggles and vicissitudes common to frontier life. In the fall of 1875 he was elected register of deeds, which position he filled for six years. His official duties requiring him to stay much of the time in the city, he found it necessary to move from his farm and settle in Willmar, where he has ever since resided. In 1881 he accepted his present position as cashier of Kandiyohi County Bank. Thorpe is a Republican, was a presidential elector for his party in 1884, has been a member of the school board of Willmar for several years, is president of Willmar Seminary, has been president of the city council, represented his district in the state senate in 1895-7, and has held nearly every local office. He is a member of the Norwegian Synod, and is a temperance man, being one of the most active workers in the religious, social reform, political, and financial movements of the city and county, and takes more than ordinary interest in the affairs of the state. In 1870 he was married to Martha Quale. They have several children.

**Thorson, A.**, pioneer and county official—Norseland—born 13 Feb., 1823, in Vä, near Kristianstad, Sweden. He clerked for eleven years in Kristianstad and Sölvesborg; emigrated in 1847, in company with a couple of other young men, to this country, via France; it took them over



four months to reach Charleston, S. C., where the vessel, on account of being damaged, had to anchor, instead of at New York. He happened to have a letter of introduction to a Swedish merchant who had emigrated to the U. S. in his younger days, and was now an old man; but this merchant had relatives who had settled in America in the eighteenth century, which goes to show that Swedish emigrants have in very early days crossed the Atlantic. In a short time Thorson and his companions started for New Orleans; here they ran short of money and food; but he soon secured a place as waiter in a hotel. In 1848 Thorson went to California, via Panama, working for his passage; at that time there were only a few houses in San Francisco, and not a single one in Sacramento. After having dug gold for about three years and saved about \$2,000, he returned to Sweden, via Nicaragua, Jamaica, Cuba, and New York. He farmed for two years in the vicinity of his birthplace; returned to America in 1855, being the leader of thirty emigrants who accompanied him to the New World, among others his wife's parents and other relatives. Thorson and his party examined different places, but soon settled at Scandian Grove, Nicollet county, Minn., where they were the first Swedish settlers, though a few Norwegians had preceded them. Here he has farmed ever since, was register of deeds for four years, held various local offices, and has passed through many hardships incidental to pioneer life. In Sweden, in 1852, he married Anna Nelson; they have several children.

**Thygeson, N. M.**, lawyer—St. Paul—born 11 Sept., 1862, in Martell, Pierce county, Wis. His parents came from the

northern part of Norway in the early forties. He graduated from a normal school at River Falls, Wis., 1882, and from the scientific, metallurgical engineering, and modern classical courses, of the University of Wisconsin in 1885, completing his legal studies at the same institution a couple of years later. In 1888 Thygeson located in St. Paul, and is now considered to be one of the ablest Scandinavian lawyers in the Northwest. In 1891 he was married to Sylvie G. Thompson of St. Louis, Mo. They have children.

**Trandberg, P. C.**, clergyman—Minneapolis—born 18 Aug., 1832, in Bornholm, Denmark; died 1896. In his boyhood he attended school at his birthplace and at Rønne, and during the years 1846-51 pursued a course in the Latin school at Rønne, finally graduating with the highest honors. He continued his studies in Copenhagen and was graduated from the theological department of the university in 1858. Søren Kirkegaard, the philosopher and denunciator of "official Christianity," made a deep and lasting impression upon the mind of Trandberg, and the conversion which he experienced in 1858 made him wage war against the easy-going life of the church people in his country. He was ordained for the ministry the same year, and began to serve congregations at Tjele and Vinge, Jylland; but he felt hampered by the rules and regulations of officialdom, and in 1860 he resigned his charge and returned to Bornholm, where he spent eighteen years in the most intense religious work. Indeed, the stir that he made among the people of Bornholm in the early sixties made him famous throughout the Scandinavian countries. In 1863 he formally withdrew from the state church

and organized an independent congregation. This, however, was gradually torn to pieces by fierce internal contentions, and in 1878 he left his native island with a sad heart. He spent the next three years as itinerant preacher in Jylland, and emigrated to America in 1882. Though a Lutheran, but holding very liberal views, he was appointed theological professor at the Chicago Theological Seminary (Congregational) in 1885, but as he failed to bring any material additions to the Congregational church he was dismissed from that institution in 1890. An attempt made by him to establish an independent theological seminary did not prove a success, and it was abandoned in 1893. During the nineties Trandberg published *Hyrderösten*, a religious periodical, and preached occasionally until his death. He spent the last two-and-half years of his life in Minneapolis. Trandberg was married in 1863. A bust has been raised to his memory at his birthplace, and in 1899 the Danish Lutheran church people in America were raising money for another monument in his honor.

**Turnblad, Magnus**, journalist—Minneapolis—born 28 Jan., 1858, in Vislanda, Småland, Sweden. He came to this country with his parents in 1868 and settled in Vasa, Goodhue county, Minn., where he attended school for some time. He afterwards sought the more advanced educational institutions of Red Wing and St. Paul, always distinguishing himself as an excellent scholar. After completing his school work Turnblad established himself as a grocery merchant at Red Wing, continuing in business for ten years, when more ambitious plans induced him to move to Minneapolis. He again engaged in the grocery business in that city for some

years, and also identified himself with the Swedish weekly paper, *Svenska Amerikanska Posten*, of which he became editor in 1889. This paper has, under the able management of his brother, S. J. Turnblad, met with an almost phenomenal success, having now the largest circulation of any Swedish paper in the country, although it is considerably younger than most of its colleagues, having been established in 1885. This astonishing success is largely due to the skill and ability with which Magnus Turnblad is editing the paper. For years he has taken an active part in temperance work. He has been married three times, his first wife leaving one daughter.

**Turnblad, Swan J.**, newspaper publisher—Minneapolis—born 7 Oct., 1860, in Vislanda, Småland, Sweden. At the age of nine he came with his parents directly from his native land to Vasa, Goodhue county, Minn. Here he attended the common schools and Lindholm's high school for several years, taught school for a couple of terms, and worked on his father's farm. When nineteen years of age he moved to Minneapolis, where he worked as typesetter on *Minnesota Stats Tidning* and *Svenska Folkets Tidning* for a few years. In 1887 he became manager of *Svenska Amerikanska Posten*, which at that time had only 1,400 subscribers and was financially in a bad condition; but under Turnblad's able management it has today, 1900, a circulation of 40,000, having had, undoubtedly, taking into consideration the time, the greatest success of any Swedish paper in America, as well as being the largest in size. It is independent in politics, and advocates temperance principles. Turnblad has for years taken an active part in tem-

perance work, having assisted in organizing several Scandinavian temperance societies in Minneapolis and throughout the state. For a couple of terms he was secretary of the grand lodge of I. O. G. T., and also organized lodges in connection with this society in different parts of Minnesota. He was the chief promoter in organizing, in about 1880, the first Scandinavian temperance society in Minneapolis, which as an open and independent organization was the means of accomplishing a great deal of good. Already in his early age Turnblad showed that he possessed singular abilities. He learned to set type by himself, and published an arithmetic, all set by himself, when he was only 14-16 years of age. In 1883 he invented a secret letter writing machine, which he patented, and which has been largely sold all over the country. In 1892 he became interested in *The North*, of which he was manager for a short time, and was also manager for *Hemmet* a couple of years. Turnblad is a member of the American Presbyterian church, and has taken the highest degrees in Freemasonry. He and his family made extensive European trips in 1895, 1897, and 1899. In the latter year Gov. John Lind appointed him a member of the board of managers of the State Reformatory at St. Cloud. At the age of twenty-two he was married to Christine Nelson, of Worthington, Minn. They have one daughter.

**Ueland, A.**, lawyer—Minneapolis—born 21 Feb., 1853, at Heskestad, Stavanger amt, Norway. His father was Ole Gabriel Ueland, who was a member of the Norwegian Storting from 1833 till his death in 1870, and the recognized leader of the liberal party in Norwegian politics. In 1871 young Ueland emigrated to this country, coming directly to



S. J. TURNBLAD, MINNEAPOLIS.



C. J. JOHNSON, MINNEAPOLIS.



PROF. G. JOHNSON, MINNEAPOLIS.



DR. A. LIND, MINNEAPOLIS.



J. PETERSON, ST. PETER.

Minneapolis, where for the following three years he worked hard at manual labor in the summer, and attended private school during the winter. He then began the study of law, and was admitted to the bar in 1877. In 1881 he was elected judge of the probate court, and has a very large law practice. Ueland was married to Clara Hampson in 1885. They have half a dozen children.

**Valder, Hans**, state legislator and pioneer—Newburg—born 18 Oct., 1813, in Stavanger amt, Norway. His father was an officer in the army. Young Valder received a good common school education in his native country, and taught for a while in the public schools. At the age of twenty-four he came to the U. S.; the journey from Stavanger to New York on a sailing vessel took three months; resided in La Salle county, Ill., for seventeen years; and for some time lived among the American Baptists at Indian Creek, Ill., accepting the religious views of his associates in 1842. He was licensed to preach, and in a couple of years about twenty Norwegians in La Salle and Kendall counties were immersed, constituting a kind of society without being regularly organized. Valder was ordained in 1844, being undoubtedly the first Norwegian Baptist preacher in the United States, and for some time received a salary of \$50 a year from the American Baptists and \$13 from his countrymen. He worked at manual labor part of the time, and was soon compelled to quit preaching altogether in order to support his family. He organized a small party of emigrants who settled in 1853, at Newburg, Minn. — this being one of the first Norwegian settlements in the state — where he has ever since been engaged in farming and hotel keeping.



tion he traveled for one year as missionary among the Indians, through Colorado, New Mexico, and Indian Territory; but his health failed, and Indian missionary work proved to be impracticable, as far as the conversion of the natives to Lutheranism or any other Christian religion was concerned. In 1880 he accepted a call as professor at Gustavus Adolphus College, St. Peter, Minn., and the following year he became the president of this institution, which under his able management has prospered beyond expectation, having an average attendance of nearly 300 students, and employing sixteen instructors. Wahlstrom is a remarkably clear and forcible speaker, and was married in 1879.

**Werner, Nils O.**, lawyer and banker—Minneapolis—born 19 Jan., 1848, in Fjelkestad, Skåne, Sweden. Werner was graduated from a college in Kristianstad, in 1868, and, lacking the necessary means for pursuing his studies at the universities, he emigrated to America, where his parents had already gone some time previously. He came directly to Princeton, Ill., where his parents had settled. Here Werner remained for two years, studying law in private offices. In 1870 he moved to Red Wing, Minn., and was admitted to the bar the year following. Werner was elected judge of probate in 1874, remaining in office for ten years; was a member of the city council, and also member of the board of education in Red Wing. From 1886–88 he was member of the Republican state central committee. In 1888 Werner became cashier of the Swedish American Bank in Minneapolis, which had been organized shortly before by leading Swedes in the state, and was elected its president in 1894. The great success with which this important financial

undertaking has met is due in no small degree to Werner's able service. Werner is a Republican, and a member of the English Lutheran Church. He was married in 1872 to Eva Charlotte Anderson. They have children, and one of their sons is practicing law in Minneapolis.

**Widstrand, Frans Herman**, socialist—Litchfield—born 1824, in Stockholm, Sweden; died 1891. He received a careful education at the University of Upsala; was employed in the governmental department in Stockholm for a while; but his radical ideas soon made it impossible for him to retain such a position, especially as he began to publish an anarchical paper. In 1855 he emigrated to this country; resided for quite a long time in Minneapolis, Minn., and vicinity, then started a social community in Wright county. In this settlement all property was common, all should work alike; no liquor, tobacco, meat, or women were allowed in the community, which was intended to be a heaven on earth, and in a certain sense it became a paradise, for no one worked. Such a gathering of idealists and idlers—not to say idiots—had soon to disband. A Yankee succeeded in securing the deed for all the property; Widstrand lost everything, and moved to Litchfield in 1880. Here he endeavored to avenge himself upon mankind by publishing *Rothuggaren*—a paper which made war upon religion, government, and the human race. He was one of the most eccentric Swedes in America, and possessed many noble qualities, but was so unpractical that he seemed insane.

**Ylvisaker, John**, educator—Robbinsdale—born 24 April, 1845, in Sogndal, Bergen stift, Norway. After being confirmed Ylvisaker entered a teachers' seminary, and after



# The Nationality of Criminal and Insane Persons in the United States.

— BY —

O. N. NELSON.

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## I. CRIMINALS.

A high authority on mental and moral depravity has said that there are three classes of criminals: "First, those who are driven to crime by want or adversity; secondly, those who have in their natures a taint of crime which may be corrected by favorable circumstances; and, thirdly, those of radically bad organization." But as the present article is intended to deal principally with culprits as represented by the various nationalities in this country, it would be out of place to extensively discuss whether men become criminals by predestination or by their own choice. Yet, since each nationality and race has certain characteristics of virtue and vice—due, perhaps, mainly to climate, heredity, religious belief, and educational training—a careful examination of the proportionate number of convicts by nationalities, may serve as a key to arrive at the causes which lead people to commit offenses against the law. Such a test can more properly be made in this country because our population, as a whole, is undoubtedly more cosmopolitan than that of any

other part of the world. Each of the many and numerous foreign elements is, at least in the census reports, placed on an equal footing, and may justly be compared with each other as to their respective virtues and vices. But the different governments of Europe pursue so many different methods in collecting and computing statistics, that a reliable comparison can not be made in regard to the amount of crimes committed by the people of each country. Deeds which one nation considers and punishes as a crime are no offense whatsoever in another country.

But while a comparison of the foreigners in our land is perfectly proper, a comparison of them with the native-born Americans is not exactly fair. In the first place, the latter have become fully assimilated with the climate and other physical, as well as intellectual and spiritual, conditions; and as a consequence they have had a much better chance to improve their moral and mental capacity than the foreign-born population. Secondly, nearly all the foreign-born are adults, while the native-born include, besides their own children, also the children of the foreign-born parents. This fact becomes very important when it is remembered that most crimes are committed by grown persons. As a consequence, the comparison between the proportionate number of foreign-born and of native-born criminals, as given in most of the following statistical figures, does not give the real relation, because the bases of computation are not alike. But it has been impossible to remedy the defect. Yet H. H. Hart, secretary of the state board of corrections and charities of Minnesota, has proved conclusively that the foreign-born people, as a whole, have, proportionately,

less prisoners than the native-born; and those native persons having foreign-born parents have the worst record of all classes of people. His able article dealing with this subject was published in the *American Journal of Sociology* in November, 1896.

In 1880 there were, according to the United States census, 58,609 "prisoners" in the country. In other words, one person in every 856 of the total population was a criminal; one in 1,309, of the native white; one in 949, of the native-born; one in 523, of the foreign-born; and one in 396, of the colored. Ten years later the total number of culprits had increased to 82,329; but the proportion of the various elements mentioned above was about the same as in 1880, although a slight deterioration of all of them was noticeable.

In 1880 the Chinese-born had one prisoner for every 190 inhabitants; the Irish, one for 350; the Scotch, one for 411; the French, one for 433; the English, one for 456; the Canadians, one for 590; the Germans, one for 949; and the Scandinavians, one for 1,539.

The census for 1890, dealing with "prisoners," is peculiar, specifying only the nativity of the parents of the culprits, without stating, for example, how many of our criminals were born in Ireland, Germany, and other foreign countries. While this method offers a comparison of the descendants of the various nationalities in the second generation, it is impossible to compare the immigrants themselves with their offspring. If this omission had not occurred, it would undoubtedly have been possible somewhat to estimate the effect which our conditions have exerted upon our moral

development; then an approximation could have been secured, with more exactness than now, whether the present conditions here are less favorable to moral elevation than, for example, in Germany and the Scandinavian countries. At the same time it is surely not accidental that the Scandinavians have, in nearly every instance, the best record in regard to crimes of any nationalities, and that the Germans make such a fine showing; but must be largely due to the excellent compulsory educational and religious training which is prevalent in their countries.

In 1890 there were 8,085,019 white persons born in the United States of foreign-born parents. Of this number, 12,601 were prisoners, giving a proportion of one prisoner to every 641 persons. This is a very bad showing as compared with the standing of the native whites of native parentage, who had a proportion of one to 1,638. But the record of those natives whose parents were born in Ireland is still worse, the number of prisoners of this class being 7,935 out of a total population of 2,164,397, giving the shockingly large proportion of one criminal to every 273 persons. There are reasons for believing that the second generation of the Irish in this country has a worse record than the first. Nearly two-thirds of all the native-born prisoners having white foreign parents were of Irish descent. In the case of the natives of Scotch and English parentage, the proportion was one to 559, and one to 816, respectively. Natives of Canadian parentage had a proportion of one to 999, and the natives of German parentage had a slightly better record than the natives of native white parentage. Of the eight classes treated of in this paragraph, the second

generation of Scandinavian-Americans stands very far above all the rest, the proportion being one to 7,566. As a matter of fairness, however, it must be observed that the majority of the latter—as well as some of the other classes—are too young to commit crimes, because the Northern emigration is of comparatively recent date. It is another illustration of the great defectiveness of this department of the census for 1890, which was in charge of Rev. F. H. Wines.

In the United States census reports for 1880 and 1890, all grades of prisoners were enumerated, whether confined in the penitentiaries, county jails, or any other places; but in this article only those nationalities which had a population of over 100,000 have been referred to. In treating of the four following states, however, only the penitentiary culprits have been dealt with, except in the case of Iowa; and all nationalities having a population of about 25,000 in 1890 have been compared. In 1890 the total Scandinavian-born population in Illinois, Iowa, Minnesota, and Wisconsin was 516,723, or more than one-half of the whole number in the United States. The Irish in these states numbered 223,168, and the Germans, 842,402. A thorough test of the criminal standing of the foreign representatives in the four states mentioned will undoubtedly reduce the element of mere chance to a minimum, especially when the investigation covers a period of ten or fifteen years.

ILLINOIS. In the fall of 1880 there was, according to the penitentiary reports, one convict in the two penitentiaries of Illinois for every 1,774 inhabitants in the state. The record of the native-born population was a little better, and that of the foreign-born a little worse than the total.



Those born in Canada have by far the worst showing, the proportion of convicts to the whole number being one to 479. The standing of the Irish-born is slightly inferior to that of the total foreign-born. The German-born stand above the rest, the proportion being one to 3,368; and the Scandinavian-born come close to them, the proportion being one to 3,115.

A calculation based on the number of convicts "on hand" in the fall of 1892, shows great changes in the course of twelve years. In most cases a decided improvement is noticeable in regard to the foreigners. The showing of the total foreign-born is now three and a half per cent. better than that of the native-born. The proportion of total and native criminals are about the same as in 1880. The German-born, however, show a striking deterioration, the proportion being one to 2,333, while the Scandinavian-born now stand far above all the rest, with a proportion of one to 4,158. The showing of the Canadian-born is five times, and that of the Irish and English-born, three times as bad as the standing of the Scandinavians.

IOWA. Every person convicted of a crime of some kind figures in the official records of the state. Hence, the criminal statistics of Iowa, unlike the insanity records, are tolerably complete; and they put the Scandinavian-born inhabitants of the state in an exceedingly favorable light. The reports of the two penitentiaries in Iowa do not, however, like the Illinois reports, mention the nativity of prisoners "on hand" at a certain time; but only refer to the number of culprits "admitted" during biennial periods. The following result was obtained by dividing the population of 1885 and 1895

by the annual average of the number of convicts received during the biennial periods of 1884-5 and 1894-5. By this method any accidentally large or small proportion of prisoners "sent up" for one specific year is practically avoided.

There was one convict sent to one of the state penitentiaries for every 5,106 inhabitants in the state in 1885, and one for every 3,000 in 1895. The Irish-born population has the most unenviable record, the proportion of the number of Irish-born convicted to the whole number of Irish-born inhabitants being one to 4,050 in 1885, and one to 541 in 1895. The Germans make a fair showing, the proportion for 1885 and 1895 being one to 8,304, and one to 1,883 respectively. The Scandinavian-born population had by far the most splendid record at the latter date, the proportion of the number of convictions to the whole number of inhabitants of Scandinavian birth being one to 7,720 in 1885, and one to 4,200 in 1895. These figures, however, being only based on the reports of the penitentiaries, can be supplemented by the reports of the secretary of state relating to convictions of criminals, which reports are absolutely complete inasmuch as they give the whole number of convictions of all offenses against the law in every county of the state for each year. In Illinois, Minnesota, and Wisconsin no such reports are published. Those of Iowa have one fault, namely, that although the nativity of the culprits is recorded, no general summing up of the various nationalities has been made, consequently it is almost impossible to compare them with each other. According to these reports of the secretary of state the following result has been obtained: In 1880 one out of every 743 foreign-born

persons was convicted of some crime; in 1885, one out of every 709; and in 1890, one out of every 1,223. As to the American-born inhabitants, the record was not half so ugly, the proportion being one to 2,015, one to 2,224, and one to 2,500, for the years 1880, 1885, and 1890, respectively. But the proportion of the whole number of Scandinavian-born persons convicted of crimes to the total Scandinavian-born population for the same years was only one to 5,756, 2,807, and 3,312.

MINNESOTA. The numerical strength of the Scandinavian element is greater in Minnesota than in any other state in the Union. Thus, the United States census of 1890 shows that the whole number of Scandinavian-born persons in Minnesota that year was 215,215. This fact alone gives great weight to the statistical data bearing on them in said state, the factor of mere chance being reduced to a minimum. Moreover, the reports of the penitentiary of Minnesota are more complete and thorough than those of similar institutions in the neighboring states. Hence, the following criminal statistics, as well as the deductions made therefrom, ought to be of exceptional significance. In 1882 the Canadian-born had one convict in "confinement" in the penitentiary to every 1,743 inhabitants in the state. The Germans and Irish had a proportion of one to 2,148, and one to 2,358, in the order given. In the case of the foreign-born population, the native, and the total of all, the proportion was one to 2,731, one to 2,835, and one to 2,798, respectively. But the Scandinavian-born had a proportion of one to 4,145. In other words, the standing of the latter was more than 46 per cent. better than that

of their closest rival, namely, the native population. A computation made on the number of convicts in "confinement" in 1894 and on the state census of 1895 shows some very marked changes during a period of about fourteen years. In the case of the Irish-born, there was a deterioration of 64 per cent. The Canadian-born, the foreign-born, and the grand total had a far brighter record than before. The native population had a proportion of one to 3,146, and the Germans one to 4,054. The latter is the best record, excepting that of the Scandinavian-born, which had a proportion of one to 6,075.

WISCONSIN. The criminal statistics of Wisconsin afford a double basis for computing the proportionate representation of the different nationalities in the state penitentiary. For fourteen years past, from 1882-96, the nativity of all convicts "received" has been specified, and in 1882 the nativity of the whole number of convicts confined was recorded. By proceeding in the same manner and by the same method in regard to Wisconsin as was done in regard to Iowa, using the penitentiary biennial report for 1881-2 of the former state as the basis for computation, the result obtained is as follows: One out of every 3,021 inhabitants of the Canadian-born was annually convicted of some penitentiary offense; one of 5,539, of the English; one of 5,986, of the Irish; one of 7,584, of the native Americans; one of 9,453, of the Germans; and one of 9,469, of the Scandinavians. The native born Americans, the total foreign-born, and the whole population have nearly the same standing. Exactly ten years later, one in 1,442 of the Canadian-born received a sentence for some crime; one in 5,551, of the Irish; one in

6,346, of the native Americans; one in 7,876, of the English; one in 10,499, of the Scandinavians; and one in 10,605, of the Germans. Canada, it should be noticed, not only retains her position, but her standing is more than twice as ugly as ten years before, and Ireland shows only one-fourth as large a proportion of convicts as Canada. The native-born Americans, the foreign-born, and the total population show a general deterioration of nearly 13 per cent. in the course of ten years. The Scandinavian and the German-born, which were far ahead of all the rest in 1880-82, have made a further advance of over 11 per cent., and the mutual position of the two is changed in favor of the latter.


It must be observed, however, that the figures just given do not afford a key to the actual representation of the different nationalities at the penitentiary, because the mere conviction of a person does not show the gravity of the crime, nor the length of the term. Hence, other facts are submitted, showing the proportion of convicts confined at the penitentiary at a certain time to the total number of inhabitants. In 1882 there was confined in the Wisconsin penitentiary one convict to every 3,780 persons. One out of 3,296 of the total foreign-born population was a prisoner, and one out of 4,045 of the native Americans. Canada had one culprit for every 1,284 inhabitants in the state; Ireland, one for 2,328; England, one for 2,492; the German Empire, one for 4,388; and the Scandinavian countries, one for 6,026. These figures throw a new and most important light on the criminality of the different nationalities. The Canadians retain their position, clearly proving themselves to be the most vicious class of citizens in the state, the record

of the second worst class, the Irish, being much brighter. There is one surprising difference between these and the other figures, namely, the distance between the Scandinavians and the Germans. In the former figures the two nationalities in question were far ahead of all the rest. They still retain their former vantage ground. But while the Germans have one convict to every 4,388 inhabitants, the Scandinavian-born have one to 6,026. In other words, the record of the latter is over 37 per cent. better than that of the former. If this signifies anything at all it proves that the average length of term served by Scandinavian-born convicts is between 30 and 40 per cent. shorter than that served by the German-born, which, again, points to a corresponding difference in the gravity of the crimes committed, in favor of the former.

## II. INSANE PERSONS.

Several causes conspire to produce the real, or apparent, frequency of mental aberration among the foreign-born element in this country. In the first place, there are undoubtedly general causes which operate among all the foreigners, and give them, perhaps, a much higher percentage of insanity than the native-born Americans. Upon the whole, emigration is, probably, impelled more by fear than by hope; more by fear of the evils of the Old World than by hope of happiness in the New World. So many tender associations must be sacrificed, so many ties of kinship and friendship must be severed. The average emigrant leaves the old sod with a heart more or less wounded. To emigrate to a foreign land is a good deal like tearing up a plant by the roots and trans-

planting it into another locality; but with this difference, plants are removed in accordance with certain scientific and systematic methods, while people exchange countries in the most irregular fashion. Taking into consideration the complete change of climate, the new social conditions, and the severe struggle for existence, which all new-comers have to submit to, together with the general causes which produce insanity, it is no wonder that a large number of the immigrants mentally succumb. At the same time it is doubtful whether the foreigners in this country have a much greater, if any, percentage of insanity than the natives. Nearly all the foreign-born are adults, while the native-born include, besides their own children, also the children of the foreign-born parents. This fact becomes very important when it is remembered that in most cases only mature persons become insane. As a consequence, the comparison between the proportionate number of lunatic foreigners and insane natives, as given in most of the following statistical figures, does not give the real relation, because the bases of computation are not alike. Besides, the native-born population, as a whole, has achieved material independence to a greater extent than the foreigners, and, as a consequence, the former are in a much better position than the latter to take care of their insane relatives, especially the less dangerous ones. In general, the only available figures on insanity are those obtained from the various state hospitals for insane; but the wealthy Americans do not send their lunatic kindred to a state institution, but to a private asylum, from which it is difficult to secure any reliable statistical reports relating to the nativity of the patients.



According to the United States census for 1860, the Irish-born had one insane and idiotic person to every 464 inhabitants in the country; the French, one to 600; the Americans, one to 700; the English, one to 715; the Germans, one to 859; the Scandinavians, one to 896; and the Canadians, one to 957. Ten years later all the nationalities above mentioned had deteriorated from 25 to 40 per cent., except the Canadians and Americans who had slightly improved. In 1870 the Scotch and English had virtually the same record.

The census reports of 1860 and 1870 enumerate the nativity of the insane and idiotic persons, and since no such enumeration has been available; but in this article only those nationalities which had a population of over 100,000 at the latter date have been referred to. In treating the four following states, however, all the nationalities having a population of about 25,000 in 1890 have been compared.

ILLINOIS. The insanity statistics of Illinois must necessarily be defective, because the yearly published *Proceedings of the Board of Commissioners of Cook County*, and the reports from the Cook county insane asylum in those volumes, present the appearance of having been prepared and edited by the idiots themselves. By a great amount of original research, however, some of the worst gaps were filled; and the following deductions are tolerably reliable, being based on the official reports of the four state institutions, and on personal investigation of the diary of Cook county insane asylum. The average number of German-born patients annually admitted to the insane asylums in Illinois for the two years ending in the summer of 1892 was



nearly 285, while, according to the United States census for 1890, the total German population of the state was 338,382. Thus, out of every 1,189 German-born inhabitants, one was committed to an insane asylum during one year. As to the Scandinavian population, the proportion was one to 769. But the Irish-born present a still worse showing, the proportion in that case being one to 660. Using the same data as above, but leaving out entirely the returns from the insane asylum of Cook county, the following proportion was obtained: For the native-born Americans, one to 3,242; the whole population, one to 2,236; the British-Americans, one to 1,796; the Germans, one to 1,659; the English, one to 1,453; the total foreign population, one to 1,431; the Scandinavians, one to 1,102; and the Irish, one to 965.

IOWA. Insanity evidently is on the increase in Iowa. In 1880-81 there was one patient annually admitted to the hospitals for every 3,056 inhabitants in the state; and in 1892-93, one for every 2,012. The record of the foreign-born population is much worse than that of the state, as a whole. Thus, in 1880-81 there was one German patient annually committed for every 1,358 Germans in the state; and in 1892-93, one for every 1,552. The proportion of British-born patients to the British population for the same years was one to 1,216 and 1,084, respectively. The record of the Scandinavians for 1880-81 was one patient annually received at the state hospitals for insane for every 2,092 inhabitants born in Denmark, Norway, and Sweden; but the number of patients increased so fast that the proportion was one to 1,048 in 1892-93. Thus the proportionate

number of Scandinavian patients was exactly doubled in twelve years, while the proportionate increase for the whole state was only a little over one-third. As a matter of fact, the insanity records of Iowa are very incomplete, and the above statistics by no means give the whole truth as to the proportionate prevalence of insanity among the different nationalities. In 1885, for instance, there were 1,238 patients in the hospitals. But, according to the state census of that year, there were 1,720 insane and idiotic persons outside of the hospitals. Since the nativity of the latter is not given, the reports of the hospitals may even convey a wrong impression as to the proportionate representation of the different nationalities, and this undoubtedly is the case in regard to the Scandinavians. In 1885 the combined population of the five counties containing the largest number of Scandinavians of all the counties in the state was about 98,000; but the number of insane and idiotic persons kept in those counties was only sixty-one, or one for every 1,606 inhabitants. On the other hand, the combined population of five other counties containing altogether only a few hundred Scandinavians was about 82,000, while the number of insane and idiotic persons kept in these counties was eighty-five, or one for every 965 inhabitants. This indicates that the Scandinavian-born inhabitants of Iowa send a larger proportion of their insane to the state hospitals than some other nationalities do.

MINNESOTA. The insane asylum reports of Minnesota for the years 1880-82 and 1892-94 seem to prove that insanity is increasing in that state. So general is the downward movement that every nationality represented by at least

25,000 persons in the state was carried along with it during that period. Thus, in the case of the natives, which have by far the best record, the proportion of the number of persons annually admitted to the insane asylums in the state for the years 1880-82 was one to every 4,008 inhabitants; but in the course of the next twelve years the proportion was one to 3,016, or an increase of nearly 25 per cent. Making similar computations for the different groups of foreigners, using the United States census for 1880 and the state census for 1895 as the bases in estimating the population, it appears that the Canadians have deteriorated about 44 per cent. during twelve years, having in 1892-94 one insane annually committed to the state institutions for every 1,188 persons. At the latter date the Germans sent, on a yearly average, one lunatic to the insane asylums for every 1,262 German-born inhabitants; the Scandinavians, one for every 953; the total foreign-born, one for every 937; and the Irish, one for every 544. In other words, the Germans, Scandinavians, total foreign-born, and Irish, made, during twelve years, a slide downwards of ten, twenty-four, thirty, and forty per cent., respectively.

WISCONSIN. The Irish-born in Wisconsin have the worst record as to insanity, an average of one person out of every 1,061 inhabitants of that nationality having been annually admitted to the insane asylums of the state during the years 1881 and 1882. The Scandinavians, however, have the second poorest showing, or one to 1,411; England and Germany follow at no great distance, with one to 1,555 and one to 1,624, respectively, and Canada has one lunatic to every 2,233 inhabitants. The total foreign-born population

in the state had one insane patient to every 1,615 sane persons, and the native Americans, one to 4,233. Ten years later the Irish, the Canadians, and the native-born had deteriorated about thirty-five per cent.; the Scandinavians and Germans had a five or ten per cent. worse showing in 1892 than in 1882, but a better record than the total foreign element. The English were the only people who improved during the decade.

### III. CONCLUSIONS.

The final result of all the investigations may, with more or less accuracy, be summed up in the following table. The number of prisoners, as enumerated in the United States census reports for 1880 and 1890, together with the number of convicts in confinement in the penitentiaries of Illinois, Minnesota, and Wisconsin at the end of a certain year, in the neighborhood of the time when the census was compiled, have been taken as the basis of the computation—it being impossible to reduce the reports of Iowa to harmonize with the statistics of the other three states. The reports of the insane asylums of Iowa, Minnesota, and Wisconsin mention only the nationalities of those received each year, without referring to the number of lunatics on hand at a specific time; consequently, it is the annual admittance to the insane hospitals of these states that has been tabulated.

In 1880 or '82, 1 out of 2,302 Persons was a criminal; in 1890 or '94, 1 out of 1,999.

In 1880 or '82, 1 out of 2,413 Americans was a criminal; in 1890 or '94, 1 out of 2,013.

In 1880 or '82, 1 out of 2,035 Foreigners was a criminal; in 1890 or '94, 1 out of 1,887.

In 1880 or '82, 1 out of 1,024 Canadians was a criminal; in 1890 or '94, 1 out of 1,080.

In 1880 or '82, 1 out of 1,338 English was a criminal; in 1890 or '94, 1 out of 1,103.

In 1880 or '82, 1 out of 1,600 Irish was a criminal; in 1890 or '94, 1 out of 860.

In 1880 or '82, 1 out of 2,713 Germans was a criminal; in 1890 or '94, 1 out of 2,715.

In 1880 or '82, 1 out of 3,706 Scandinavians was a criminal; in 1890 or '94, 1 out of 5,933.

## 18 HISTORY OF THE SCANDINAVIANS IN THE U. S.

In 1881 or '82, 1 out of 2,718 Persons became insane; in 1892 or '94, 1 out of 1,719.  
In 1881 or '82, 1 out of 4,120 Americans became insane; in 1892 or '94, 1 out of 3,009.  
In 1881 or '82, 1 out of 1,490 Foreigners became insane; in 1892 or '94, 1 out of 1,144.  
In 1881 or '82, 1 out of 2,174 Canadians became insane; in 1892 or '94, 1 out of 1,325.  
In 1881 or '82, 1 out of 1,278 English became insane; in 1892 or '94, 1 out of 1,378.  
In 1881 or '82, 1 out of 1,061 Irish became insane; in 1892 or '94, 1 out of 769.  
In 1881 or '82, 1 out of 1,461 Germans became insane; in 1892 or '94, 1 out of 1,439.  
In 1881 or '82, 1 out of 1,588 Scandinavians became insane; in 1892 or '94, 1 out of 819.

It will be observed that in regard to crimes the Scandinavians had not only the best record in 1880, but that they improved nearly fifty per cent. in ten or fifteen years, while, virtually, all the other nationalities deteriorated. It is commendable in the Northmen, to say the least, that they can morally become better in this country, where, according to such high authority as Andrew D. White, more crimes, proportionately, are committed every year than in any other Christian land. As has already been pointed out, the excellent compulsory educational system of the Scandinavian countries, and the conservative and systematic religious training which every child receives there, have, probably, been the main forces that have moulded and assisted in developing stronger moral characters than can, perhaps, be done in this country under the present conditions. It must also be admitted, however, that the Northern emigrants, on the average, are mentally and morally superior to those who remain at home. In the United States there is free trade in religion; school children sometimes flog the teacher, and in a school in Michigan it was once discovered that thirteen youngsters carried pistols in their pockets; the family relations are loose, the husband often being the willing slave of his wife, who, in turn, obeys her offspring and permits the baby to assume the dictatorship of the

household; and the frequency of cyclones and floods seem to indicate that even nature itself is more out of joint than in any other portion of the civilized world. In such a land, it is to be expected that the morality, as well as the general characteristics of the people, will be different from the results obtained in other countries where conditions are almost the reverse. The constant lack of order and system in many of the essential affairs of the family, church, and state must have a greatly demoralizing effect, especially upon the growing generation. The large proportion of criminals in this country is probably one of the prices that has to be paid for the blessings of freedom; and, applied in a different sense from that in which it was originally uttered, the exclamation of the French heroine might with justice be repeated: "Oh liberty! what crimes are committed in thy name!" That the Scandinavians in the Western continent have been able to rise above all other nationalities in regard to crimes, not only points toward the superiority of the religious and educational training of their native lands as the main cause, but it is a high endorsement of the work of those men who, through parochial schools, colleges, and churches, have endeavored to perpetuate the virtues, the characteristics, and the religious beliefs of their ancestors. The apparently great moral improvement of the Scandinavians during the past decade may be due, partly, to the betterment in recent years of the common schools in their own countries, and the more intense Christian earnestness which has penetrated the state churches, and consequently a moral improvement of recent immigrants; partly, to the fact that the character-making elements on this side of the water have been better

able to take care of new-comers than formerly; and, partly, to poor criminal statistics, which, however, are quite reliable, and far superior to those dealing with insanity.

From 1860 to 1880 the Scandinavians, in regard to insanity, had almost the best record of any foreigners in the United States. Since, with the exception of the Irish, they, apparently, have had the worst; and their downward march towards lunacy has even been a little more rapid than their upward march towards moral perfection, being in the former case a deterioration of nearly fifty per cent. in about ten years. Science has not yet been able to decide whether it is the most brilliant or the most stupid who become insane. But it is often asserted that the gulf between the lunatic and the genius is not great. Maudsley, however, says, "Most instances lie between these extremes of strong and weak mental organizations." Yet, Lombroso maintains that the brilliant Jewish people pay a heavy penalty for their brilliancy by becoming insane in greater proportion than any other race upon the face of the earth, although, it is claimed, they have an excellent record in regard to crimes. It is difficult to assign any predominating cause, or causes, for the appalling increase, real or apparent, of mental derangement among the Scandinavians in America, and more difficult still to discover a check, or remedy, for the evil, which may be their "fate or fault." Probably the earnestness and depth of their character, coupled with a strong imaginative and poetical nature, unfits many of the immigrants for enduring the intense pressure of constantly recurring and often fanatical religious controversies, social upheavals and political excitement, disappointment in love

and financial failures. A hypocrite or a mentally strong character can, for example, study the various religious systems of the world without danger and with some profit to himself. But a very earnest, uneducated person of average mental capacities is likely to become a lunatic before the process is over. Perhaps a majority of Scandinavians in America take a more serious interest in spiritual matters than the majority of other people; and some persons have, out of ignorance, taken advantage of this earnestness, and incited them beyond their strength. This assumption is strengthened, at least to a certain extent, by an appeal to statistics; for it appears that the Danish-Americans, who seldom become excited about religious affairs, are less subject to insanity than the Swedes and the Norwegians. No doubt, the indulgence in strong drinks or sexual abuses, either of the victim himself or of his ancestors, has been the means of landing many Scandinavians in the insane asylums. Yet, it cannot be proved, nor disproved, that they are worse in these respects than other nationalities. But the real point at issue, however, is not the great prevalence of madness among the Northmen; for, as has been observed, until recent years they were better off in this respect than other people. But the question of the questions is, what are the reasons for their alarming downward rush, real or apparent, in the last decade? They practice the virtue of temperance in all things just as much today as they did ten years ago, if not more. Have the religious contentions become more intense than formerly? As has already been pointed out, however, the insane statistics are very unsatisfactory. There is no law to compel persons to send their lunatic relatives to an



asylum, as in the case of criminals. It cannot be determined whether the Scandinavians formerly kept a larger proportion of their insane at home than what is done today; and many lunatics born in this country of Scandinavian parents may be reported as belonging to the first generation. Probably the recent immigrants have been of such high nervous temperament that their fine fibers have been unable to properly endure the strain of the new conditions in America, and, in their eager desire to become wealthy and wise, they, like the Jews, have had to pay the price.

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The United States census reports of 1890 on insanity and feeble-mindedness did not appear until this article had been electrotyped, in 1897. In regard to the different nationalities in this country, only the birthplaces of the mothers of the lunatics were recorded, and from these meager data the following deductions were made: 1 person in 208 of Irish birth or extraction was insane or feeble-minded, 1 in 222 of Hungarian, 1 in 362 of French, 1 in 381 of Scandinavian, 1 in 396 of German, 1 in 420 of Bohemian, 1 in 460 of English-Welsh, 1 in 465 of Scotch, 1 in 625 of Italian, and 1 in 666 of Canadian. One out of every 701 of the native-born white was insane in 1890, and one out of every 256 of the foreign born; but the former had one feeble-minded to every 602 sound-minded, and the latter one to every 1,004. As has been said elsewhere in this article, a reliable comparison cannot be made between the natives and the foreigners; yet some of the ablest American statisticians and educators maintain that the native born have, proportionately, more criminals than the foreign-born; and according to deductions made from the United States census of 1890, the native born white had one insane or feeble-minded to every 326 sane persons, which seems to indicate that the Americans have at least as large a proportion of idiots as any other class of people.

## Historical Review of Luther College.

—BY—

PROF. ANDREW ESTREM.

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Like the Puritans of New England, the early Norwegian immigrants made it one of their first cares to establish schools for the education of their children. Placed amid new influences in a new country, they felt the importance of clinging to those of their heritages which they held most dear—to their Lutheran faith always, to their language as long as might be. The Norwegians did not then, and do not now, deny the great usefulness, within their province, of the public schools; but they have always felt that there is an important educational work which these schools, because of their necessary limitations, cannot perform. This is the education of the religious element in man. To supply a higher education based on Christian principles, especially with a view to fitting young men for the study of theology, was the object for which Luther College was founded and for which it exists to-day.

It was in 1861 that the Synod of the Norwegian Evangelical Lutheran Church of America—commonly called the Norwegian Synod—resolved to build a college. Since 1858 the theological students of the synod had attended the col-

lege and seminary of the Missouri Synod in St. Louis, Mo.; but when the Civil War broke out, the Norwegian Lutherans, whose number was steadily growing, thought it wiser to erect a college in their own midst. The new school was to be located at Decorah, Iowa, but for the first year accommodations were secured in the Halfway Creek parsonage, a short distance from La Crosse, Wis. The beginnings of the school were necessarily small. Unpretentious as they are, such beginnings have at least the advantage of revealing better the stages of growth, and these it is always interesting to witness. Two teachers and a total enrolment of sixteen are matters of record for the school year 1861-62. Yet the work went forward, and that local attachment and that devotion to a common object which are sources of strength to any institution were born. After a year's narrow-spaced but open-hearted family life in this country parsonage, the school was removed to Decorah. But as work on the college building had not yet begun, the school was under the necessity of taking up temporary quarters in the business portion of the city. On June 30, 1864, the corner stone of the new building was laid, and on October 14, 1865, it was dedicated, amid rejoicing and thanksgiving shared in by several thousand people. This day has been celebrated by the students as dedication day ever since.\*

The building was erected on an elevation on the left bank

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\*The building cost \$75,000; the addition made in 1874, \$23,000; the rebuilding, after the fire, \$56,000; and various other structures, for example, residences for some of the professors, and the gymnasium, not far from \$16,000, making a total expenditure for building purposes of about \$170,000. The yearly expenses for operating the institution may be roughly estimated at \$20,000, which would amount to \$600,000 in the thirty odd years of its existence. Nearly all these sums have been raised by voluntary contributions, only four legacies having been received, which altogether do not amount to \$10,000. The value of all the college property is about \$120,000.—EDITOR.

of the picturesque Upper Iowa river, so as to command an unusually pleasant view of hill and dale, of city and country. Though architecturally plain, the structure presented a noble appearance, was quite large, and, for those times, well equipped. As the number of students increased, it was found necessary to build an addition to it, which had been provided for in the original plans. This addition, usually called the south wing, was completed in 1874, making the entire building 170 x 52, with accommodations for about one hundred and fifty students. In addition to the main building, several smaller ones have, from time to time, been built or adapted for college purposes. Among these is the gymnasium, a spacious frame structure built in 1885-86, the money for the purpose having been collected mostly by the students.

On May 19, 1889, the main building was destroyed by fire. The library and most of the other movable objects of value were saved; yet the loss was a heavy one. The pecuniary loss was, however, more than made up for by the active sympathy and love for the institution which the misfortune called forth or made manifest. Those who in the trying pioneer days had helped to raise the building again united their efforts, seconded by the younger generation of men who had experienced the benefits conferred by the school, and the result was the completion, in 1890, of a new edifice, reared indeed on the old foundation, but far more convenient, commodious, and handsome. The friends of the college had again occasion to rejoice and feel thankful. Amid a large concourse of people from far and near, the reconstructed college building was dedicated on the twenty-fifth anniversary of the first dedication.

Before the work of rebuilding at Decorah was entered upon, there had been some discussion as to the advisability of moving the college to some larger city and one located more centrally with reference to the school's constituency; but after various locations had been considered, particularly one in the vicinity of St. Paul, Minn., it was decided to raise the walls where they fell and where fond memories clustered about the ruins.

Luther College owes its origin mainly to a strong religious conviction. The existence of this conviction explains how it was possible for a comparatively small body of pioneers, during years burdened with the hardships of war, to erect a building that, according to the then prevailing values, cost \$75,000. It should also be noted that the early Norwegian settlers were unaccustomed to the making of voluntary contributions for church purposes, and that their means as a rule were small. Even now, much as they have at heart the welfare of schools and churches, they are somewhat chary of making bequests or gifts of a larger nature. But under wise leadership their collective yearly contributions have been by no means inconsiderable. As leaders in the work of founding and supporting Luther College are to be mentioned Rev. Laur. Larsen, Rev. V. Koren, Rev. H. A. Preus, Rev. J. A. Ottesen. Others might be added to the number, but it is fitting that the names of these older men should stand out in relief. Of those who have given legacies to the school the late Mr. Halvor Gjerjord, of Stoughton, Wis., deserves special mention inasmuch as his was the first and, so far, the largest bequest the college has received. The name of a woman must also be recorded here —one who sought always to pro-



mote the comfort and the happiness of the students and who freely bestowed, especially upon the needy and deserving among them, her love and labor with such a tact and in such ways as are characteristic of a noble woman. This was Mrs. Diderikke Brandt. She died in 1885.

Being modelled after the Latin schools or gymnasias of northern Europe, Luther College has from the outset been essentially a classical institution. Through all changes made in the course of years this characteristic has been preserved inviolate. Yet mathematics and the sciences have perhaps received as much recognition as could have been expected in a college having, in the wider sense of the term, only one course of study. During the last ten years these subjects have gradually come to fill a larger place in the curriculum, especially in the preparatory department. Prior to 1881 the regular course covered six years, with no sharp line of division between collegiate and preparatory work. Since then the preparatory course has embraced three years, and has come to be treated more as a course of study by itself. The tendency in recent years has been toward a reduction of the number of recitations per week and toward the concentration of the student's energies on fewer studies at a time. Such economy will no doubt, if the student is directed aright, be found to be wise. One way of directing him that is now more employed than formerly is that of pointing out supplementary reading. In olden times a college library was but too commonly a storehouse for a limited number of poorly arranged books, to which references were rarely made. Now as a rule the school library is coming to be less of a mere repository and more of a students' workshop. At present

the Luther College library contains between 7000 and 8000 volumes besides pamphlets and periodicals. Its growth has been most rapid during the last ten years. In the matter of museum the college has been poorly equipped; but promising efforts to build up one are now being made.

The work done at the school now has naturally a wider range than formerly. It is curious to notice, for instance, how restricted was the reading done in Greek and in English literature some twenty years ago. In Greek were read portions of Xenophon, of Homer, and of the New Testament; in English a series of readers were used, followed by Shakespeare. In some other subjects there was a corresponding lack of comprehensiveness and variety, a result of the then existing conditions. If one were to compare the quality of the work done now with that of the past, he would also notice progress. Methods have changed somewhat, but the pervading spirit remains the same, for faithfulness and thoroughness have ever been insisted upon. Superfine polish and glittering commonplaces have not been held in much esteem. Matter has been placed above manner. If finish and form have at any time been insufficiently attended to, the fault lay, no doubt, often in the clay that came to the potter's hand.

In keeping with its primary purpose, Luther College devotes considerable attention to Norwegian language and literature. For the church work within the synod has so far been conducted mostly in that language. But there are also good literary reasons for emphasizing this subject. In consequence of its doing so, the college has always had two mediums of instruction, and the student, so far as possible,


two mother tongues. This state of things may have made his acquisition of each language somewhat slower than otherwise, but it has also, without doubt, broadened his knowledge of language and extended his acquaintance with literature. In the early days of the school the Norwegian language occupied the more important place both in the class-room and outside. But as the Americanizing tendency grew stronger among our people, the college endeavored to adapt itself to this changing condition. English is now used more than Norwegian as a medium of instruction; it is also the predominant language of the literary societies, and shares equal honors with Norwegian in the students' periodical. The following figures give some indication of the change that has taken place during fifteen years: In 1879, 123 of the weekly hours of instruction were given in Norwegian and 61 in English; in the fall term of 1894, 90 in Norwegian and 106 in English—the relation having changed in favor of the latter from one-third to somewhat more than one-half. Besides an extended course in Norwegian language and literature Luther College offers, or requires, short courses in certain other subjects that are seldom found on the programmes of American colleges. These subjects are Hebrew, Old Norse, and Scandinavian History.

During the thirty odd years of its activity the college has, in all, had twenty-three professors, besides a number of instructors. Most of its early teachers had received their education in Norway; in later years the college has obtained its teachers largely from its own graduates or from those of other schools of this country. Four of those who have been professors at the college are now dead. The name of each



of these is intimately associated with some phase of the school's history. Knut E. Bergh is fondly remembered by the early graduates for his ability as a teacher and his geniality as a man. Jacob D. Jacobsen was a man of broad and exact scholarship. Conscientious, judicial-minded, modest, weak in body but strong in faith, he endeared himself to all with whom he came in contact, and left a memory that the college will not let die. Cornelius Narvesen and Ole Ramstad, the latter the successor of the former, devoted themselves to the task of giving the sciences a larger place in the course of study. Both faithful workers, the one was known more for his retiring modesty, the other for his energy.

The faculty of Luther College consists now of eight regular members, with sometimes one or two teachers serving temporarily. The president is Rev. Laur. Larsen, who has been connected with the school in this capacity since its foundation. He is yet a vigorous man, of threescore and odd years, and has in his day performed a great amount of work, educational, administrative, pastoral, and editorial. His administrative duties may have been somewhat lightened by the establishment, some years ago, of the principalship of the preparatory department; but the general supervision continues, of his own choice, to rest with him. In his relations with the students he has always emphasized the duty of punctuality and of Christian conduct, and has in an eminent degree won their respect. In him the college has had a faithful and competent administrator of its affairs. While conservative, he has yet been ready to introduce such changes as seemed not inconsistent with the original aim of the school, and as seemed to have the approval of time.



An important element of strength in the president's policy has been the confidence reposed in him by the clergy and the laity of the Norwegian Synod. It is this confidence in the school's administration, combined with the people's love for an institution which they themselves have built and whose character they have learnt to appreciate, that has made Luther College what it is, and that has ever constituted its chief endowment. Other than this it has a fund of only some eight thousand dollars, the income of most of which is distributed to deserving students who are fitting themselves for the ministry. The college is, therefore, supported mainly by voluntary contributions. This direct dependence of the college on the sympathy and support of the people within the synod, who also control its larger policy through the votes of their church delegates, gives it a strongly representative character. While the school would not on any consideration willingly lose this friendly support, it recognizes the importance of larger permanent funds for certain purposes.

As a tree is judged by its fruit, so the character of an institution of learning is, after all, best tested by inquiring into the quality of the men whom it sends forth. And first a word or two about the youths whom it seeks to develop into men. The large majority of Luther College students have come from farm homes of the Northwest, from which they have brought with them habits of industry, of straightforwardness, of economy. All have, previous to their coming, been instructed in the principles of Christianity in the parochial schools, and nearly all have had the benefit of some common school instruction. In recent years some

have come from the academies organized within the synod. On entering, they had usually made up their minds to work, or if there were those who had not, most of these soon felt constrained to do so. Time was when some of the classes had as many as thirty-four recitations per week. Yet the class-room work, especially in the languages, has been fully on a par with that done in other colleges of the same grade. The class-room attitude of the student seems, however, to have differed from that of his American fellow in being less demonstrative, less inquisitive, less easy and self-assertive. That the greater reserve of the former is not due to a lack of interest is proved by general results. The difference, so far as there is one, may in part be due to early training. Moreover, the Norwegian student, like the people from which he springs, has an even tenor, and is but little given to mere intellectual display. While not often conspicuously brilliant, he has large capacity for work, is energetic and thorough-going, and impresses one by his reserve power and his pronounced sanity. These qualities have gained him a fair reputation wherever he has become known.

Student life at Luther College has, in the main, differed but little from that of other institutions where a healthy moral sentiment is inculcated and where the hardship of work is seasonably relieved by the tonic of recreation. Although a large number of the students enter the school with the idea of becoming ministers of the Gospel, they have quite generally been free from the fault of taking themselves too seriously. Their religious nature, while broadening and deepening, has flowed on more as an under-current. Their

fresh contact with life in its serener aspects has contributed to make them good-natured and happy, and has tended to prevent a lop-sided development. While there have been few, if any, of such noisy demonstrations as might disturb the outside world, other forms of diversion and waywardness have not been wanting. There have been musical entertainments and un-musical rattlings down the stairs, city parties and smokers' feasts, carping at teachers and persecution of "preps," publication of pointless jokes and immolation of tedious text-books. Some of these practices have been of rare occurrence, and now several of them are no longer in vogue. None of the so-called fraternities have existed at this college, nor is the atmosphere favorable to them. In sport, especially in baseball, the students have won a fair name among neighboring colleges. But sports have not been a hobby with them. They yet practice, to a limited extent, the old-fashioned method of unbending their minds by bending their backs in the doing of minor services.†

In perhaps no enterprise outside the routine work have the students made so much progress as in music, and that often without a regular teacher. The college brass band and the orchestra have each above a score of members, and in addition to these there is generally a choir or a glee club. For the pecuniary support of these organizations, as well as for certain other objects, the students have contributed from time to time. Friends in the city of Decorah and elsewhere have sometimes lent a helping hand.

†For an entertaining and vivid description of Luther College life—at least, the less serious side of it—see Prof. P. O. Stromme's book, *Hvorledes Halvor blev Prest.*—EDITOR.

The number of students enrolled has recently been about one hundred and eighty a year. In a few cases the number has exceeded two hundred, notably in years immediately following upon large building improvements. In the eighties the attendance, owing chiefly to a doctrinal controversy within the synod, dwindled down until, in 1887, it was only 118—the smallest number in nineteen years. Since then an opposite tendency has generally prevailed. For a better understanding of the figures respecting attendance, it should be noted that the school is not co-educational.

The territory from which the college has drawn its students naturally corresponds somewhat to the distribution of the Norwegian population. As might be expected, the newer states, though sending a number of students, have as yet furnished but few graduates. The states or countries in which the students of the last thirteen years had their homes during their senior year are as follows: Iowa, 50; Minnesota, 49; Wisconsin, 24; Illinois, 7; North Dakota, 3; Nebraska, 3; Michigan, 1; Natal, South Africa, 3.

It had once been the intention to add a theological department to the college, but this idea was for various reasons abandoned. A normal department, however, was early organized. After the normal course had been extended to three years and a professor had been added specially for its benefit, this department continued to form a part of the college until 1886. As it had never flourished in the measure hoped for, it was discontinued, with a view to the establishment of a separate normal school. Such a school was founded in Sioux Falls, S. D., in 1889. Nevertheless, the normal department in Decorah had sent out a fair

number of teachers, some of them competent to take charge both of parochial and of common schools.

Luther College has, almost since its foundation, offered the same terms to its students no matter what vocation they finally had in view. That some students, on certain conditions, have received pecuniary aid is a matter apart. Nor has the college exacted from its graduates any promise—though it has always given them the advice—to study theology, holding it wiser to leave them free to decide according to the self-knowledge and the sense of duty which their studies, it is hoped, have helped them to attain. But whatever occupations they have chosen, the Luther College graduates bear with them, in mind and manner, the impress of the institution that sheltered them so long. Their number is now not far from three hundred. More than one-half of these have entered or are preparing to enter the Lutheran ministry, a considerable proportion are engaged as professors and instructors, some are practicing medicine or law, others are devoted to journalism, a few have entered the field of state or local politics, and two have been appointed to government service abroad. Some of the graduates have continued their studies at Eastern universities, eight of whom have at this writing (1896) received the degree of doctor of philosophy.

From a small preparatory school Luther College has grown to be, and gained the reputation of being, a high grade college. A large institution with many parallel courses of study it has not become, nor is it necessary that it should. The school has its limitations; within these, however, it might reach out yet farther. As it is, the college

takes rank as the oldest and most influential institution of higher learning among the Norwegians of America. At this writing Luther College graduates are teaching in more than twenty advanced schools, including five colleges and two universities. In some of these schools the majority of the teachers consists of its graduates, and in the case of ten academies or normal schools the principalship is held by a Decorah alumnus. The influence of the college in educational matters has widened with the years.

As for the future, the college will, no doubt, adapt itself to its requirements as it has sought to conform to those of the past. If people of Norwegian descent remain true to the faith and the traditions of their fathers, this college will have a place to fill even when the language of the fathers shall have ceased to be a practical study in this country. As long as race distinctions exist here, one of its duties will be to stand as an exponent of what is best in Norse life and literature. In this way the school, while serving the cause of the church, will also contribute its mite towards the forming of a worthy national character.

TABLE I.

SHOWING THE NUMBER OF STUDENTS AND GRADUATES OF LUTHER COLLEGE FROM 1861 TO 1896, AND ENUMERATING THE REGULAR TEACHERS AND INDICATING THEIR LENGTH OF SERVICE.

YEAR.	STUDENTS.	GRADUATES.	PROFESSORS AND INSTRUCTORS.	LENGTH OF SERVICE.
1861	16		Laur. Larsen.....	1861-
1862	32		F. A. Schmidt.....	1861-72
1863	50		L. Siewers.....	1863-77
1864	58		N. Brandt.....	1865-73
1865	81		G. Landmark.....	1867-76
1866	83	8	Knut E. Bergh.....	1869-74
1867	73		L. S. Reque.....	1875-85
1868	106	3	J. D. Jacobsen.....	1872-81
1869	122	4	A. Seippel.....	1873-74
1870	147	5	C. Narvesen.....	1873-84
1871	147	6	John Bjarnason.....	1874-75
1872	159	3	A. K. Teisberg.....	1874-75
1873	190	7	Th. Bothne.....	1875-82
1874	229	6	A. Bredeeen.....	1876-78
1875	217	6	A. A. Veblen.....	1877-81
1876	181	7	A. A. Sander.....	1878-79
1877	189	9	H. G. Roalkvam.....	1878-98
1878	173	14	O. J. Breda.....	1879-92
1879	159	19	Gisle Bothne.....	1881-83, 1884-
1880	165	13	G. A. Evenson.....	1881-82
1881	145	18	T. O. Homme.....	1881-82
1882	137	11	E. Petersen.....	1882-87
1883	166	15	Chr. Naaseth.....	1882-
1884	143	11	Rudolph Olsen.....	1883-85
1885	131	12	R. Monrad.....	1883-88
1886	133	17	O. Ramstad.....	1884-96, 1887-89
1887	118		J. Tingelstad.....	1886-87
1888	136	12	J. G. Halland.....	1887-89
1889	145	9	Haldor Hanson.....	1888-90, 1895-
1890	206	9	Wm. Koren.....	1889-92
1891	213	9	H. W. Sheel.....	1889-
1892	188	11	Andrew Estrem.....	1889-90
1893	183	12	H. I. G. Krog.....	1890-96
1894	187	11	W. Sihler.....	1890-
1895	200	12	George Markhus.....	1892-
1896	191	13	J. A. Ness.....	1893-94
			J. E. Granrud.....	1894-
			K. Kvamme.....	1896-
Total..		292		





# **Social Characteristics of the Danes**

**AND**

## **A History of Their Societies.**

**—BY—**

**O. N. NELSON.**

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**(REVISED BY C. NEUMANN.)**

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If reliable conclusions concerning the intellectual activity and moral condition of a people can be deduced from the quantity of their literary productions, the number of their church organizations, and the standard of their educational institutions, then the Danes in America present a marked contrast to their more numerous kinsmen, the Swedes and Norwegians. The two latter nationalities in this country can with truthful pride point to a respectable, although not a very critical, literature, both in prose and poetry, both in their own languages and in English. Not far from two hundred persons of Swedish or Norwegian extraction have written some original theological, historical, poetical, scientific, or literary work, some of which possess considerable merit, and a few of which are recognized authorities on their

specialty. On the other hand, only a limited number of Danish-Americans have brought any new learning into the world; and a full collection of all their books and pamphlets could, undoubtedly, easily be placed on a single shelf of an ordinary book-case, while the literary achievements of each of the other two classes of people would be from eight to ten times as bulky. In other words, the Danish-Americans, in proportion to their numbers, have produced only one-third as much literary matter as their kindred folks. But the difference is mainly in quantity, not in quality. In the latter respect all the three Scandinavian-American nationalities are about on an equal footing.

But the difference between the Danes and the other two nations of the North, manifested in the religious and educational aspects, is even greater than in the result of literary achievements. Over one-third of all the Scandinavians in the United States are members of some church, and about three-fourths are regular church-goers. But only in the neighborhood of 20,000 Danes were members of purely Danish Protestant congregations in 1897, and even adding 10,000 more who may reasonably be supposed to have religiously associated themselves with some other nationalities, yet scarcely more than one Dane out of twelve would be a church member, estimating the total number of Danes and their descendants in America at 350,000. In 1895 the educational institutions of the Swedish Augustana Synod alone were valued at nearly half a million dollars, and the yearly "current expenses" for operating them amounted to over two hundred thousand dollars; and it is claimed that the contributions of the Norwegian Synod people for school

purposes have often exceeded three dollars per communicant in one year. But John H. Bille, in *A History of the Danes in America*, says: "During no consecutive five years up to 1894 had the Danes succeeded in raising as much as fifty cents per communicant for educational purposes." With probably one exception, none of their few schools rank with a first class American academy; while the Swedes and Norwegians own half a dozen colleges of recognized standing, where the majority of their cultured people have been trained.

The short-comings of the Danish-Americans in literature, and the two inseparable institutions, church and school, are not, however, due to any mental or moral inferiority, but to circumstances and to the fact that they have turned their energies in other directions, especially towards organizing and maintaining secular societies. They have, proportionately, just as many men as the Swedes and Norwegians who are capable of producing a novel, an epic poem, a historical compilation, a thesis on predestination, or an essay on the reformation of the universe. But there are not enough Danes in the country willing to patronize, financially, such undertakings; consequently, few of them are attempted and less realized. The small number of immigrants, however, is no sufficient reason for the diminutive church organizations and institutions of learning, because other nationalities have been more successful in these respects under less favorable conditions. Considering the smallness of their country, the Danes have excelled most nations in the grandeur and richness of their literature and art. But they seldom seem to have distinguished themselves as leaders of

men, either military or otherwise. Nor have they been specially noted for a pietistic bent of mind; yet, they are far from being professed infidels, and are not extremists, either in their virtues or in their vices. It is also to a great extent the absence of enthusiastic and aggressive religious leaders, and the moderate as well as modern views concerning celestial existence, which have prevented the building up of great or numerous Danish churches and schools on the Western continent.

One of the leading characteristics of the Swedish-American people appears to be their quiet but whole-souled application to the building-up of the noblest institutions in society, while the Norwegians are probably in their true element when engaged in excited debates concerning the welfare of church or state. But the majority of the Danes in America seem to enjoy most the cheerful social intercourse and the good fellowship of each other's company, especially when they can revive the grand memories of their native land. Their conviviality and patriotism, coupled with the pecuniary advantages which organized union brings in case of need, have been the mainspring in successfully founding, promoting, and maintaining Danish societies in every part of the Union, from the Atlantic to the Pacific, from the Great Lakes to the Gulf of Mexico, wherever Danes are to be found. Even the unification of the different Scandinavian singing societies a few years ago was effected by a Dane, and shattered to pieces by the jealousies of the Swedes and Norwegians. This pronounced social aptitude may be due, partly, to the density of population in their native land, which draws the people into close relation with each other,

both socially and financially; partly, to their dispersion in small numbers in a foreign country among a numerous population of various nationalities; and, partly, to other causes. Besides, a large proportion of the Danes born in Slesvig left the old sod on account of the oppression of the Germans, while nearly all of the Swedish and Norwegian emigrants have departed because they desired a wider and freer scope for action or adventure. At any rate the two latter peoples have failed to effect any kind of patriotic secular organization for the purpose of studying their native languages and perpetuating the memories of their ancestors, except of a local nature. On the other hand, the success of the Danes in this respect has been almost phenomenal, and in spite of the fact that no particular individual seems to have taken any special lead in the matter. It is true that not all the Danes are enthusiasts in regard to their nationality, for the writer of this article has met exceptional Danes who denied having been born in that kingdom, and yet were unable to construct and pronounce the denial in clear English. But the rank and file persist in using their own language, notwithstanding that they may be able to speak English better than the listener, who at times is unable to perfectly comprehend all the Danish idioms. And no one can become a member of a Danish secular society who does not, at least, "feel as though he were a Dane." It must not be assumed, however, that the Danes, on account of their ardent desire to cherish the memories of their native land, are hostile or dangerous to the free institutions of America. No nation upon the face of the earth, possessing such high degree of intelligence, has been so submissive to the powers that be,

so adverse to revolutions, so opposed to anarchy, as they have been during their whole history from the fable-mixed antiquity down to the present time. While they, like the Germans, have fearlessly combated against the establishment of a Puritanic Sabbath and Prohibition, and sneered at the idea that it is wicked to see a great drama, yet in the course of time this defiance of American extremes will have a conservative and steadying influence upon our changeable institutions.

#### I. THE DANISH BROTHERHOOD IN AMERICA.

In 1881 the Danish societies at Omaha, Neb.; Davenport, Iowa; and Neenah and Racine, Wis., united. Some of these societies had been organized a few years before, and all were exclusively composed of veterans who had participated in the two Danish wars of 1848 and 1864. But in 1882 the constitution of the organization was radically changed, and henceforth a man's military experience played no part in his eligibility as a member; the present name of the society, the Danish Brotherhood in America, being also adopted at that time. At the beginning of the year 1897 about one hundred lodges, scattered through the different parts of the Union, belonged to the brotherhood, having a total membership of nearly five thousand. Besides, there are also some forty sisterhood societies, which may be considered as annex lodges. The latter are organized on a plan similar to that of some American secret organizations. According to the constitution, the object of the brotherhood is to unite the Danes in America in one great fraternal association, to cherish the memories of Denmark, and to aid each other. In

order to accomplish these purposes, the members of the various lodges meet regularly, generally once a week, and most lodges maintain a reading room and a library; some even possess a hall or a building of their own, which frequently is open for the use of the members both on week-days and Sundays. The organization holds a general meeting every third year. From 1882 to 1897 the brotherhood has paid out, as life insurance to the relatives of deceased members, about \$150,000, in sums of five hundred or one thousand dollars in each case, and during that time not far from \$175,000 has been distributed as sick benefit contributions. All Danes or persons of Danish descent who can speak the Danish language, and are not under twenty-one or above fifty years of age, are eligible to membership; provided they are upright men and have never been convicted of any felonious offense. All proceedings at the meetings must be conducted in the Danish language, and no political or religious discussion is permitted. Like most similar organizations, the brotherhood has its president, secretary, treasurer, etc., who manage the different departments assigned to them. This is by far the strongest and most influential secular organization among the Danes in America, and its growth has been remarkable, especially during the last six years

## II. THE UNITED DANISH SOCIETIES IN AMERICA.

In 1876 a society called Dania was organized at Racine, Wis., with a membership of about fifteen. Today this organization numbers in the neighborhood of five hundred; owns a building valued at \$10,000; and has a library of nearly a thousand volumes. Persons of Danish birth or



descent who are conversant with the language are eligible. After the organization of the Racine society, a number of similar societies sprang up in different parts of the country, often having the same name, and nearly always working for the same ends; and one society in Chicago with that name had been organized as early as 1862. In 1883 or 1884 an effort was made to unite them, which resulted in the union of four societies in Wisconsin. Since then about twenty-five more have joined, and altogether they have not far from 3,500 members, being represented in several states. Each society is incorporated, but not the organization as a whole. Nearly all the societies own a hall or a building, possess a library, and meet once a week for business transactions and social enjoyment. Dances and parties are also held now and then. The representatives of the different societies assemble every third year, and through a system of traveling-cards members are afforded the same privileges in all the different societies. The societies are not secret, and religious and political discussions are prohibited. The life insurance in connection with the general organization is optional with the members, each policy drawing about \$1,000. Considerable sums have also been paid out to sick and disabled members. There are also about sixteen Danish societies on the Pacific Coast united into one organization, similar to the United Societies.

### III. ASSOCIATION OF DANISH PEOPLE OF AMERICA.

This organization dates its birth from the year 1887, and is chiefly the result of the efforts of Rev. F. L. Grundtvig. Its principal aims are to perpetuate the spiritual inheritance

of Denmark, and to preserve the language of that kingdom, without neglecting the duties of American citizens. Their rules read: "Men and women, who feel as if they were Danes, and are not hostile to the Christian church, can become members on equal terms." At the very beginning they actively commenced to organize local societies, to found libraries, to establish settlements, and to embark in various other enterprises. Bille, in his history, rightly or wrongly, says: "There has also been a general attempt on the part of this society to support the high schools, parochial schools, and churches; but the efforts along these lines have not produced any noticeable results, except in the case of the churches; and here it was far from accomplishing what was intended, for this society and its methods of working immediately aroused a storm of opposition from the ministers of Inner Mission proclivities. They claimed it was merely a scheme on the part of the Grundtvigians to create a party in every congregation in favor of their ideas, and thus to drive out all the ministers who did not agree with them." At several annual meetings of the Danish Lutheran Church the discussion of the subject was earnest, in some cases even bitter; and in 1891, for the sake of peace, it was agreed that the founder should use his influence in disbanding the society. But neither peace nor disbandment was obtained.

Besides those four large organizations enumerated above, there are several other independent Danish societies which are not connected with those different groups mentioned. Consequently, it is, perhaps, a fair estimate to assume that some fifteen or twenty thousand Danes in America belong to some society whose chief aim, apparently, is to perpetuate

and cherish the language and memories of the fatherland. Taking into consideration that most of the members are men over twenty-one years of age, and that many of these men have families who are more or less interested in and influenced by the social atmosphere of their husbands and fathers, it becomes clear to every unbiased observer that the Danish societies in America are powerful and influential institutions.

# Historical Review of the United Danish Evangelical Lutheran Church in America.

—BY—

O. N. NELSON.

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As has been pointed out elsewhere in this volume in an article on the Danish societies, the Danes are not, as a whole, ardent devotionalists. Not far from one person out of three of the total population of this country belongs to some religious concern, but only one out of twelve of the Danish-Americans is a church member. Taking the United States census of 1890 as the basis of population, including both the immigrants themselves and their children, and the different parochial reports for the same year, the result arrived at is as follows: About one person out of fifteen of all the Danes in America is a member of some Lutheran congregation; while this applies to one out of five of the Swedes; and to one out of three and a half of the Norwegians. The powerful Swedish Augustana Synod controlled, in 1892, about \$4,000,000 worth of property, averaging in the neighborhood of forty dollars per communicant; all the Norwegian Lutherans, \$5,000,000, averaging thirty dollars

per communicant; and all the Danish Lutherans, \$200,000, averaging twenty dollars per communicant. The deficiency of the Danes in this respect is, without question, chiefly due to the indifference of the people in regard to the supernatural, and the lack of aggressive pastors to direct them. Excepting Rev. C. L. Clausen, whose life-work was almost wholly devoted to the Norwegians, there have not been any successful leaders among the Danish-American Lutheran clergy. They have had both learned and devout pastors. But none has combined those rare qualities of piety and adroitness, of conservatism and firmness, which distinguished a Hasselquist and a Preus, and enabled them to manage wisely, and to act boldly. It is to be hoped that the right man, or men, will soon be found who can join all the Danish Lutherans into a close and true Christian alliance, under whose wings a large number of the Danish-American people can feel at home.

The Danish Evangelical Lutheran Church Association in America was originally a very small part of the Norwegian-Danish Evangelical Lutheran Conference, at whose theological seminary, Augsburg, about ten young Danes had been trained and ordained for the ministry. The annual report of the association for 1891, from which most of the facts contained in this paragraph were collected, says: "In a labor where 'Jew and Greek' are of our Lord placed on an equal footing, it certainly could not be His intention that there should be any high wall between Norwegians and Danes." This seems to be a very reasonable assumption, especially when both nationalities used the same language. And yet, probably for equally good reasons, the conference

in 1875 appointed a committee to communicate with the leading church-men in Denmark concerning the missionary work among the Danes in America, which movement culminated in the withdrawal, with the consent of the conference, of six Danish pastors in 1884. At first the idea of joining the Danish Evangelical Lutheran Church in America was discussed. But nothing was accomplished, owing to the prevailing tendency of Grundtvigianism in the latter body. Consequently a new organization was effected 11-14 September, 1884; and three more clergymen united with the other six, each one serving about two hundred souls, making the whole organization at its beginning about fifteen hundred in number. But the Danes seem to have retained their share of that pietism, real or apparent, and that active aggressiveness which always distinguished the conference; but kept little or nothing of that combativeness for which the conference was noted from and including the day of its birth, even haunting as a ghost the United Norwegian Church. When the association was merged into the United Danish Church in 1896, there were forty clergymen who served nearly sixty congregations, the whole body numbering over 6,000 souls. Not much more than two-thirds of the above mentioned congregations, however, had formally joined the organization. They owned Trinity Seminary, at Blair, Neb. The building had cost \$7,000, and the seminary was in operation from the fall of 1886 to the time of the union. The last year about fifty students of both sexes attended, and several of the pastors have received their theological training there. At the same place a publishing house was maintained, and *Kirkebladet* and a couple of

other papers, issued. Contributions for various mission purposes were quite liberal, considering the smallness of the association.

The first volume of this work contains an historical article on the Danish Evangelical Lutheran Church in America, written by Rev. Adam Dan, which article is generally considered to be a fair and impartial account of that body. On page 170 he says: "Today there are two factions among us, the followers of Bishop Grundtvig, and the so-called *Mission People*; both are recognized by the Church of Denmark as belonging to the Lutheran church, and they are about equal in strength." Ever since the pioneers of the Scandinavian church-work set their feet upon American soil, this important religious controversy among the Danish-Norwegian Lutherans, known as Grundtvigianism, has been going on. It was, however, crushed in its infancy in the Norwegian Synod. But nearly ever since the organization of the Danish Lutheran Church in this country, in 1872, the subject has called forth many vigorous articles in the newspapers, and animated discussion at the annual meetings; and, finally, in 1894, it rent that organization in twain, and the same year one party organized the Danish Evangelical Lutheran Church in North America. But this schism probably does not end the era of strife and agitation, of patched-up peace and renewed bitterness, which the influence of the famous Danish bishop and poet, N. F. S. Grundtvig, has exerted upon the Scandinavian-American Lutherans. Perhaps, after all, history is only biographies of great men? As far as the Danes in this country are concerned, however, the culmination point appears to have been reached in 1893, when about one-

half of the clergymen joined themselves together into a missionary association, within the Danish Lutheran Church, for the purpose of purging the latter body of its Grundtvigianism. The struggle has, apparently, been carried on chiefly on account of conflicting views regarding theological dogmas. But the manner and method of conducting their schools, the aim and practices of the Association of the Danish People, as well as other matters of more or less importance, have also been dragged into the contest; thus supplying the clergymen with excellent themes for discussion, as well as furnishing some spiritual food for the languid laymen, who have been rather lookers-on than participants in the controversy. As the parties in these disputes have been partly right and partly wrong, so the result will probably be both good and bad.

It is difficult to say in a few words what Grundtvigianism really is. Bishop Grundtvig himself insisted upon a more liberal interpretation of the Bible and greater freedom in regard to religious worship, than was generally permitted in the Lutheran state church of Denmark. He fought against rationalism and the vices of the age, yet he could hardly be called a pietist as that term is generally understood. He considered a good Christian life, baptism, communion, and the Apostolic Creed to be the very life and marrow of Christianity, rather than the Bible. There is, probably, some difference between Bishop Grundtvig's teachings and practices, and the tendency of Grundtvigianism, with its consequences, in this country. Besides, the conditions in Denmark and America are very different, so that no comparison can properly be drawn. That which may promote the moral and religious development in a certain country and a certain age,



may be a hindrance to this very blessing under other conditions; and this is exactly the standpoint which the opponents of the Grundtvigians take. The Anti-Grundtvigians in America charge the followers of Grundtvig in this country with teaching the possibility of conversion of the soul after death, and with rejecting the infallibility of the Bible; and these views were virtually endorsed by the Grundtvigian majority of the clergymen of the Danish Lutheran Church at two of their annual meetings, one of which was held at Cedar Falls, Iowa, in 1886, and the other at Manistee, Mich., in 1890. The practical tendencies of the two parties in this country may be briefly summed up as follows: Most of the Grundtvigian pastors have honestly believed, if they do not all believe it now, that the only means by which the virtues and characteristics of their people could be instilled into the souls and minds of the coming generations, was the retention, with little or no modification, of the religion, language, social customs, and educational institutions of Denmark upon American soil. To carry out this principle, some of them have made great sacrifices, socially as well as financially. It is a principle for which a large proportion of the very best element of all the foreigners in the United States have at some time or other fought, and lost. Besides, they considered it their duty to direct the thoughts and actions of the people in the widest sense, and endeavor to guide their flocks, not only in spiritual matters, but in regard to literature, drama, art, business, and social intercourse. Most of the Anti-Grundtvigian clergymen, on the other hand, have been equally earnest in retaining whatever was noble in the Danish character,

especially the religious feelings. But, according to their opinion, piety was the chief aim in life; and, for the purpose of gaining and retaining the largest possible number of devout Christians, they have been advocating the gradual Americanization of all their institutions and been unwilling to identify themselves with anything outside of their professional duties. According to Bille's history of the Danes in America, Prof. P.S. Vig—who, together with Rev. P.L.C. Hansen, has been the principal exponent and leader of the Anti-Grundtvigian sentiments—wrote a few years ago: "Even if the Danish language is lost to our posterity, they might still retain all that is good and true in the Danish character; for just as a man can take his material inheritance into a foreign country, so he can take his spiritual inheritance into a foreign tongue. We older people must remember that we can hardly imagine ourselves in our children's places. They have a fatherland which is not ours. In a measure it is impossible for them to be Danes; for they lack the Danish environments, and in a measure the Danish tongue must always be a foreign tongue to them. To keep the children born in this country from coming in contact with its language and life is a violation of nature which will at last revenge itself."

The first of October, 1896, the representatives of the Danish Evangelical Lutheran Church Association in America, and the Danish Evangelical Lutheran Church in North America, met in Minneapolis, Minn., and formed the United Danish Evangelical Lutheran Church in America. According to their report of that year, the new organization comprised over seventy pastors and missionaries, seventy-five congregations in actual union, and in addition about fifty not

formally united with the new body, but served by its clergymen. Assuming that the 125 congregations had on an average 100 souls each, which was the exact proportion of the Danish Association at the time of the union, then the whole United Church would number 12,500 members; and all the persons in direct or indirect connection with that body would certainly not exceed 15,000. But as yet the organization is rather loose, several of the congregations served by Anti-Grundtvigian pastors having taken no formal step to separate themselves from the old alliance.

It was agreed at the first meeting that Trinity Seminary, Blair, Neb., should be the theological school of the church; the two papers, *Kirkebladet* and *Missionsbladet*, were consolidated into *Dansk Luthersk Kirkeblad*; and a temporary arrangement was made for the management of Elk Horn College. The church sustains an Indian mission in Indian Territory, and a seamen's mission in New York.

# Historical Review of the Moravian Church

AND

## Its Scandinavian-American Work.

— BY —

REV. JOHN GREENFIELD.

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The Unitas Fratrum was founded in Bohemia, in 1457, by followers of the Bohemian reformer and martyr, John Hus. It spread to Moravia, Prussia, and Poland, and flourished greatly in spite of frequent persecutions. In the first quarter of the seventeenth century it was overthrown, in its original seats, by the so-called Bohemian anti-reformation. Only a "hidden seed" remained. In Poland and Prussia, and eventually in Hungary, it continued to exist until the first quarter of the eighteenth century, when the few parishes that still bore its name were gradually absorbed by other churches. About the same time the secret remnant in Moravia was revived, and descendants of the ancient brethren began to emigrate to Saxony where they found an asylum on the estate of Count Zinzendorf, and built a town known as Herrnhut. They introduced the discipline of their fathers and the ancient episcopate, which had been carefully preserved in the Polish branch. As these refugees came from

Moravia the church at the present time is commonly known as the Moravian Church, but its real name is the Unity of the Brethren.

The church endorses the Augsburg Confession, and has a total membership in Europe and America of about 36,000, while in heathen lands no less than 96,000 souls are being ministered to by Moravian missionaries.

The first American colony of the brethren was founded at Savannah, Ga., in 1735, whence a remnant of it was transferred, in 1740, to Bethlehem and Nazareth in Pennsylvania.

The Moravian Church, since the renewal in 1722, has devoted its main energies to the evangelization of heathen nations. It was while the noble Count Zinzendorf attended the coronation of Christian the sixth of Denmark, in 1731, that he heard from the lips of a negro servant in Copenhagen the pitiful tale of his nation's wretched and degraded condition as slaves in the Danish West India Islands. On the same occasion the pious count also learned of the self-denying but hitherto unsuccessful labors of Rev. Hans Egede in Greenland. Within two years the Moravian Church at Herrnhut, consisting of only six hundred members, had sent forth missionaries both to St. Thomas, W. I., and to Greenland. These were the two first foreign missionary enterprises of the Moravian Church. Since that time, more than a century and a half ago, it has sent hundreds of missionaries into heathen lands. Not a few of its faithful and successful laborers have been Scandinavians. First and foremost must be mentioned Jens Haven, a Dane, who first served as a Moravian missionary in Greenland, and then

labored for many years in a similar capacity in Labrador. The first attempt to evangelize Labrador had, humanly speaking, failed. The devoted missionary, John Christian Ehrhardt, was murdered by the native Eskimoes. The second attempt was made by Jens Haven in 1764. Upon his first landing the natives desired him to follow them to an island half an hour distant. Considering the fate of Ehrhardt, Haven might well have refused to accompany them. He says, however: "I confidently turned to the Lord in prayer, and as soon as we arrived there, all set up a shout, 'Our friend is come!'" For a number of years Jens Haven labored in Labrador with great self-denial and success. When nearly blind, and sixty-six years of age, he was brought back to Europe where he spent the last six years of his life. Another faithful and devoted Scandinavian missionary was Hans Torgersen, a Norwegian, who emigrated with his parents to the United States in 1854, settling in Door county, Wis., a few years later. He served a number of years on the Indian mission in Moraviantown, Canada. Thence he was called as one of the pioneer Moravian missionaries to Alaska. Only a few weeks was he permitted to do service here. One day while sailing in the little mission-boat, he fell overboard and was drowned.

The first Scandinavian Moravian church in America was organized in the year 1849, in Milwaukee, Wis., and numbered fifteen communicant members. These persons had become acquainted with the Moravian brethren in Norway and Denmark through what is known as the *Diaspora*. It has, namely, for upwards of a century been customary for the Moravian Church to send forth evangelists for the pur-

pose of calling to repentance and living faith some of the many who are nominal members of the state churches in Denmark, Norway, and Sweden. The converts were not received into the membership of the Moravian Church, but remained in their respective state churches, and were called the Diaspora brethren. A few of these formed the nucleus of the first Scandinavian Moravian church in America. In 1850 the little congregation, under the leadership of Rev. A. M. Iversen, of the mission-school in Stavanger, Norway, and Otto Tank,\* also a Norwegian, and formerly a missionary, left Milwaukee, and eventually established colonies and congregations in Fort Howard, Sturgeon Bay, and Ephraim, Wis., which places are still the principal strongholds of the Scandinavian Moravians in the United States. A new edition of the Scandinavian Moravian hymn-book was prepared in 1894, and for some years past a monthly paper called *Det Glade Budskab* has been published. There are at present in the United States one Swedish, one Norwegian, and four Danish Moravian ministers in active service, who have in their pastoral care upwards of 1,500 souls of whom about 700 are communicant members.

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\*According to the fanatical *Autobiography* of A. Cederholm, later a Swedish Methodist clergyman, this Tank was an old nobleman from Fredrikshald, who started to build a town, on the Herrnhut plan, at Green Bay, and to erect a theological seminary there. Cederholm, one Dane, and three other young men attended the school which, however, in a short time was discontinued.—EDITOR.

According to "Appleton's Cyclopaedia of American Biography," O. C. Krogstrupp, a Danish Lutheran clergyman, became a Moravian in 1743; emigrated to America in 1753; served Moravian congregations at Philadelphia and other places in the East until his death in 1785; and was a powerful and eloquent preacher.—EDITOR.

# Historical Review of the Scandinavians in Iowa.

— BY —

O. N. NELSON.

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'The traveler, in wending his way across the fair state of Iowa, with its evidences of civilization upon every hand ; its magnificent churches, with spires pointing heavenward ; its school houses upon almost every hill ; its palatial residences, evincing wealth and refinement, can scarcely realize that half a century ago this " beautiful land " was the home only of the red man, who roamed over the fertile prairies, hunting in the woods and fishing in the streams. The change seems too great to be real. Yet these magnificent churches, numerous school houses, palatial residences, extensive railroads, and countless telegraph and telephone wires, have nearly all been located or placed on Iowa soil within the space of the last fifty years.' Numerous agencies of human activity have been employed to bring about this great, almost miraculous change. The mind of man has been taxed to its utmost by bold speculation, undreamt-of inventions, and daring achievements. The industry, energy, and perseverance of the hands



of men have almost made a garden out of the wilderness. To accomplish these wonderful results in such a short space of time, the Scandinavians have, during the whole history of Iowa, been powerful agents, not only in assisting in developing the natural resources of the state, but also in promoting its intellectual and religious welfare. The numerous well cultivated farms, owned and tilled by Northmen, largely contribute to the material wealth of the state. About forty Danish, two hundred and fifty Norwegian, and one hundred and fifty Swedish churches of various denominations testify to their spiritual and moral activity. A large number of these churches maintain parochial schools, and all of them employ Sunday-school teachers. Besides, there are half a dozen Scandinavian schools of a higher grade in the state of Iowa.

#### I. PIONEERS AND SETTLEMENTS.

The first permanent settlement of whites in Iowa was established at Dubuque as early as 1788. But emigration westward must not have been very rapid in those days, and there were scarcely 25,000 persons, within what is now the boundary lines of the state, fifty years later. There were in all probability some scattering Scandinavians in Iowa at the very beginning of this century, although no person can be mentioned with certainty until the year 1837, and no permanent settlement of Northmen occurred until eight years later. But as the increase, for the last forty years, of the population of each of the Scandinavian nationalities in every county in the state can be found in the tables published at the end of this article, it has been deemed unnecessary to

endeavor to describe all the settlements separately, as a general result can be obtained by examining said tables. Besides, it would have been impossible to give the correct data concerning the origin even of half the Scandinavian colonies; therefore, only a few of those settlements which were established before 1856 will be mentioned.

**DANISH.** In 1837 N. C. Boye arrived and settled in Muscatine county—his biography is in this volume. But as there were, according to the United States census, only nineteen Danes in Iowa in 1850, no important Danish settlement could have been made until after that year. In 1852 the well-known Rev. C. L. Clausen became the leader of several Norwegians, who settled in Mitchell county—Clausen's biography can be found in the first volume. According to the state census of 1856, there were only one hundred and seventy-two Danes in the whole state at that time, and fourteen years later about three thousand. Since, however, a large number have arrived, and in 1857 there were in the neighborhood of 40,000 Danish-born or having Danish parents within the state. There were also several thousand Danes, especially in the counties along the Mississippi river, who were born in Slesvig, and as a consequence some of them were probably classified as Germans in the census reports.

**NORWEGIAN.** There were undoubtedly Norwegians in the southeastern part of the state, near Keokuk, probably as early as 1840; but the various authorities do not agree regarding the particulars, except that the settlement was not permanent. Reiersen, in his *Veiviser for Norske Emigranter*, published in 1844, claims that the colony consisted of thirty or forty families, several of whom were Mormons;

that the land was rich, but covered with dense woods; and that the settlers would, perhaps, be unable to pay for their claims. The probability is that the whole colony was simply a gathering of adventurers of the Kleng Peerson type, and he is said to have been the founder of the settlement. But there were Norwegians in the northeastern counties as early as 1848, at least, but no permanent settlement was established until 1850, when two caravans of Norwegian immigrants, consisting of about a dozen persons, came from Racine and Dane counties, Wis., and founded a colony in Winneshiek county. Other pioneers soon followed, and Winneshiek county has always been, and is, one of the most important Norwegian strongholds in the United States, where about half of the total population are of Norwegian birth or extraction. A small settlement was founded in 1851, near McGregor, Clayton county; and, of course, the counties farther west were not settled until a few years later; for example, the first Norwegians in Story county did not arrive there until 1855, although today that nationality is very numerous in that part of the state. The most interesting account of the establishment of a settlement is that given in regard to Rev. Clausen's colony. Clausen had visited Iowa in 1851, and the next year, in the spring, he and about twenty families, besides several unmarried men, left Rock county, Wis. In order to avoid confusion in marching such a large number in one body, the crowd was divided into two sections. Clausen himself and family, being the only persons who rode in a carriage, led in advance. The caravan consisted of numerous children and women in wagons, men on foot, and two or three hundred cattle—all obeying the

command of the leader. Most of these immigrants settled at St. Ansgar, Mitchell county, and later some of them in turn became leaders in establishing settlements in counties farther west. According to the United States census of 1850, there were only 361 Norwegians in the whole state at that time; six years later they numbered nearly 3,000. In 1870 about 17,500 Norwegian-born persons resided in Iowa, and twenty years later 10,000 more had settled within its boundary lines. There were about 75,000 Norwegians of the first and second generations in 1897.

**SWEDISH.** Iowa has the honor and distinction of being the first state in the Union where a permanent Swedish settlement of any importance was founded in the nineteenth century. This occurred at New Sweden, Jefferson county, in 1845. This is also the first prominent Scandinavian colony established in the state—but for full particulars concerning the foundation of this interesting settlement, see Peter Cassel's biography in this volume. Burlington seems to have been the place through which nearly all the first Swedish pioneers of Iowa passed, and, as a consequence, several resided here at an early date. Norelius claims that about two hundred Swedes lived in and around Burlington in 1850, and Col. F. Brydolf located there in 1846—his biography is in this volume. At Swede Point, Boone county, a settlement was effected in 1846, and the next year some pioneers located at Munterville, Wapello county, while Rev. John Linn has the honor of being the father of the first white child that was born in Webster county, which happened Jan. 8, 1851—an interesting account of pioneer life can be obtained by reading John Linn's biography in this

## THE SCANDINAVIANS IN THE U. S.

Swedes settled in the northeastern part of the state near McGregor and Lansing, in the early fifties. The United States census there were 231 Swedes in Iowa in 1850, twenty years later there were 11,000, and in 1897 about 75,000 of the Swedish generations resided in the state.

IMMIGRATION TO IOWA. It is impossible to trace the causes which have been operative in directing immigration to Iowa. But the chief reason has been the same as that which directed the movement to the northwest. Such well-known pioneers as O. L. Clausen, Prof. L. P. Esbjörn, Rev. V. N. Hasselquist have done a great deal to attract Scandinavian immigration towards the state. The honor and credit of settling the state with a new people, does not belong exclusively to one, or a few, but to hundreds and thousands of Scandinavian immigrants. They induced their relatives and friends to join them. It may also be noticed in this connection that a large number of the early Norwegian settlers in Iowa had previously resided in Wisconsin, while many of the Swedish immigrants arrived from Illinois.

## II. THE CIVIL WAR.

During the Civil War over seventy-five thousand men from Iowa served as soldiers in the Union army, some in state regiments, and about two-thirds of that number entered the service before the year 1862 ended, all volunteers up to the last of 1864, when a few were drafted into the army. According to the reports of the

adjutant-general of Iowa for the years 1861-66, not less than twenty Danes, one hundred seventy-eight Swedes, and four hundred twenty-five Norwegians—in all 623 Scandinavians—fought against the Confederates. But as many names of all nationalities are omitted in these reports, not to mention the difficulty of correctly counting all the names in such publications, it is fair to estimate that 1,000 Scandinavians from Iowa enlisted under the Stars and Stripes. In 1860 Iowa had a population of 675,000. One-ninth of the total population of the state enlisted under the Union flag, and the same proportion, at least, of the Scandinavians in Iowa fought for their adopted country; while every sixth Northman in Minnesota and Wisconsin served in the army during the war, although only about one-eighth of the total number of persons in the latter states participated in the struggle. Unlike their kinsmen in Wisconsin, Illinois, and Minnesota, the Scandinavians in Iowa seem to have had no leader to organize them or spur them to action. Not one of the many Norwegians became widely known as an officer; a few were promoted to minor commands of but little importance. The Swedes, on the other hand, had such men as Lieut. C. E. Landstrum, of Des Moines, who after the fierce battle of Shiloh and other engagements received special mention of his superiors for excellent conduct. Col. F. Brydolf also distinguished himself—his biography is in this volume. But these two men had, during their service, little or nothing to do with their countrymen. About fifty Norwegians, mostly from Winneshiek county, enlisted in the Twelfth Iowa Infantry the latter part of 1861, constituting half of Company G; twenty-five of them fell in the battle of Shiloh the 6th

and 7th of April, 1862, and most of the remaining enlisted afterwards in other regiments. Not less than sixty-five Norwegians from the northeastern counties of Iowa joined the famous Fifteenth Wisconsin, or Scandinavian, Regiment, in 1861-62; and about half of Company K of that regiment were from Iowa; while a Dane from that state, Rev. Clausen, was chaplain of the regiment. Perhaps half of the Norwegian soldiers in Iowa came from Winneshiek county, and nearly all from the northeastern part of the state; but the Swedes seem to have hailed from different localities. In this connection it might not be amiss to mention that only four Scandinavian-born—all Swedes—have ever, up to 1893, graduated from the United States military academy at West Point, and two of these were appointed from Iowa.

### III. POLITICAL INFLUENCE.

The present state of Iowa is a small portion of that immense stretch of land which was ceded by France to the United States in 1803, for a consideration of \$11,250,000, and out of which a large number of states have since been carved. In 1838 the territory of Iowa was organized, and the state organization dates from 1846. At the latter date there were perhaps one hundred persons of Scandinavian birth in the state, mostly Swedes. In the course of fifty years this handful has increased, until at present nearly one-tenth of the population of Iowa is of Scandinavian birth or parentage. But, unlike their kinsmen in some other states, they have never held their proportion of the higher offices in the gift of the voters of the state. It would be rash to assume any one particular reason for this defective represen-

tation in politics among a race which unquestionably has an inborn knack for practical politics. It seems, however, that the political apathy of the Northmen of Iowa is largely due to a peculiar lack of able and aggressive leaders. But, on the other hand, the office holders have generally been above the average in point of character and ability, and therefore have been a credit to their countrymen. The first Scandinavian who occupied a seat in the legislature was Rev. C. L. Clausen, a Dane, who represented his district in 1856-57. For the next four years no Scandinavian was elected to the legislature. Since 1876 there has always been one or more Scandinavian-Americans in the legislature. In other words, the Scandinavian-born inhabitants of Iowa have been represented by one or more of their own countrymen in 15 out of the 20 general assemblies which have been elected since the election of Clausen in 1855. During 1892-96 four of the members were of Scandinavian birth or parentage, this being the largest number of that category occupying seats simultaneously. Of the whole number of Scandinavians elected members of the legislature, two were Danes, five Swedes, and about a dozen either Norwegians or the sons of Norwegians. Only four Northmen were senators, viz: M. N. Johnson, Ole N. Oleson, G. S. Gilbertson, and C. J. A. Erickson. The first mentioned has since for years represented North Dakota in the United States Congress. No Scandinavian has ever been elected to any state office by a popular vote. But in 1888 the legislature elected Otto Nelson as state binder. Lars S. Reque was appointed United States consul to Holland by President Cleveland in 1893. Ole O. Roe has served as deputy state auditor since 1892. A glance at the names



of the county officers will soon convince any one that the Scandinavians have been very poorly represented, Worth and Winneshiek being the only counties where the number of Scandinavian office-holders has somewhat corresponded to the Scandinavian population.

#### IV. OCCUPATION.

Of course, most of Iowa's Scandinavians have been, and are, common laborers, servants, and farmers. Yet today there is not a single learned profession in which they cannot be found, and in some they have distinguished themselves and become famous. Three of the best and most widely circulated Scandinavian newspapers in the country are published in Iowa, and at least half a dozen well-known authors and literary men of Northern extraction reside in the state.

#### V. STATISTICS.

In 1850 one out of every 310 persons in Iowa was a Scandinavian by birth; twenty years later, one out of 38; and in 1890, one out of 26. This, however, includes only those people born in the North, while a much larger per cent. have Scandinavian parents, and as a consequence can not only speak the language of their ancestors, but can feel as Northmen. For example, according to the United States census for 1890, there were 25,240 persons in Iowa born in Denmark, or having Danish parents, this being the largest number of Danes in any one state; 59,822 Norwegians; and 52,171 Swedes—in all 137,233 Scandinavians. But the census reports are far from being correct; they omit many persons of all nationalities, and frequently confound foreign-

ers with native-born ; but, as a general thing, the reports fall below and not above the real number. And, without doubt, the nearest approach to the truth in regard to the number of Danes, Norwegians, Swedes, and their children in this country, can be had by multiplying the Scandinavian-born by  $2\frac{1}{2}$ . The number of Scandinavian-born persons in each state and territory, from 1850 to 1890, can be found on pages 256-60 in the first volume ; and in each county in the state of Iowa from 1856 to 1895, in the following statistical tables : Therefore, by multiplying the numbers found in these tables by  $2\frac{1}{2}$ , a fair estimate can be obtained of the total Scandinavian population of the first and second generations of any state, territory, or county. According to this calculation, there were about 190,000 Scandinavians in Iowa in 1897 ; that is, nearly one out of every ten persons in the state was a Northman by birth or parentage. It might, in this connection, not be out of place to remark, that although the Norwegian-born in Iowa in 1890 numbered over 3,000 less than the Swedes ; yet the former nationality, the same year, exceeded the latter by 7,500, when both the first and second generations are taken into consideration.

TABLE II.

SHOWING THE NUMBER OF SCANDINAVIANS BORN IN THE SCANDINAVIAN COUNTRIES, AND THE TOTAL POPULATION IN EACH COUNTY OF IOWA.

COUNTIES.	STATE CENSUS OF 1856.				U. S. CENSUS OF 1870.			STATE CENSUS OF 1895.			
	DENMARK.	NORWAY.	SWEDEN.	TOTAL POPULATION.	DENMARK.	SWEDEN AND NORWAY.	TOTAL POPULATION.	DENMARK.	NORWAY.	SWEDEN.	TOTAL POPULATION.
Adair.....				663	1	14	3,982	58	25	53	15,504
Adams.....				1,019		9	4,614	24	83	34	12,934
Allamakee.....	6	505	84	7,709	7	2,180	17,868	14	1,094	146	17,981
Appanoose.....				9,075	2	4	16,456	36		4	25,383
Audubon.....				283		4	1,212	1,252	18	44	12,836
Benton.....	1	10		6,247	340	396	22,454	57	323	73	24,244
Black Hawk.....		3	9	5,538	247	37	21,706	805	31	40	26,941
Boone.....		19	70	3,518	16	1,230	14,584	94	101	2,461	27,039
Bremer.....		12	4	3,188	4	15	12,528	18	4	23	15,403
Buchanan.....			15	5,125	1	14	17,034	174	12	43	20,539
Buena Vista.....					2	194	1,585	541	606	1,019	13,029
Butler.....		2	2	2,141	20	15	9,961	143	12	23	16,966
Calhoun.....				119	6	51	1,602	130	76	494	15,788
Carroll.....				251	1	189	2,451	31	10	57	19,493
Cass.....				815	77	142	5,464	334	72	128	20,926
Cedar.....				9,481	7	14	19,731	167	35	26	19,008
Cerro Gordo.....			1	632	16	197	4,722	201	399	172	18,302
Cherokee.....					4	99	1,967	89	88	543	15,664
Chickasaw.....		24		2,651	19	333	10,180	34	227	14	15,696
Clarke.....				3,978	5	9	8,735	5	5	8	11,515
Clay.....					19	32	1,523	399	137	236	11,277
Clayton.....		274	13	664	39	1,327	27,771	6	580	143	26,570
Clinton.....	21	14	24	13,441	195	564	35,357	1,015	260	509	43,398
Crawford.....				235	5	187	2,530	102	25	511	20,069
Dallas.....				3,991	4	177	12,019	14	22	118	21,023
Davis.....		1		11,528		11	15,565	7	1	14	15,015
Decatur.....	1	3		6,269	1	5	12,018	11	17	20	16,639
Delaware.....		1	14	8,099	3	23	17,432	4	8	126	18,103
Des Moines.....	39	2	227	20,198	65	1,089	27,256	204	12	2,019	37,629
Dickinson.....					1	60	1,389	63	184	34	6,023
Dubuque.....	1	8	26	25,871	2	61	38,969	56	25	97	60,177
Emmet.....						285	1,392	287	610	119	7,619
Fayette.....			1	8,357	5	512	16,973	44	470	19	24,794
Floyd.....				2,441	6	80	10,768	8	68	43	17,114
Franklin.....				780	2	172	4,738	420	167	92	13,679
Fremont.....			1	3,368	5	14	11,174	37	4	92	17,176
Greene.....				1,089	3	21	4,627	30	3	52	16,299
Grundy.....				435	82	7	6,399	327	16	20	13,418
Guthrie.....				2,149	64	26	7,061	30	3	52	17,958
Hamilton.....					28	596	6,055	293	1,643	594	18,514
Hancock.....					17	30	999	368	257	272	11,141
Hardin.....	1	1	1	4,033	11	83	13,684	100	406	59	20,576
Harrison.....				9,900	17	39	8,931	213	32	118	23,091
Henry.....	1	10	38	15,395	7	429	21,463	10	3	469	18,278
Howard.....				444	33	140	6,282	56	254	23	13,221
Humboldt.....					1	114	2,596	305	1,149	36	11,431
Ida.....					3		236	44	90	363	11,425
Iowa.....		10		4,873	30	88	16,644	19	85	15	18,964

TABLE II.—CONTINUED

COUNTIES.	STATE CENSUS OF 1856.				U. S. CENSUS OF 1870.			STATE CENSUS OF 1896.			
	DENMARK.	NORWAY.	SWEDEN.	TOTAL POPULATION.	DENMARK.	SWEDEN AND NORWAY.	TOTAL POPULATION.	DENMARK.	NORWAY.	SWEDEN.	TOTAL POPULATION.
Jackson.....	17		7	14,077	19	24	22,619	166	3	26	23,471
Jasper.....		1		7,490	34	53	22,116	57	19	220	25,891
Jefferson.....			294	13,305	8	872	17,839	12	1	598	16,405
Johnson.....	7		4	14,457	16	22	24,898	16	4	30	23,563
Jones.....			1	9,835	3	11	19,731	21	37	51	20,088
Keokuk.....			2	10,646	3	6	19,434	2	3	29	23,732
Kossuth.....				397	1	75	3,351	230	246	757	18,345
Lee.....	10	68	19	27,273	41	1,226	37,210	46	50	520	39,528
Linn.....	1	6	2	14,702	13	23	31,080	193	88	229	49,905
Louisa.....			9	9,568	10	43	12,877	3	2	54	12,786
Lucas.....			3	4,408	10	164	10,388	7		401	13,545
Lyon.....					2	85	221	40	449	96	11,684
Madison.....			1	5,508	4	19	13,884	14	1	37	16,597
Mahaska.....			1	13,050	4	135	22,508	5	80	411	32,496
Marion.....	44			14,160	7	8	24,436	1		47	23,191
Marshall.....				4,460	57	279	17,576	172	501	386	27,320
Mills.....	1	15	1	3,102	11	58	8,718	19	10	155	15,187
Mitchell.....	4	188	9	1,901	52	956	9,582	136	845	131	14,431
Monona.....				459	8	253	3,654	384	546	250	16,005
Monroe.....			18	6,860	14	92	12,724	3	3	448	15,790
Montgomery.....				872	3	275	5,934	16	38	1,653	17,119
Muscatine.....	3	1	3	12,569	11	27	21,688	48	5	27	25,339
O'Brien.....					13	715		69	216	183	15,609
Osceola.....								39	35	43	7,377
Page.....		1		1,964		156	9,975	8	16	1,182	22,026
Palo Alto.....					15	51	1,396	358	475	127	12,109
Plymouth.....						47	2,199	146	37	212	21,991
Pocahontas.....					20	70	1,446	189	202	581	12,442
Polk.....		10	9	9,417	44	759	27,857	260	547	2,170	72,888
Pottawattamie.....		1	2	3,498	328	276	16,893	1,959	92	463	46,042
Poweshiek.....				4,460	9	163	15,581	13	87	93	18,524
Ringgold.....				1,472		4	5,691	2	2	14	14,065
Sac.....				251		3	1,411	121	51	640	18,868
Scott.....	7	2	17	21,521	154	129	38,599	157	25	342	45,869
Shelby.....	5			456	192	16	2,540	1,499	182	48	17,798
Sioux.....						1	676	54	106	102	21,406
Story.....		107		2,868	194	1,160	11,651	350	1,989	117	19,930
Tama.....		2	1	3,520	24	57	16,131	73	87	24	22,966
Taylor.....		3		2,079		7	6,989	1	9	48	17,347
Union.....				806	9	123	5,986	6	8	321	17,043
Van Buren.....	1		20	15,921		41	17,672	1		48	16,829
Wapello.....			70	13,246	1	498	22,346	10	9	1,050	33,293
Warren.....				7,500	1	18	17,980	5	6	22	18,506
Washington.....			1	11,113	2	14	18,952	1		11	18,845
Wayne.....				4,183	4	11	11,287	22		38	16,155
Webster.....		2	70	3,088	9	1,353	10,484	203	1,055	2,253	26,945
Winnebago.....					1	624	1,562	110	2,317	276	10,707
Winneshiek.....	11	1,451	11	7,506	13	5,511	23,570	29	3,094	67	22,748
Woodbury.....				950	20	352	6,172	646	1,333	1,766	46,202
Worth.....					8	886	2,892	111	1,943	134	10,285
Wright.....				427	25	35	2,392	178	797	101	16,024
Total.....	172	2,782	1,116	517,875	2,827	28,350	1,194,020	17,043	27,428	31,085	2,068,069



# Historical Review of the Scandinavian

## Schools in Iowa.

—BY—

J. J. SKORDALSVOLD.

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In proportion to its numerical strength, the Scandinavian element of Iowa has established a large number of institutions of learning. The most of these institutions have been started by devout Lutheran church members, not for the sake of making money, but in order to lead the rising generation to better and nobler lives. As a consequence, the schools are pervaded by a Christian spirit. The Scandinavian languages are gradually yielding to the English. This process, indeed, is so rapid, that the first catalogue of Jewell Lutheran College, for instance, does not indicate by a single sentence whether a single Scandinavian word is ever to be used in the classes. The same catalogue does say, however, that the college will be "fully American in all its spirit and in all its methods," and this statement, somewhat modified, may be applied to the most of them. The good men and women who built those schools intended to do what little they could towards educating their sons and

daughters to become better citizens than the average native American of our day. That is the main reason why they paid out their hard-earned dollars and cents for the establishment of colleges and academies in a country which already is fairly dotted with similar institutions. It takes time before the results of the work carried on at these schools can be fully realized; but even now it may be stated without fear of contradiction that the fair state of Iowa can boast of no better class of citizens or Christians than those who have attended the colleges established by the Northmen and their descendants.

DANISH. Elk Horn College, at Elk Horn, is the oldest and largest Danish institution of learning in America. It was established in 1878 by Rev. O. S. Kirkeberg, who transferred the property to the Danish Evangelical Lutheran Church in America in 1880. At first the school was a pattern of the Danish high schools, one characteristic of which is that the boys attend in winter, and the girls in summer. In 1887 the building was destroyed by fire, but was immediately rebuilt on a much larger scale. At this time the whole plan of the school was made much more practical, which change at once doubled the attendance. In 1890 Rev. K. Anker bought the institution and extended the change commenced three years before, and the attendance now reached one hundred. In 1894 the Danish Lutheran Church in North America bought it, and in 1896 it came under the control of the United Danish Evangelical Lutheran Church in America. The school offers six distinct courses of study. There are nine professors and instructors, and the total annual enrollment is about one hundred and fifty. The value of the

property connected with the school is about \$6,000. The catalogue for 1895 says: "This is a sectarian school, and it maintains a strict moral discipline among its students. It is our proud boast that a code of stringent rules is found unnecessary in governing the student body. A high moral culture is secured by a proper management. A pleasing unanimity of action pervades the entire atmosphere, and Christian love and obedience do for the school what severe rules never accomplish."

The University of the Danish Evangelical Lutheran Church, at Des Moines, was opened in 1896. The building is furnished with up-to-date improvements, and the property is worth \$20,000. Three professors have charge of the work, and the attendance is between 30 and 40.

NORWEGIAN. St. Ansgar Seminary and Institute, at St. Ansgar, was established in 1878 by a number of people belonging to the Norwegian-Danish Lutheran Conference, the moving spirit of the enterprise being Rev. Johan Olsen. H. S. Houg was the first principal of the seminary, and is still one of its professors. The school has had its ups and downs; but at present the work carried on there is not only more thorough, but also more extensive and systematic than before. It offers five distinct courses of study, and employs half a dozen instructors. The annual enrollment is from 75 to 90, and the number of students graduated during the history of the school is about 60. The aim of the school is "to pay particular attention to the training of teachers. To young people, therefore, who have not made up their mind as to their future vocation, but desire a general education, this school offers greater advantages than a common



high school or an academy, as it gives the student an opportunity of learning all the studies taught in such schools, and, in addition to this, prepares him, if he chooses, for the teacher's profession." The property is valued at \$13,000.

The theological seminary of the defunct Norwegian Lutheran Augustana Synod was opened at the parsonage of the Springfield congregation, in Winneshiek county, in the fall of 1874, the attendance for the first year being seven. In 1876 the seminary was removed to Marshall, Wis.; but in 1881 was again removed, this time to Beloit, Iowa, where it remained until 1890. At the latter date it was discontinued, as a result of the Norwegian Augustana Synod being merged into the United Church. David Lysnes was the president of the seminary during its whole existence, and as such he educated about a score of young men for the ministry.

Bode Lutheran Academy, at Bode, dates from the fall of the year 1886, when a class was started in a small common school house. It was "an outgrowth of the recognition of the importance of preserving the rising generation for the Lutheran church, and of giving the young men and women a sound, solid, and liberal education," Rev. O. A. Sauer, Capt. T. A. Rossing, and other members of the Norwegian Synod congregation of the place being the principal promoters of the undertaking. In 1887 the school secured a building of its own, valued at \$4,000.

Valder Business and Normal School, at Decorah, was founded by C. H. Valder in 1888. In spite of a brisk competition on the part of older rivals, this school has enjoyed a most healthy and vigorous growth, its enrollment being

about 500. This is practically an American school in every sense of the term, but its founder and forty per cent. of its students are Norwegians. In 1896 G. A. Oliver bought a one-half interest of the school. The work of the institution is carried on in rented quarters.

Jewell Lutheran College, at Jewell, was opened in the fall of 1894 in a splendidly appointed building, erected at a cost of about \$25,000 by Norwegian Lutheran church members who live in the neighborhood. This college at once entered upon its career with half a dozen instructors and an equal number of courses, boldly asserting in its first catalogue that it will "present such studies and devote to them such amount of time and attention as are required for admission to such institutions as Harvard or Yale Universities." The enrollment is about 125.

Humboldt College, at Humboldt, became the property of J. P. Peterson and A. L. Ronell in the summer of 1895, and since the fall of that year it has been in operation as a "practical school for practical people." Over a dozen distinct courses are taught, and a large number of instructors are employed. The attendance is about 300, and the value of the property of the college is \$40,000.

The Scandinavian Quakers, or Friends, for several years past have been operating the Friends' Boarding School, near Dunbar, with an average attendance of 40 to 50 pupils. Two teachers and a matron are employed. The value of the school building is \$3,500. There is also a boarding school near Centerdale, where children of Scandinavian-Quaker parentage attend.

SWEDISH. In the fall of 1873 C. Anderson, a Swedish

preacher, but a Dane by birth, opened up a theological seminary at Keokuk. The establishment of the school had previously been authorized by the Swedish Evangelical Lutheran Mission Synod; but a part of this body withdrew and organized the Swedish Evangelical Lutheran Ansgarii Synod in 1874, and henceforth said school belonged to the latter organization. The seminary was removed to Knoxville, Ill., in 1875. It was instrumental in preparing about half a dozen young men for the ministry while it remained at Keokuk.

The Iowa Conference of the Swedish Augustana Synod some fifteen years ago took steps to establish "a high school for girls" at Swede Point (now Madrid). In 1883 it was decided to open the school to both sexes; but as the necessary means were not forthcoming, the undertaking was abandoned in 1887.

At the close of the eighties, Rev. A. J. Östlin, of the Augustana Synod, started an academy at Stanton. The work performed was of a high grade, and at one time the attendance was large; but the school was in operation only two or three years.

OTHER INSTITUTIONS. Although the higher educational institutions sustained and operated by Scandinavian-Americans in Iowa at present have an aggregate enrollment of 1,400, the attendance of that class of students at the other institutions of the same grade does not seem to be materially affected thereby. Indeed, it has been observed that local Scandinavian schools have aroused such an active interest in educational matters as to positively increase the attendance at other schools. The attendance of students of Scandina-

vian birth or parentage, for instance, at the State University, is from 30 to 40, or three per cent. of the total attendance. Prof. A. A. Veblen deserves credit for the efforts he has made to induce his young countrymen to attend the state university, at Iowa City. In regard to the standing of this class of students, A. A. Veblen says: "Our Scandinavians have had many representatives here who have won high distinction, and they have so far carried away honors altogether out of proportion to their numbers. In fact, I can not now recall a single case of a Scandinavian doing very poorly."



# Historical Review of the Scandinavian Churches in Iowa.

—BY—

O. N. NELSON and J. J. SKORDALSVOLD.

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The religious activity of the Scandinavian-born Iowans ever since they began to settle in the state about fifty years ago has been almost phenomenal. In the course of that period an even dozen of distinctly Scandinavian synods or associations have gained a foothold in the state, the number of local congregations representing each of these ranging from eight to more than one hundred. The Lutheran churches are by far the strongest; but there is also a respectable sprinkling of Baptists and Methodists. The total number of congregations is about 450, and the aggregate number of communicant members, 45,000. A little figuring will bring out the full meaning of these numbers. The total membership, including the children of the communicants, must be at least 75,000, while the whole number of inhabitants of Scandinavian birth or immediate descent may be put at nearly 200,000. Thus it will be seen that

practically forty out of every one hundred Northmen in Iowa are church members. But several thousand Scandinavians belong to churches wholly outside of the twelve organizations mentioned below, and all of these, combined with people who are not church members, but nevertheless attend this or that favorite church fully as regularly as many actual members do, swell the number of church-going Scandinavians in Iowa to a grand total of about 150,000, or three-fourths of the whole number of inhabitants.

**THE UNITED CHURCH.** Since the United Norwegian Lutheran Church of America does not by any kind of organization recognize the boundary lines of Iowa, there is no sufficient reason for devoting a separate article to that church. But its strength in that state entitles it to more than passing consideration. Although its organization dates only from 1890, the elements out of which it was formed may easily be traced a long series of years back of that date. The Norwegian Lutheran Synod was organized at Koshkonong, Wis., in 1853, seven ministers and forty congregations uniting in forming the new body. Northern Iowa soon became the great stronghold of the synod, and the rival organizations made but slight inroads into its ranks until the Anti-Missourian Brotherhood withdrew during the eighties. When the United Church was organized, twelve Anti-Missourian ministers and forty churches served by them in Iowa, were, with some exceptions, incorporated into this body. The other organizations which were merged into the United Church in 1890 were the Norwegian-Danish Augustana Synod, and the Norwegian-Danish Evangelical Lutheran Conference, both of which dated their organization

from the year 1870. During the first year of its existence, the former consisted of ten ministers and about twice that number of congregations in the whole United States. Originally, the conference was not much stronger, having only four ministers and ten congregations in the state; but it contained a number of energetic men who were bound to succeed, and twenty years later, when they joined the United Church, the conference had forty-one churches and twelve ministers, and the Augustana Synod had two churches and four ministers in Iowa. At the time of the union the Augustana Synod had a theological seminary at Beloit, and the St. Ansgar Seminary was owned and controlled by members of the conference. The United States census of 1890 puts the value of the church property held by those congregations in Iowa which participated in the formation of the United Church, at \$220,100. During the years 1890-96 the contingent of the United Church in Iowa increased as follows: The number of congregations from seventy-two to eighty-two, and the number of ministers from twenty-seven to thirty-eight. According to the United States statistics, the number of "communicants or members" was 14,891 in 1890, which figures are too ambiguous to mean anything. But the parochial reports for 1896 seem to indicate that the total membership, including the baptized children, was a little over 15,000, and if the twenty-five congregations are added which do not belong to the organization, but are served by its pastors, the total number of persons in Iowa in sympathy with the United Church will be in the neighborhood of 20,000. This calculation includes the Friends of Augsburg, or Minority, who have not been



deducted from the members given in the official reports, although they have practically left the church.

**HAUGE'S SYNOD.** Elling Eielsen visited Keokuk in the early forties. Thus the father of the present Hauge's Evangelical Lutheran Synod in America seems to have been the first Scandinavian clergyman who put his foot upon Iowa soil. Afterwards, however, the immediate followers of Eielsen did not effect any religious organization in the state until 1854, when a church was started at Stavanger, Fayette county. There are only four churches in Hauge's Synod which are older than this one. The statistics of the synod show that about twenty congregations in Iowa were connected with the organization in 1896, and nearly all of them have church buildings of their own. The total membership at that date, including the children, was 4,000; and the value of the property held by those congregations now totals \$35,000. Hauge's Synod received its present name in 1875. Shortly afterwards Elling Eielsen and a few others withdrew, retaining the old constitution and the old name of the organization. This organization at present is represented in Iowa by two ministers who are serving congregations at Clear Lake and Forest City.

**DANISH LUTHERANS.** No Danish Lutheran church was organized in the United States in the nineteenth century before the year 1868. Three years later Rev. C. L. Clausen organized one at Cedar Falls, Iowa, and the next year a few ministers and laymen met at Neenah, Wis., and established the Church Mission Society, which in 1874 received the name of the Danish Evangelical Lutheran Church in America. This body in the course of time has become the strongest Danish

church organization in the country. In Iowa it was represented by some thirty congregations with about 2,500 members. They had about a score of church buildings, and the value of the property belonging to them aggregates \$30,000. But this organization was rent in twain in 1894, and one faction united with the Danish Lutheran Association in 1896, forming the United Danish Evangelical Lutheran Church in America.

In 1884 lay delegates from six churches, and six Danish ministers belonging to the Norwegian-Danish Evangelical Lutheran Conference, withdrew from this body, and organized the Danish Evangelical Lutheran Church Association in America, this step also being favorably looked upon by the former body. The latter organization did not grow very fast, its representation in Iowa at the time of the formation of the United Danish Church being nine congregations, which had an aggregate membership of almost 1,000. The value of the property held by these churches was about \$5,000.

**METHODISTS.** A Swedish Methodist church was organized by Jonas Hedstrom at New Sweden, Jefferson county, in 1850—for a full account of the religious contention prevailing at that place in the middle of this century, see the biography of M. F. Hokanson, in this volume. Since that date the growth of Swedish Methodism in Iowa has been steady. One of the most earnest workers for a period of thirty-five years was John Linn, whose biography may be found in this volume. In 1874 the Iowa district was established, and five years later the Burlington district. The latter includes Iowa, Missouri, and a part of Illinois. There were

a score of congregations in Iowa in 1896. They had about fifteen church buildings, and the total number of communicant members was 800. The church property was valued at \$36,000.

O. P. Petersen, the Nestor of the Norwegian Methodists in America, preached in Winneshiek county as early as 1851, and the next year three men and four women at Washington Prairie, in the same county, united in forming the first Norwegian Methodist congregation in the state—Petersen's biography is given in the first volume of this work. The following statistics show the strength of the Norwegian Methodists in Iowa at the close of the year 1896: Fifteen congregations with 500 communicant members; 10 church buildings and several parsonages, valued at \$17,000.

**BAPTISTS.** A Swedish Baptist church was started at Village Creek, Allamakee county, in 1853, by F. O. Nilson, whose biography is given in the first volume of this work. Three years later another church was organized at Swede Bend, Webster county, and in 1896 the number of churches had increased to about 20, which constitute the Iowa conference. The number of communicant members was about 1,000. The property held by the conference was valued at \$30,000. In 1896 there were a dozen of Norwegian-Danish Baptist congregations in Iowa, which had 800 communicant members.

**SWEDISH MISSION.** Previous to 1868 no Swedish Mission church was organized in this country. That year one was started at Swede Bend, Webster county. The first pastor of this church was C. A. Björk, who for years has been the president of the Swedish Evangelical Mission Covenant

which was organized in 1885. The Swedish Covenant is represented in Iowa by 20 congregations. About one-half of the congregations submitted reports at the annual meeting of the covenant in 1895. The following statistics were obtained by doubling the figures given by the ten congregations which sent in reports: Members of all ages, 1,800; number of church buildings, 16; value of property held by the churches, \$41,500. As will be seen from the way these figures were obtained, they are only approximately correct. The Swedish Free Mission is the name generally given to a large number of congregations which originally co-operated with those churches which formed the Swedish Evangelical Mission Covenant in 1885. The Swedish Free Mission is represented in Iowa by a dozen of congregations whose membership is about 800,

**QUAKERS.** There are some six or seven hundred Scandinavian Friends, or Quakers, mostly Norwegians, in Iowa. They have no congregations of their own, but are connected with purely American churches in the different localities. In some cases, however, they have been in the habit of using their mother tongue at religious gatherings.



# Historical Review of the Iowa Conference

## of the Augustana Synod.

— BY —

REV. JOS. A. ANDERSON.

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As the name indicates, this conference is a part of the Evangelical Lutheran Augustana Synod of North America, better known as the Swedish Augustana Synod. Originally it embraced only the state of Iowa, but in 1891 the state of Missouri, with the exception of Kansas City, was added.

The conference was at first a part of the Mississippi Conference, and this body met, for the first time in Iowa,\* at New Sweden, in 1853, when Dr. T. N. Hasselquist presided. In 1868 the Mississippi Conference was divided into the Eastern and Western Mississippi conferences. The former later assumed the name Illinois, and the latter adopted the name of Iowa in 1870.

The first meeting was held at Swede Bend, now Stratford, February 18-21, 1869. At the organization the conference consisted of eleven congregations and six pastors. Of these six, the Revs. H. Olson, B. M. Halland, and C. J. Malm-

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\*For a more complete discussion of the first Swedish Lutheran organization in Iowa, see Rev. M. F. Hokanson's biography in this volume.—EDITOR.

berg were present. A Norwegian pastor, O. Sheldahl, was also in attendance. The lay delegates were three. Olson was elected president, and Halland, secretary and treasurer. At first the officers were elected at every semi-annual meeting, but since 1870 the term of office has been one year.

At all the meetings from the first the home mission work has been the most important subject under consideration. But it was not only discussed at the meetings, for during the first years almost every pastor of necessity became an itinerant preacher. The ministers were few, while the field was large and growing. That our veteran clergy did not have an easy time of it, we learn from the reports delivered at the meetings. The means of communication were very poor, and often a minister had to walk many miles in order to keep his appointments. He was not always treated with courtesy when he did arrive. This is not to be wondered at. Many of the settlers were from the rural districts of Sweden and, therefore, not very refined. The freedom enjoyed in this country for many meant only a license to display their coarse and selfish tastes. Other denominations proselyted among our countrymen, and encouraged the suspicion and the rude manners displayed toward our ministers. The so-called Mission Friends, the followers of Waldenström, were also at that time springing into existence, so that many members of our congregations and former sympathizers with our work wavered in their allegiance, if they did not wholly side with the new movement.†

†This movement, which began in the state in 1868, does not, however, appear to have been very popular among the Swedes in Iowa in later years; because in 1897 the Swedish Mission Covenant and the Swedish Free Mission, together, did not have more than 2,400 members, including the children, in the whole state; while, on the other hand, the Swedish Lutherans amounted to nearly seven times that number.—EDITOR.

Under such circumstances the most indispensable qualities of a minister were patience and perseverance. But the work had its bright sides. Many were hungering for the word of God, preached in accordance with the faith of their fathers. Such received the visiting pastor with open arms, and let him freely share all that their hospitality could provide. Surely many survivors of the earliest settlers recall with joy to this very day the first time they had the opportunity of hearing a Swedish Lutheran sermon in their new home.

Though none of our ministers at this time can be said to be over-paid, yet there has been a marked increase of salary since the early days of the conference. At least one pastor, a man with a family, had only \$150.00 a year; not because he did not need more, nor that the congregation did not wish to pay more, but because the members were too poor to raise a larger salary. The example given may have been an extreme case, yet the salary of the better paid pastors were in proportion. But as the material prosperity increased the ministers were made sharers thereof.

Our pioneer ministers were strict confessional Lutherans, and therefore laid a solid foundation for succeeding generations to build upon. The first theological question under discussion at any meeting of the conference was this: In what respect does the Lutheran Church differ from other denominations? Afterwards at several meetings the articles of the Unaltered Augsburg Confession were discussed; and, as a general introduction, the importance of having a confession of faith was considered.

One thing that cannot escape notice, when studying the minutes of the first meetings, is the brotherly spirit that



prevailed. The conference was a family. At the annual meetings every pastor gave an oral report of his work and of the spiritual condition of his flock. When the congregation was vacant, the lay delegation reported upon its condition and needs. As the conference grew in size, the work at the meetings of necessity became more systematized; for example, since 1873 the president annually delivers a written report to the conference, and the pastoral reports to the same body have been written. Five years later it was decided that the pastoral reports should be sent to the president and consulted by him in preparing his report.

At first, besides the regular annual business gatherings of the conference, mission meetings were held once a year, which were solely for the spiritual edification of the ministers and the congregations. In 1870 it was decided that such meetings were to be held quarterly. On account of the great distance and the cost of traveling, as well as the desire to give every congregation an opportunity to hold such a meeting each year, the conference decided in 1871 to divide itself into two mission districts, the Northern and the Southern. The Southern district comprised, "the congregations and settlements along the B. & M. R. R."; and the Northern district, "the congregations and settlements situated north and northwest of Des Moines as far as Sioux City." These districts were to assemble once every month in the different congregations. In 1874 the Southern district was divided into two, and nine years later the Northern district was also divided. The difference of time between these divisions would tend to show that the conference grew more rapidly in southern Iowa.

This fact was undoubtedly owing to the large Swedish settlement at and south of Stanton. Besides, the northern counties of the state have, in general, been settled later than the southern. In 1887 the districts received their present names—Burlington, Stanton, Des Moines, and Sioux City. The last mentioned was in 1896 divided into two, Sioux City and Algona. The regulations for the districts are very simple. Their officers are a president, a secretary, and a treasurer.

The conference had no constitution until 1877 when one, modeled after that of the Minnesota Conference, was adopted. The previous constitutional committee reported inability to perform their duty, because the question of the division of the Augustana Synod into district synods was then agitated. The constitution of 1877 was in force ten years, when a new one, prepared by Rev. Forsander, was adopted. This was in turn superseded by the constitution adopted in 1895, of which Rev. M. P. Oden is the chief author. The seal of the conference was adopted in 1880. The following year articles of incorporation for the separate congregations were accepted, and each congregation must be incorporated before it can be admitted into the conference. The conference was incorporated in 1896.

The conference owns and controls one charitable institution, The Orphans' Home, located a little south of Stanton. The erection of such a home was first proposed at Des Moines in 1870. Rev. Halland made the motion, and he, with Rev. H. Olson, was made a committee to locate the home. They reported the following year that 160 acres of land had been purchased near Stanton. Since, 80 acres have

been added, and in 1894 the farm was valued at \$13,200. In 1880 the conference chose the site for the Orphans' Home building, and a house was erected there, which was dedicated Oct. 31st, 1881. This house has since been considerably enlarged. In January, 1882, five children were received, and in 1897 there were thirty-seven. Children of any nationality and any creed are received, but preference is given to Swedish children who are residents within the conference. The children receive a good school education in English and Swedish, and also receive religious instruction. When a child reaches the age of 18 it is dismissed from the home.

In 1888 Rev. J. Jespersen and A. P. Soderquist were appointed to prepare a constitution and by-laws for a proposed insurance association to be formed under the auspices of the conference. As a result the Swedish Lutheran Mutual Fire Insurance Association of Burlington, Iowa, was organized, which is now doing business in almost every state in the Union. In February, 1895, 467 policies were in force, representing a value of \$657,050. Only the property of churches and of pastors of the Augustana Synod is insured.

During the four years ending 1885, the conference either owned or controlled the *Bethania*, a religious journal published monthly.

The statistics for 1880, about ten years after the organization of the conference, show the following: 44 congregations; 28 churches; 15 parsonages; 17 pastors; 4,849 communicants; 9,032 members; 34 Sunday schools; 17 parochial schools; contributions to purposes outside of congregations, \$4,633; regular expenses for local congrega-

tions, \$25,283. The value of the church property was not given until 1885, when it amounted to \$166,375, excluding the Orphans' Home. Statistics for 1896 are: Congregations, 71; churches, 64; parsonages, 38; communicants, 9,850; members, 15,985; Sunday schools, 63; parochial schools, 43; value of church property, \$356,155; debts, \$47,785; contributions for other than local congregational purposes, \$10,522; regular expenses of local congregations, \$57,500.

The following clergymen have been presidents of the conference in the order mentioned: H. Olson, C. P. Rydholm, M. C. Ranseen, B. M. Halland, O. J. Siljestrom, C. A. Hemborg, J. E. Erlander, and M. P. Oden.



# Historical Review of the Iowa District of the Norwegian Synod.

—BY—

REV. ADOLPH BREDESEN.

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The Synod of the Norwegian Evangelical Lutheran Church of America, commonly called the Norwegian Synod, though not formally organized before February, 1853, may be said to have begun its work in Iowa in 1851. In the summer of that year Rev. C. L. Clausen, one of the original founders of the Norwegian Synod, visited some of the Norwegian settlements in northeastern Iowa and preached there, being the first Lutheran minister to preach a sermon in the Norse language on Iowa soil.\* The following year he organized a church at St. Ansgar, which joined the synod later. In the fall of 1851 Rev. Nils Brandt visited the settlements in northeastern Iowa, and again in 1852 and 1853. But the real pioneer minister of the Norwegian Synod in Iowa, and the father of the Iowa District, is Rev. Vilhelm Koren, now the venerable president of the synod. In March, 1853, Koren, then a young man of twenty-six, accepted a call from "set-

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\* As stated in the article, Historical Review of the Scandinavian Churches in Iowa, ~~Eiling~~ Eielson visited Iowa in the early forties.—EDRROS.

tlers in Winnesheik, Allamakee, Fayette, and Clayton counties," and entered upon his duties in the autumn of that year. For four years he was the only regularly educated Norwegian Lutheran minister west of the Mississippi, and for twelve or fifteen years he was a traveling missionary rather than a settled pastor. Koren's pioneer work in Iowa and Minnesota deserves far more than the passing mention that can be given here. It is a heart-stirring story, not only of heroic endeavor and endurance and cheerful sacrifices, but also of unswerving fidelity to truth and principle. It is one of the brightest pages of the long history of the Norwegian Synod.

In 1857 F. C. Claussen, the second resident minister of the synod west of the Mississippi, was installed over the churches in Houston and Fillmore counties, Minnesota, and relieved Koren of his missionary duties in southeastern Minnesota and the northeastern part of Winnesheik county in Iowa. The ensuing year Rev. B. J. Muus took charge of the churches in Goodhue and Rice counties and the adjacent mission field in Minnesota. Rev. O. J. Hjort came to Iowa in 1862, and Rev. T. A. Torgerson in 1865, and at the organization of the Iowa District, in 1876, the number of clergymen within its limits was no less than forty.

As related in Vol. I. of this work, page 187, it was found expedient in 1876—the Norwegian Synod having by this time spread over ten or twelve different states and territories—to divide the synod into three districts. The districts formed were named the Eastern, the Iowa, and the Minnesota. By the synodical act of 1876 the Iowa District was made to comprise all the churches and pastors in the state of Iowa, the southern tier of counties in Minnesota, and the

southern part of Dakota; and in addition the few scattering churches in Nebraska, Kansas, and Texas. It was also agreed that the Iowa District should attend to the mission work to be done on the Pacific Coast. The Iowa District was organized at Decorah, June 22, 1876. The first officers elected were Rev. V. Koren, president; Rev. T. A. Torgerson, secretary; and Rev. O. H. Smeby, treasurer. Koren served as president until 1894, when he was succeeded by Torgerson.

The statistics of the district at the time of organization were as follows: Churches, 155; pastoral charges, 35; pastors, 40; communicants, 19,420; number of souls, 36,659. In 1896, twenty years later, the statistics were as follows: Churches, 141; pastoral charges, 47; pastors, 60; communicants, 16,157; number of souls, 27,854. The small increase in the number of pastors and pastorates, and the material decrease in the number of churches and total membership, may seem surprising. It is not, however, owing to any lack of aggressive spirit and activity on the part of pastors and people. It is partly due to the formation of a fourth district, but principally to the withdrawal from the synod of the Anti-Missourians some years ago. In 1893 all the churches on the Pacific Coast were detached from the Iowa and Minnesota districts and organized into the Pacific District, which now numbers sixteen pastors with their charges. In 1887 Prof. F. A. Schmidt, the leader of the Anti-Missourian faction, carried his followers out of the Norwegian Synod and subsequently into the United Norwegian Lutheran Church. About one-fifth of the pastors and churches of the Iowa District were among the seceders.



Since its formation the Iowa District has held annual meetings in connection with the meetings of the joint synod every third year, and separately the intervening years. At all meetings, both of the joint synod and of the various districts, it is customary to devote all the morning sessions to the consideration of some important scriptural truth or principle to be held and confessed; some christian duty to be discharged; or some sin or evil to be avoided and combated. Among the matters thus discussed at the annual meetings of the Iowa District are the following: Sanctification; Schisms in the Church; Christian Liberty; Election; the New Birth; the Spiritual Impotency of the Natural Man; the Scriptures our only safe Rule of Faith and Life; the Right Use of the Law; Modern Assaults upon the Bible; Parochial Schools; Overcoming the World by Faith; the Second Advent of Christ.

In accordance with the settled policy of the Norwegian Synod, the Iowa District as such has no institutions of education or charity. In the Swedish Augustana Synod it is the custom to incorporate separately the many conferences into which the synod is divided, and the conferences as such acquire property, establish and maintain colleges, academies, orphans' homes, hospitals, etc. Such is not the policy of the Norwegian Synod. The districts are not incorporated, and all institutions of learning and charity, except such as may be established by merely local associations, are owned, controlled, and supported by the whole synod. The result of adopting and following this policy is that sectional interests and feelings are not created to the detriment of the synod as a whole, and its institutions and interests. The

only work which, under the synodical constitution, is entrusted to the districts as such, is the home mission work. Each district has its own board of home missions and home mission fund, and attends to the work to be done within its own bounds. For the work carried on under the supervision of its board of home missions, the Iowa District has collected and expended, from 1877 to 1895, the sum of \$34,399. The district now supports missions at Waco and Dallas, Texas; St. Louis, Mo.; Omaha, Lincoln, and Hemingford, Neb.; Council Bluffs, Iowa; Lead City, S. D.; Denver, Col.; and other places too numerous to mention.

Within the limits of the Iowa District are located Luther College and the Lutheran Publishing House, both at Decorah, Iowa; the Lutheran Normal School and the Sioux Falls Hospital, both at Sioux Falls, S. D.; and Luther Academy, at Albert Lea, Minn. The hospital and the academy are owned and controlled by local corporations composed of members of the Norwegian Synod. The college, the publishing house, and the normal school are the property of the synod. Elsewhere in this volume is found a history of Luther College. The Lutheran Publishing House is well equipped, and its last annual report was as follows: Assets, \$56,530; liabilities, \$237; net profit, \$6,072. Luther Academy is provided with a fine and commodious building, beautifully located, and enjoys excellent patronage. The Normal School, which educates common-school and parochial school teachers, has two substantial and well appointed buildings, and is well patronized. At Bode, Iowa, an association of pastors and people of the Norwegian Synod conducted for a number of years an academy.

To the various funds of the Norwegian Synod the Iowa District has contributed, from 1877 to 1895, the sum of \$213,882. If to this sum be added the \$34,399 given for home mission work, and also large amounts given by the people of the Iowa District to different educational institutions, and the Church Extension Fund, the sum total must be in the vicinity of \$300,000—surely a large sum considering the size of the district, and also the fact that nearly the whole amount has come out of the hard earnings of farmers, mechanics, and day laborers. In 1890 the district contributed for home missions and synodical purposes the sum of \$30,024, or about two dollars per communicant.

# Historical Review of the Scandinavians in Wisconsin.

—BY—

O. N. NELSON.

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It is claimed that Jean Nicolet was sent in 1634 by the governor of New France to explore the northwest, and he landed on Wisconsin soil near the mouth of Fox river. "Clothed in silken robes he advanced into the village of the Winnebagoes, discharging pistols held in each hand. He was received with welcome. A great feast was then held, 120 beavers being eaten." He undoubtedly was the first white man who visited the state of Wisconsin. For the next two hundred years various explorers, traders, trappers, hunters, and missionaries traversed the state; and towards the close of this period the lead-miners were probably the most numerous of all classes. But few permanent settlements could have been made during that time, because in 1836, when the census was taken, there were not quite 12,000 persons within the boundary lines. Since, however, the material, intellectual, and spiritual development has been very rapid, in all of which the Scandinavians, espe-

ically the Norwegians, have taken an active and honored part.

#### I. PIONEERS AND SETTLEMENTS.

There were, perhaps, some Scandinavians scattered through portions of Wisconsin at the very beginning of this century, although no person can be mentioned with certainty until about 1819, and no settlement of Northmen was founded until twenty-four years later. It is to be regretted that no state census has enumerated the various nationalities in the different counties of Wisconsin, as some other states have done. If such enumeration had been made, the increase of the Scandinavians in each county would have furnished an excellent clue to the history of the settlements. It is no credit to the numerous public and literary men in Wisconsin of Norwegian and German extraction, who justly claim to have exercised a great influence upon the affairs of the state, that the state censuses are among the worst in the country, as far as the different nationalities are concerned. As it is utterly impossible to give the full facts concerning all the Scandinavian settlements, or even one-half of them, only a few of the earliest will be mentioned. At the end of this article, however, the population of each county has been enumerated, which may be of some value in tracing the migratory movements. Up to 1890 Sweden-Norway was, in the United States census regarding this matter, considered as one country; but as there were not quite 3,000 Swedes in the whole state in 1870 against 40,000 Norwegians, it may safely be assumed that in most counties the great majority of the two nation-

alities belonged to the latter. Hardly any Swedes resided in the southern part of the state, the very stronghold of the Norwegians, and those few may be said to have become *Norwegianized*.

DANISH. C. W. W. Borup—his biography can be found in the first volume—undoubtedly was in Wisconsin before 1830, and some other Danes appear to have settled within the borders of the state, especially in the southeastern part, a few years later. But as there were only 146 Danes in Wisconsin in 1850, according to the United States census, not many Danish settlements could have existed at that time, and ten years later only 1,150 persons of that nationality resided in the state. Since 1870, however, their number has materially increased, and in 1897 there were in the neighborhood of 35,000 Danish-born or having Danish parents within the state. With the exception of Iowa, there were more Danes of the first and second generations in Wisconsin than in any other state in the Union.

NORWEGIAN. In 1838 Ole K. Nattestad—his biography is in this volume—bought land and settled at Clinton, Rock county, being, as far as is known, the first Norwegian who set his foot on Wisconsin soil, and for a whole year he saw none of his countrymen and few other people, as there were only about half a dozen in the vicinity. It is, however, reasonable to assume that some Norwegian adventurers, trappers, traders, hunters, or lead-miners had before that time visited the state; in fact, it is very strange if they did not, considering that the Swedes and Danes had done so years before, and the names of many pioneers who were in the state before 1838 indicate a Scandinavian origin. In

1839 Nattestad's brother, Ansten, returned from a trip to Norway, and brought with him several persons from Numedal, most of whom settled near Clinton. Since, many other Norwegians from Telemarken and Hardanger have joined them.

One of the most interesting and humorous stories of the whole Scandinavian emigration is connected with the first Norwegians who came directly from their native land to Wisconsin. In 1837 three peasants with their families emigrated from Tinn, Telemarken, and settled at Fox River, La Salle county, Ill. At that time the attachment to birth-place must have been very great among some of the common people in Norway, because the three poor farmers were considered, on account of their emigrating, to be confirmed idiots. But a couple of years later about forty more persons from that vicinity had been smitten with the same disease, and were anxious to leave their own country, which act had been considered a crime before that time. This is a forcible illustration of the great reflex influence which the thoughts of the New World have exercised upon the thoughts of the Old World, being the main blessing which America has bestowed upon Europe as a small return for the untold wealth, both material and intellectual, which the former has received from the latter. The movement from Telemarken in 1839 was effected, partly, through the influence of private letters written by immigrants in this country, partly, by Ansten Nattestad's return to Numedal; but mostly, perhaps, on account of the appearance of Ole Rynning's book, *Sandfärdig Beretning om Amerika*, published in 1838, which work was extensively read, and greatly influenced the

whole Norwegian emigration, especially as the author gave a glowing and vivid description of the advantages of America. To improve their economic conditions was undoubtedly the mainspring which induced the majority of the peasants to leave their native land in 1839; yet, there was considerable of romance in the affair. Nattestad was looked upon with as much curiosity as if he had returned from a trip to the moon, and persons traveled over 150 English miles in order to get a chance to speak to him about America. Nattestad and his party sailed from Drammen directly to New York, while the people from Telemarken embarked at Skien the 17th of May,\* 1839, and proceeded to Gothenburg, Sweden, where they met another group of about twenty emigrants from the vicinity of Stavanger. Both parties joined and took passage on an American vessel loaded with iron, paying about \$50.00 a person as fare between Gothenburg and Boston, reaching the latter place after a nine weeks' voyage. After having gone to New York, they went by canal boats, drawn by horses, to Buffalo, and from thence to Milwaukee on a vessel loaded with gunpowder, and so poor that the passengers were in much greater danger of going down to the bottom of one of the lakes than of being blown up into the air by the explosion of the cargo. They reached Milwaukee seventeen weeks after having left Norway, and some excitement was created,

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\*Most authorities assert that the first Norwegian-American emigrants, the Sloop-folks, sailed from Stavanger on the 4th of July, 1825. It seems rather strange that the departure of these two noted emigration parties should have occurred on the two great national holidays of the United States and Norway. The incident might, accidentally or purposely, have happened; but probably the apparent agreement of dates is to be found in the human desire to try to harmonize their past actions, no matter how insignificant, with more important events.



on account of their strange speech and dress, at the former place, which did not have a single beer-brewery until two years later. As far as is known, they were the first Norwegians seen or heard in this part of the country, and the first German immigrants arrived the same year. Their intention was to proceed to Chicago, and from thence to the Fox River settlement; but the good people in Milwaukee did not relish the idea of permitting a neighboring state to receive the benefit of the labor of such able-bodied men. But a few years later the Know-Nothing element of the wealthy Americans secured the passage of a bill through the legislature by which the locality where the Telemarken folks had settled was organized into the town of Norway, in order that the Norsemen should be compelled to take care of their own paupers, as it was feared that a large portion of the people would be a burden to any community. The future, however, proved that the mountaineers of the North could drain marshes more satisfactorily and create better farms than their American neighbors. The Norwegians were advised to remain in Wisconsin by a venerable-looking man—a person found all over the United States, present on every occasion, and always known by the name of An Old Settler. This infallible light produced all the syllogisms of logic, and gave the most minute description of the miserable climate in the state of Illinois in contrast to the paradisiacal state of Wisconsin, in order to convince the descendants of the Vikings of the advantages of the latter state. To clinch his arguments he presented to the confiding Norwegian peasants two persons, one strong, healthy, and robust; the other the very shadow of death, a walking skeleton, a mere excuse for

a man. 'There,' said the old settler, pointing to the fat man, 'you see a man from Wisconsin, the other is from Illinois.' The Norwegians saw, believed, remained. The story may not be true; but it is undoubtedly a fair illustration of the confiding simplicity of a large portion of the Scandinavian immigrants, and the vulgar jocularly practiced in nearly every new American community. The mountaineers of Telemarken, having little knowledge of the world, could not possibly dream that professional liars existed, who practiced their craft, with pleasure, as one of the finer arts. An interpreter, a Dane, had been with the emigrants from Gothenburg, but he was drowned at Milwaukee, and afterwards the party had to make themselves understood the best they could by signs. The city council, thinking that the Norwegians were better fitted for fishing and hunting than for anything else, secured a guide for them who took them to Lake Muskego, Waukesha county, about fourteen miles from Milwaukee. The summer heat having dried the marshy land, it appeared beautiful, with plenty of grass and timber. Excepting a couple of persons, all the sixty Norwegians settled here. Government land was bought at \$1.25 per acre, each man securing forty acres. But the land was unfit for farming, the very purpose for which it was bought; besides, the swamps produced fever and ague, and finally, in 1849-50, cholera swept off a large proportion of the population. Most of the remaining people removed a little farther south to the more prosperous settlements of Norway, Waterford, Raymond, and Yorkville, all in Racine county, which had a combined Norse population of about 600 in 1844.

The large Koshkonong settlement in Dane county may be said to have been founded by Norwegians who had tried their luck in other parts of the country, but failed, or at least desired to change location. Few, if any, of the first pioneers in Dane county came there directly from Norway. The settlement was not begun, perhaps, before 1840, although Norsemen had visited that part of the state the year before. It is undoubtedly the most widely known Norwegian colony in America. This is due, partly, to its large size and numerous population, partly, to the fact that a very large number of prominent Norwegian-Americans, both of the first and second generations, hail from that vicinity, and have made their names honored throughout the land, and even in Europe. Rev. Adolph Bredesen claims that there were about seven or eight hundred Norwegians in the colony in 1844; and about 3,000 Norsemen in the state at that time, bunched in twelve or fourteen settlements. According to the emigration reports of Norway, only about 1,300 Norwegians had exchanged their native hills for the American wilderness during the twenty years from 1820-40, and at the latter date there were, perhaps, not more than a couple of hundred Norsemen in the state of Wisconsin. But ten years later in the neighborhood of nine thousand, or about two-thirds of the total Norwegian population in the whole country, resided in the state. Out of the 44,000 Norwegians in the United States in 1860, nearly one-half lived in Wisconsin, and during the next ten years their number almost doubled. They were undoubtedly represented in every county in 1870, as the statistical tables at the end of this article seem to indicate. In 1897 not far from 175,000 persons of Nor-

wegian birth or parentage resided in the state of Wisconsin, or about one-fourth of the total Norse population in the United States.

It should be stated that although over a dozen different authorities have been consulted in regard to the Norwegian settlements in Wisconsin, yet *Billed-Magazin*, edited by Prof. Svein Nilsson, has chiefly been relied on; and all later works which refer to that subject have failed to add any important historical matter. But, properly speaking, history should not merely register facts and chronicle dates, but, also describe the social life of the period dealt with. The editor of this work must admit, somewhat with a blush, that in most cases it has not been done; partly, on account of inability, and partly, because this series of volumes is an historical cyclopedia, intended for reference rather than for ordinary reading. But a vivid and brilliant narrative of the trials and triumphs of the Norse pioneers in this country can be had by reading the first part of Prof. P. O. Strömme's book, *Hvorledes Halvor blev Prest*. Rev. Adolph Bredesen, in a lecture delivered in 1894, gives a brief and excellent summary of the condition of the Wisconsin Norwegians half a century before that time. He says: "Wisconsin, now so populous and wealthy, was, in those early days, still a territory, and almost an unbroken wilderness, the happy hunting-ground of the red men. There was not a mile of railway within her borders, and even passable wagon roads were few and far between. Horses were scarce. I am told that the seven or eight hundred Norwegians on the Koshkonong prairies had one horse between them, and that a poor one. 'Buck and Bright' and a *kubberulle*, or other

primitive wagon, were about the only means of transportation, and Milwaukee, or Chicago, was the nearest market.

"Our Norwegian pioneers were poor, but they were not paupers. They had not come here to beg and steal, nor to sponge on their neighbors. It was not their ambition to be organ-grinders, peanut-venders, or rag-pickers. They had come to make, in the sweat of their brow, an honest living, and they were amply able to do so. They possessed stout hearts, willing hands, and robust health, and nearly all had learned at least the rudiments of some useful trade. And the women, our mothers and grand-mothers—God bless them!—were worthy consorts of the men who laid low the giants of the forest, and made the wilderness rejoice and blossom as the rose. They girded their loins with strength. They were able to stand almost any amount of privation and toil. They were not afraid of a mouse. They were in blissful ignorance of the fact that they had nerves. They knew nothing of 'that tired feeling,' and did not need the services of the dentist every other week. They did not have soft, velvety hands, as some of us, who were bad boys, have reason to know; but, for all that, they had tender, motherly hearts. They could not paint on china, or pound out 'The Mocking-bird' on the piano, but they could spin and knit and weave. The dear souls could not drive a nail any better than their grand-daughters can, but they could drive—a yoke of oxen, and handle the pitchfork and the rake almost as well as the broom and the mop. Our mothers and grand-mothers did not ruin our digestion with mince-pie and chicken-salad, but gave us wholesome and toothsome *flat-bröd* and *mylsa* and *brim* and *prim* and *bresta*, the kind of

food on which a hundred generations of Norway seamen and mountaineers have been raised.

"Our Norwegian pioneers were ignorant of the language, the laws, and the institutions, of their adopted country, and in this respect were, indeed, heavily handicapped. The German immigrant found compatriots everywhere, and, at least in all the larger cities, German newspapers, German officials, German lawyers, doctors, and business-men. The Norwegian had not a single newspaper, and, outside of a few struggling frontier settlements, there was practically not a soul with whom he could communicate. But, though our pioneers were ignorant of the English language, they were not illiterates. They had books, and could read them, and by and by astonished natives were forced to confess, 'them 'ere Norwegians are *almost* as white as we are, and they kin read, too, they kin.' If in those early Norwegian settlements books were few, a family Bible and some of Luther's writings were rarely wanting, even in the humblest homes. If the people were not versed in some of the branches now taught in almost every common school, they were well grounded in the Catechism, the *Forklaring*, and the Bible History, as all their good and bright grand-children are to-day.

"The homes of our pioneers of fifty years ago were log cabins, shanties, and dug-outs. Men and women alike were dressed in blue drilling, or in coarse homespun, brought over from the old country in those large, bright-painted chests. In 1844, I am told, not a woman on the Koshkonong prairies was the proud possessor of a hat. Some of the good wives and daughters of those days sported home-made

sun-bonnets, but the majority contented themselves with the old country kerchief. Carpets, kerosene-lamps, coal-stoves, or sewing-machines, reapers, threshing-machines, top-buggies, and Stoughton wagons, were things not dreamed of."

SWEDISH. Undoubtedly Jacob Falstrom—his biography is in the first volume—was in Wisconsin before 1819, being the first Scandinavian in the state. When Gustaf Unonius came to Milwaukee in 1841, he met Captain O. G. Lange there, who had been in America several years before, and who later became extensively known as the originator of the idea and the advocator of the celebration of the Swedish forefathers day. It is almost certain that there were Swedish settlers who tilled the soil of Wisconsin before Unonius arrived, and he mentions many of his countrymen who had traversed a large portion of the New World, before 1840, almost as thoroughly as the Wandering Jew is said to have done in the Old World. Unonius may be said to have given the first impetus to the regular Swedish emigration in the nineteenth century, and he believes that his party of about half a dozen people were the first who took advantage of the new law which granted the privilege of leaving the kingdom without special royal permission. Being young, energetic, and fearless, and having just graduated from the University of Upsala, he possessed many of the qualities, both physical and intellectual, which were necessary for the severe struggles in the American wilderness. He and his young wife and their companions embarked from Gefle, and reached New York in the early part of September, 1841, after having spent three months on a sailing vessel, and proceeded to Milwaukee on the slow boats on the Erie Canal

and the Great Lakes, reaching their destination about six months after they had left Upsala. The party settled at Pine Lake, about thirty miles west of Milwaukee. This was, undoubtedly, the first Swedish colony in America in the nineteenth century. The founder had left his native land in order to improve his economic conditions, to test the sweet experience of adventure, and to satisfy a youthful desire for change. Excepting the first, his dreams were fully realized. His book, *Minnen*, contains an admirable description of the early pioneer life in the West; and his contributions to the newspapers in Sweden drew some educated adventurers, noblemen, ex-army officials, bankrupt merchants, and a large proportion of criminals to the colony—most of whom were totally unfit for the hard struggle on the western frontier. As a consequence the settlement at Pine Lake, named New Upsala, failed; but the attempt was not wholly without influence upon the Swedish-American history, because several of the participants were voluminous letter writers, and thus they became the mediums of calling the attention of the common people in different parts of Sweden to the advantages of America, which shortly after resulted in a heavy emigration and the founding of large Swedish settlements in various places in the United States. The large and well-known colony at New Sweden, Iowa, the first permanent Swedish settlement in the New World in the nineteenth century, was the direct result of letters sent from Pine Lake. Even the famous Fredrika Bremer visited the Wisconsin colony in the early fifties. In this connection it is proper to remark that the emigration from Sweden appears to have begun with the upper classes instead of with the



common people. This might serve as another lesson to that school which looks to the lower strata of society for the originators of all great popular movements. Rev. E. Norelius claims that some of his countrymen resided in Sheboygan, Waupaca, Douglass, and Portage counties at a very early date. But as there were only eighty-eight Swedes in Wisconsin in 1850, according to the United States census, not much in the line of settlements could have been accomplished before that time; and twenty years later about 3,000 resided in the state. Since 1880, however, the Swedish immigration into Wisconsin has been quite heavy, and in 1897 there must have been in the neighborhood of 50,000 persons of the first and second generations.

## II. CAUSES OF IMMIGRATION TO WISCONSIN.

It is claimed that some of the greatest historical events are purely accidental. Pascal says, "Had the nose of Cleopatra been a little shorter, the whole face of the world might have been changed." It is also possible that the little incident at Milwaukee in 1839, when a fat man was presented to the Telemarken folks as an evidence of the excellent climate in Wisconsin, is the main cause why Wisconsin has up to late years been the very stronghold of the Norwegians in America. It is certain that where these pioneer emigrants settled, at Lake Muskego, some of the most influential Norwegian-Americans located shortly after, having undoubtedly been attracted to that place by the first settlers. It was here that many well-known pioneers lived and acted, for example, Knud Langeland, Col. Hans Heg, and Rev. O. J. Hatlestad—their biographies are in this volume—with

their influential relatives, as well as other leading persons. It was here also that the first Norwegian-American newspaper, *Nordlyset*, was started in 1847. But while greater and less personages somewhat directed the Norwegian migratory movement towards and into Wisconsin, there were other, and perhaps greater, causes which operated in securing a highly desirable class of Norsemen to locate within the border of the state. Chance, climate, and the fact that the state was first opened up to settlers at the same time as the Norwegian emigration began, have been powerful factors in directing the movement. But as these are exactly the reasons which induced the majority of the Scandinavians to prefer the Northwest to any other part of the country, it will be unnecessary to restate here what has already been asserted in three or four other places in this work. What has been said, in the first volume, about the variety of the natural resources and the beautiful scenery of Minnesota, as an inducement to settlers, applies with equal or even greater truth to the state of Wisconsin. The climate, as a whole, of the latter state is undoubtedly more like the climate of the Scandinavian countries than that of the former. The moisture produced by Lake Michigan and Lake Superior, and the immense pine forests have a powerful effect in modifying the temperature and making the atmosphere somewhat similar to that of certain parts of Sweden and Norway.

### III. THE CIVIL WAR.

During the four years of fierce and bloody struggle and civil anarchy, over 91,000 men from Wisconsin endeavored,

on the battlefield, to preserve the Union. According to the original and unpublished records of the adjutant-general of Wisconsin, about 100 Swedes, 200 Danes, and 3,000 Norwegians assisted, during the whole war period, in making the cause of the South a *Lost Cause*. But to count correctly all the Scandinavians as enumerated in over fifty large and unprinted volumes, is a task which few will undertake, and none can perform satisfactorily, especially as several companies and even whole regiments, do not mention the nativity of the men enrolled. Yet, since nearly three thousand names of Northmen were actually computed, it must be fair to assume that not far from 4,000 Scandinavians were enlisted in the various Wisconsin regiments, including one or two hundred Northmen from neighboring states who served in the Fifteenth, or Scandinavian, Regiment. Both in Wisconsin and Minnesota about one-eighth of the total population fought in the Union army, but one in every six of the Northmen in these two states served his adopted country on the bloody fields of the American rebellion. As the history of the Fifteenth Regiment has appeared in the first volume of this work, it will be out of place to discuss the same here; at the same time only a short space can be devoted to the Scandinavian soldiers in other regiments, on account of the lack of materials. At the very beginning of the war the Scandinavians flew to arms. At least a couple of Norwegians were in the troop which Wisconsin sent in answer to President Lincoln's call of 75,000 volunteers. Not less than 125 descendants of the Vikings evinced, by enlisting in the Third Wisconsin Volunteer Infantry, as much courage as their savage ancestors, and perhaps more sense.

Nearly all, both men and officers, of Company H of the Twenty-seventh Regiment were Norwegians, Chas. Corneliusen being captain of the company. There were, undoubtedly, Scandinavians in all the fifty-three Wisconsin regiments. But while the Norwegians supplied a large number of common soldiers, they do not appear to have distinguished themselves at all as officers. Outside of the Fifteenth Regiment, there was not a single Wisconsin Norwegian of all the 3,000 who participated in the Civil War that rose to a higher position in the army. A couple of Danes, Adolph Sorensen, of Waupaca county, and Chas. Hall, of Dane county, were captains of Company D of the Forty-seventh Regiment and Company A of the Forty-ninth Regiment, respectively.

#### IV. POLITICAL INFLUENCE.

The territory of Wisconsin was organized in 1836, but no Scandinavian served in any of the legislative branches during the twelve years of territorial government, nor did any Northmen hold any kind of public office during that period. If the constitution which was framed in 1846 had not been rejected when submitted to a vote of the people the following year, no descendants of the Vikings would have assisted to form the constitution of Wisconsin, under which so many sons and daughters of the North have toiled and prospered. As it was, James D. Reymert, then residing at Norway, Racine county, sat in the constitutional convention of 1847-8, being also a member of the assembly in 1849 and 1857, and represented his district in the state senate in 1854 and 1855. Reymert was of Norwegian-Scotch extrac-

tion, and had been educated in both those countries. Politically, he sympathized with the Free Soil party. He was editor of the first Norwegian-American newspaper, *Nordlyset*, which was established in 1847, and he was undoubtedly the first Norseman in the United States who exercised any influence upon public affairs, either state or national, or held any public trust in the gift of the people. P. C. Lutkin, of Whitesville, Racine county, was a member of the assembly in 1857, being, unquestionably, the first Dane in Wisconsin who was elected to fill any responsible public trust. Since, about six other Danes have served in the lower branch of the legislature, but none in the upper. Before 1860 there had not been more than half a dozen Scandinavians in the legislature; but that year Knud Langeland and C. G. Hammerquist, both Republicans, served. The latter, then residing at Fort Atkinson, was the first, and with a couple of exceptions, the only Swede who ever sat in any of the legislative branches of the state of Wisconsin. During the last thirty-five years, there have been Northmen in the assembly at nearly every session, and some of them have been re-elected many times. But only three or four Norwegian state senators have been elected, among whom is the well-known J. A. Johnson—his biography is in this volume. Since the constitution was adopted in 1848 and up to 1896, there have been about fifty persons of Norwegian birth or descent in the two legislative branches. In other words, over twice as many Norsemen have exhibited their wisdom or ignorance in the arena of the capitol of Minnesota during the last forty years, as their compatriots in Wisconsin have done during the last fifty years.

Col. Hans C. Heg was elected state prison commissioner in 1859, and was, perhaps, the first Norwegian who was elected to any state office in America. Hans B. Warner was secretary of state from 1878-82, and Sewall A. Peterson was elected state treasurer in 1894. N. P. Haugen, Atley Peterson, and Thomas Thompson have all served as railroad commissioners. The latter is the only Swede ever elected to any state office in Wisconsin, and Halford Erickson, who was appointed commissioner of statistics in 1895, is the only person of that nationality ever appointed to any important state office. A few other Northmen might be mentioned in connection with the political review of the Scandinavians in Wisconsin, but as the biographical department of this volume deals with the various public men in the state, it would be too much of a repetition to enumerate many of them here. At the same time it should be stated that Prof. R. B. Anderson was appointed United States minister to Denmark in 1885 by President Cleveland, and that N. P. Haugen was in Congress for eight years, serving longer than any other congressman of Scandinavian extraction. A glance at the names of the county officials seems to indicate that in most counties Scandinavians have been office-holders, but seldom in proportion to their numbers.

Although all the blue books and several legislative journals have been carefully examined, yet it is very difficult to write a political history of the Scandinavians in Wisconsin, or even to ascertain the exact number who have been elected to the two branches of the legislature. The nativity of the members has not always been given. Most of the law-makers and officials born in the North have been

fully Americanized, or have pretended to be; as a consequence it is questionable whether the Scandinavian legislators in Wisconsin have ever succeeded in passing a single measure, the substance of which had before been in vogue in their own country, and perhaps they never tried. Nor have they had much of a chance either, because purely American topics have always been awaiting solution. In nearly all, if not in all, the great questions agitated in the state, the house (of Norway) has been divided against itself. They have, perhaps, never worked in solid concert for any great public end, although most of them have been Republicans. While some of the Norwegians in Wisconsin, as individuals, have had a powerful influence upon the affairs of the state, yet in their public career they have often been more American than the natives themselves.

What has been said about the Scandinavians in Wisconsin is also true of them in other parts of the Union. In fact, it is to be doubted whether there is any direct legislation in the land that can be traced to a Scandinavian origin, and which has been incorporated into the statutes as the result of Scandinavian-American statesmanship, except the establishment of courts of conciliation in North Dakota, in 1893, which was said to be "a striking instance of the influence exerted by a body of adopted citizens upon American legislation." It is also remarkable that the Gothenburg system of controlling the traffic in liquors, which for a long time has been in successful operation both in Sweden and Norway, has never been attempted to be introduced in the strong Scandinavian states, but in South Carolina and Massachusetts. This fact becomes more curious when it is remem-

bered that temperance and prohibition agitation has been going on in the Northwest for several years, and that in these movements the Northmen have taken an active part.

#### V. OCCUPATION.

The Scandinavians have been a great factor in laying the material foundation of the state of Wisconsin. The Northern countries have furnished a large number of the sailors on the lakes, the laborers in the numerous lumber camps in the immense forests, the hands in factories, and the farmers on the prairies. While it is true that the majority of the Northmen in Wisconsin, as well as in other states, have been and are common laborers, servants, and farmers, yet there are undoubtedly more Scandinavian manufacturers, in proportion to the population, in this state than in any other part of the Union. The intellectual activity of the Wisconsin Scandinavians is about on the same level as in the neighboring states. Both the legal and the medical profession are well and ably represented. About two dozen Norwegian authors and literary men reside, or have died, in the state; some of whom have made their names honored and revered on both sides of the Atlantic. But, strange to say, seldom has any great Norwegian-American newspaper been published in the state.

#### VI. STATISTICS.

In 1850 one out of every 34 persons in Wisconsin was a Scandinavian by birth; twenty years later, one out of 22; and in 1890, one out of 17. But this only includes persons born in the North, while a much larger per cent. have Scan-



dinavian parents and grand-parents. The second generation of the Norwegians in the state is a powerful element, not only in numerical strength, but in intellectual and spiritual advancement. According to the United States census for 1890, there were 23,882 persons in Wisconsin born in Denmark or having Danish parents; 130,737 Norwegians; 29,993 Swedes—or in all 184,556 Scandinavians of the first and second generations. Many persons, however, of all nationalities are omitted from the census reports; and undoubtedly the nearest approach to the truth in regard to the number of Northmen and their children in any state, can be had by multiplying the Scandinavian-born by  $2\frac{1}{2}$ . The number of Scandinavian-born persons in the different states is given on pages 156-60 in the first volume of this work, and the population in each county of Wisconsin is published at the end of this article. By multiplying the numbers found in these tables by  $2\frac{1}{2}$ , a fair estimate of the Scandinavian-American population of the first and second generations may be obtained. The Northmen and their children in Wisconsin numbered, in 1897, about 260,000; that is, one out of every seven persons in the state was a Scandinavian.

TABLE III.

SHOWING THE NUMBER OF SCANDINAVIANS BORN IN THE SCANDINAVIAN COUNTRIES, AND THE TOTAL POPULATION IN EACH COUNTY OF WISCONSIN.

COUNTIES.	U. S. CENSUS OF 1870.			U. S. CENSUS OF 1890.			
	DENMARK.	SWEDEN AND NORWAY.	TOTAL POPULATION.	DENMARK.	NORWAY.	SWEDEN.	TOTAL POPULATION.
Adams.....	32	537	6,601	142	384	4	6,889
Ashland.....		3	221	120	947	1,357	20,063
Barron.....		98	537	70	2,373	566	15,416
Bayfield.....		1	344	46	1,085	774	7,390
Brown.....	371	451	25,168	819	439	104	39,164
Buffalo.....		556	11,123	6	1,165	45	15,997
Burnett.....		551	706	5	497	1,541	4,393
Calumet.....	22	3	12,335	45	14	16	16,639
Chippewa.....	20	439	8,311	47	1,379	217	25,143
Clark.....	3	79	3,450	87	605	169	17,708
Columbia.....	49	1,515	28,802	74	862	34	28,350
Crawford.....	11	764	13,075	5	801	14	15,987
Dane.....	131	6,601	53,096	449	6,728	222	59,578
Dodge.....	37	383	47,035	39	180	14	44,984
Door.....	82	344	4,919	314	962	549	15,682
Douglas.....	3	93	1,122	80	1,058	1,572	13,468
Dunn.....	51	1,336	9,488	109	3,167	155	22,664
Eau Claire.....	21	871	10,789	131	3,897	546	30,673
Florence.....				28	55	500	2,804
Fond du Lac.....	98	156	46,273	45	55	25	44,088
Forest.....				9	22	10	1,012
Grant.....	13	543	37,979	7	400	15	36,651
Green.....	12	1,017	23,611	37	623	12	22,732
Green Lake.....	15	27	13,195	50	17	18	15,163
Iowa.....	3	1,647	24,544	13	904	8	22,117
Jackson.....		944	7,687	51	2,507	275	15,797
Jefferson.....	15	384	34,040	24	245	19	33,530
Juneau.....	55	379	12,372	302	518	69	17,125
Kenosha.....	71	29	13,147	554	53	170	15,581
Kewaunee.....	44	97	10,128	31	72	9	16,153
La Crosse.....	55	2,646	20,297	87	4,371	267	38,901
Lafayette.....	3	993	22,659	1	927	94	20,265

TABLE III.—CONTINUED.

COUNTIES.	U. S. CENSUS OF 1870.			U. S. CENSUS OF 1890.			
	DENMARK.	SWEDEN AND NORWAY.	TOTAL POPULATION.	DENMARK.	NORWAY.	SWEDEN.	TOTAL POPULATION.
Langlade.....				69	39	55	9,465
Lincoln.....				92	489	320	12,008
Manitowoc.....	38	1,420	33,384	27	900	14	37,831
Marathon.....		73	5,885	90	348	308	30,369
Marinette.....				304	867	1,407	20,304
Marquette.....	5	31	8,056	70	14		9,676
Milwaukee.....	130	636	89,930	381	1,904	386	236,101
Monroe.....	2	573	16,550	186	837	30	23,211
Oconto.....	60	321	8,321	388	193	257	15,009
Oneida.....				21	142	211	5,010
Outagamie.....	56	37	18,430	217	70	80	38,690
Ozaukee.....	16	98	15,564	3	51	18	14,943
Pepin.....		484	4,659	3	67	739	6,932
Pierce.....	19	1,052	9,958	210	1,835	1,281	20,385
Polk.....	106	483	3,422	844	1,311	1,600	12,968
Portage.....	47	795	10,634	118	1,048	185	24,798
Price.....				19	140	982	5,258
Racine.....	1,294	1,088	26,740	2,893	949	278	36,268
Richland.....	3	237	15,731	32	288	15	19,121
Rock.....	52	1,428	39,030	128	1,632	150	43,220
St. Croix.....	71	940	11,035	320	2,638	694	22,397
Sauk.....	9	93	23,860	31	123	26	30,576
Sawyer.....				13	423	113	1,997
Shawano.....	23	146	3,166	200	709	103	19,236
Sheboygan.....	8	234	31,749	37	199	32	42,489
Taylor.....				50	143	168	6,731
Trempealeau.....	9	2,633	10,732	21	4,118	204	18,920
Vernon.....	39	3,138	18,645	34	3,387	45	25,111
Walworth.....	28	579	25,972	93	515	139	27,860
Washington.....				21	155	322	2,926
Washington.....	2	40	23,919	23	25	5	22,751
Waukesha.....	278	486	28,274	393	326	56	33,270
Waupaca.....	557	1,225	15,539	962	1,270	161	26,794
Waushara.....	369	220	11,279	342	291	20	13,507
Winnebago.....	723	762	37,279	1,210	562	114	50,097
Wood.....	51	106	3,912	213	466	249	18,127
Total.....	5,212	42,845	1,054,670	13,885	65,696	20,157	1,686,880

# Historical Review of the Scandinavian Schools in Wisconsin.

—BY—

J. J. SKORDALSVOLD.

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No less than nine different institutions of learning have been started by Norwegian Lutherans, and two by Danish Lutherans, within the borders of Wisconsin. Two of them were removed to Iowa, and one to Minnesota; and four of them have been discontinued, leaving only four, all of which are in a prosperous condition. Of those which have been either removed or discontinued, three were theological seminaries, two were colleges, and the rest were schools of lower grades. It is a noteworthy fact that the three oldest Norwegian institutions of learning in America were started in Wisconsin, the years of their establishment being 1861, 1865, and 1869. But it is equally noteworthy, by way of commentary on the instability, or at least mobility, of the early Norwegian-American schools, that the only institutions of this class existing in the state at this writing were established as late as 1885, 1888, and 1893, respectively. During the sixties and seventies a large proportion of

the progressive element of the Norwegian population of Wisconsin removed farther west, and this movement was highly unfavorable to the growth of institutions of this kind. But during the past ten years a vigorous rally is clearly noticeable, due, no doubt, partly to the greater ability of later educators to meet the practical needs of the rising generation, but chiefly to the fact that a larger proportion of the young and progressive element remain at home. Three of the schools now in operation are academies, and one is an Indian mission school. The three academies devote only a small amount of time to religious instruction, but the chief aim of the proprietors in establishing the schools was to build up Christian character in the youth, and save them from drifting away from the Lutheran church. Norwegian is catalogued as a regular study at the academies, and perhaps nine-tenths of their attendants are of Norwegian birth or extraction. The aggregate annual enrollment of the three academies is about 375, and that of the Indian mission school from 120 to 150, making a total of 500. The latter, as well as Stoughton Academy, have already proven themselves to rank among the best institutions of their kind in this part of our country, and they are an ornament to those good people who established them; while the academies at Mount Horeb and Scandinavia as yet have scarcely had time enough to demonstrate their efficiency, their establishment dating only from the fall of 1893.

NORWEGIAN. Luther College, Decorah, Iowa, was started at Halfway Creek, near La Crosse, on September 4, 1861; but after one year's work, which closed on June 5, 1862, the institution was removed to Decorah. A lengthy and able

historical sketch of Luther College is found in this volume.

In 1865 an attempt was made by members of Hauge's Synod to establish a school in Dane county; but the undertaking failed for lack of support.

The Norwegian Augustana Synod, one of the organizations which were merged into the United Church in 1890, operated an academy at Marshall, Dane county, from 1869 to 1881, and also a theological department therewith during the same period, excepting the years 1871-75.

Luther Seminary, the theological seminary of the Norwegian Synod, was established in 1876 at Madison, where it remained until 1888. During this period Prof. F. A. Schmidt and Prof. H. G. Stub successively served as president of the institution. The work carried on here during the eighties was marred by doctrinal controversies, in which Prof. Schmidt was the central figure. Nevertheless, about fifty young men were graduated from the seminary while it was located at Madison.

Monona Academy was established by the Norwegian Synod people at Madison in 1876. The attendance was fairly good for a number of terms; but financially it proved a heavy burden, and the school was discontinued in 1881.

The Bethany Indian Mission and Industrial school at Wittenberg was the only Lutheran institution of its kind as long as it was controlled by its founders. It was established in 1884 by the Norwegian Synod. The school was originally held in a log house four miles west of the village of Wittenberg, and five boys, all belonging to the Winnebago tribe, were in attendance the first term. The next year the children were transferred to the orphans' home at Wittenberg; but in 1887

the school was removed into a fine building erected for that purpose near the northwest limits of said village. From this time on the attendance increased at a rapid rate, the tribes represented being the Oneidas, Winnebagoes, Chippewas, Stockbridges, and Mohawks. The work performed was eminently satisfactory, and the influence of the teachers upon their pupils may be inferred from the fact that many of the latter joined the Lutheran Church of their own choice. A few of them afterwards entered college, and the most of them are growing up into a useful and respectable set of people. No single man did more for the building-up of this institution than Rev. T. Larsen, who resigned his position as superintendent in 1893. For a number of years the school was liberally supported by the federal government, the amount annually received from this source being \$108.00 per pupil. A law which was passed by congress for the purpose of gradually abolishing all appropriations for sectarian schools, applied to this school, too, and the United States government assumed control of the school in 1895, leasing the buildings for a period of five years, dating from July 1, 1895. The people of the Norwegian Synod had spent thousands of dollars in the interest of this school, and, in order to avoid serious disturbances in its good work, the government appointed one of their own men, Axel Jacobson, to the superintendency of the school, which position he still holds.

Stoughton Academy and Business Institute is one of the foremost institutions of its kind in the state. It was started in a rather tentative way in 1888, but enjoyed a vigorous growth almost from the start. It offers five com-

plete courses, and as an index to its efficiency may be mentioned the fact that graduates from its university course can enter the State University without examination. This institution is owned by a stock company, the majority of which are members of the Norwegian Synod. The yearly enrollment is about 200, and the value of the property belonging to the academy is \$8,000.

Mount Horeb Academy dates from the fall of 1893. It was started, and is still controlled, chiefly by members of the United Norwegian Church. The school offers four different courses. The total attendance is about 100, and the property is worth \$20,000.

Scandinavia Academy, at Scandinavia, was started in 1893, and the most of those who contributed to its establishment, and who have controlled it since, are members of the United Norwegian Church. The enrollment is about 75, and the property owned by the institution is valued at \$15,000.

DANISH. A Danish high school was started in West Denmark, Polk county, in the eighties; but the attendance was so small that the work had to be discontinued. Later attempts were no more successful. Th. Helveg for a number of years conducted the theological seminary of the Danish Evangelical Lutheran Church in America at the same place, and about a score of students in attendance afterwards entered the ministry of the gospel.

OTHER INSTITUTIONS. Albion Academy, Beloit College, and Galesville College at one time or another have been largely attended by Scandinavian students. For twenty-five years past, however, the State University has been drawing a



larger part of the bright and ambitious Scandinavian youth than has any other school in the state. It must be recorded as an historical fact that R. B. Anderson, as instructor and professor in the university during a part of the sixties and the seventies, was instrumental in drawing a large number of Norwegian students to the university. Another drawing card is the library, which contains 1,500 volumes of choice Scandinavian literature. The fact that three of the professors, namely, Julius E. Olson, Storm Bull, and Fritz Wilhelm Woll, are Norwegians, also tends to make their countrymen feel at home in the university. Nor must it be forgotten that the university offers a complete Scandinavian course. This volume contains biographies of said professors. Of late, the attendance of students of Scandinavian extraction has been about 80, which is almost exactly five per cent. of the total attendance. This class of students are not only holding their own, but during the last few years many of the boys have distinguished themselves at oratorical contests.

# Historical Review of the Scandinavian Churches in Wisconsin.

— BY —

O. N. NELSON AND J. J. SKORDALSVOLD.

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The first attempts to perpetuate the tenets and practices of the Lutheran Church among the Norwegian-Americans were made in the Fox River settlement in Illinois at the close of the thirties. As yet, however, there was no ordained Norwegian minister in America, and church work under the guidance of ordained clergymen did not commence until 1843, at Muskego, Wis. This year marks a turning point in the history of the Norwegian-American churches. Thenceforth, very few of those religiously inclined left the Lutheran Church; so far the accomplished result is practical unity. But from that very year some division of the Norwegian-American Lutheran church has been the scene of internal controversies, the contending parties at times being represented by as many as half a dozen distinct associations; so far the accomplished result is, apparently, diversity. And southeastern Wisconsin is the scene of the inauguration of this era.

Here Eielsen and Clausen were estranged from each

other before the close of the year 1843, and this soon led to open hostility. Here Dietrichson laid the foundation of the most conservative and best organized of the Norwegian-American church associations, thereby incurring the natural odium of all who are impatient of restraint. Here the organization of the two oldest Norwegian church associations was perfected, and even the powerful Swedish Augustana Synod points to southern Wisconsin as its birthplace; Hauge's Synod and the Swedish Augustana Synod having been organized at Jefferson Prairie, and the Norwegian Synod at Koshkonong, which two places are only about forty miles apart. Here was the home of Rev. H. A. Preus, who for about a third of a century guided the Norwegian Synod with imperturbable firmness. And here Prof. F. A. Schmidt accomplished a part of that work by which his name was to be indelibly graven upon the pages of the history of the Norwegian-American Lutheran church.

The total number of Scandinavian congregations in Wisconsin is about 550; the aggregate number of communicant members, 55,000; and the total membership, including the children, not far from 90,000. That is, over one-third of the Scandinavian people in the state belong to some of the leading church organizations. But several thousand Northmen are associated with churches wholly outside of those enumerated below, and all of these, combined with people who are not church members, but nevertheless attend this or that favorite church fully as regularly as some actual members do, will undoubtedly swell the number of church-going Scandinavians in Wisconsin to a grand total of about 180,000, or over two-thirds of the whole number. But as

lengthy accounts of the different Scandinavian church associations have been given in the first volume of this work, the present chapter will be made short in order to avoid too many repetitions.

**THE UNITED CHURCH.** Since the United Norwegian Lutheran Church does not by any kind of organization recognize the boundary lines of Wisconsin, no separate chapter will be devoted to it here. But, having a large representation in the state, it nevertheless deserves special attention. Rev. J. C. Jensson, the secretary of this body, says: "At the time of the organization of the United Church it was found that 121 congregations in Wisconsin had formally adopted the articles of union and the prospective constitution, and thus became members of the new organization. Of these congregations, 63 had belonged to the conference; 55, to the brotherhood; and 3, to the Norwegian Augustana Synod. Two more joined the United Church immediately after the organization of that body, making a total of 123 congregations in Wisconsin in the year 1890." According to the same authority the total membership of those congregations at that time exceeded 25,000. But according to the United Church parochial reports of 1890, published in the annual report of 1891, only 103 congregations in Wisconsin were in actual union with the organization, and 32 more were served by its pastors, making a total of 135 congregations in the state, which were supposed to be more or less in union or sympathy with the general body.

The United States census for 1890, on the other hand, puts the number at 187. Thus, there is a difference of over 50 congregations. This discrepancy may be partly accounted

for. The United Church at that time was in the process of formation, and a large number of people who sympathized with the movement had as yet taken no steps whatsoever to attach themselves to the organization. Nevertheless, these sympathizers were counted as members of the United Church. The difference in the number of congregations as given by the official report of the church in 1890, and that of the United States census for the same year, affords an illustrious instance of reliability! For it appears that at least 10,000 Norwegian Lutherans in Wisconsin who, in the United States census of 1890, are reported to be in connection with the United Church, had taken no formal steps in that direction. Even six years later the number of congregations in Wisconsin in actual union with the United Church fell nearly 70 below what was reported in the United States census of 1890. Nor can it be denied that the annual reports of the organization itself appear to be "waste and void" on the point in question; and to extract any kind of statistical light from them takes much diligence and more patience. For during the years 1890-96 a number of congregations appear to have joined; but Jensson again says that in 1896 only 119 congregations were in actual connection with the organization, and that 65 others were served by United Church ministers. These statistical data include the Friends of Augsburg, or the minority, who had not as yet been excluded from the reports, although they have effected a separate organization of their own. In other words, in spite of the addition of several new congregations, the whole number of congregations formally belonging in 1896 was four less than the number which was supposed to

belong in 1890, according to the estimation of Jensson. Yet, as he points out, some of the smaller congregations have, since 1890, been joined together into one. But the average membership per congregation, in direct or indirect connection with the United Church, was a trifle more in 1890 than in 1895, averaging 184 in the former year and only 182 in the latter. It is true that in 1896 the average membership per congregation appears to be 205, and it is so asserted by the secretary of the United Church in his report for that year. But this statement as well as the statistical tables are misleading, because the average membership has not, as in the previous years, been based upon the total number of congregations of the organization, but upon those only which reported; and, of course, it is nearly always the small and vacant congregations that fail to send in reports. After a thorough and careful investigation of the statistics, it does not seem reasonable that the congregations in Wisconsin, served by United Church ministers, will average more than 185 souls each at the beginning of the year 1897, which would make a total membership in the state of nearly 35,000, of whom about 20,000 are communicants. About 25,000 souls in Wisconsin, including the Friends of Augsburg, are today actual members of the United Church.

In point of membership Minnesota by far exceeds Wisconsin, but during the whole history of the church most of its important offices have been held by residents of Wisconsin. It is difficult to give any statistics in regard to the value of church property, because no light is thrown on that subject by the official reports of the organization. But the total value of the property of the United Church in Wiscon-

sin may be estimated at about half a million dollars. The orphans' home at Wittenberg—an account of this institution is given in the biography of E. I. Homme, in this volume—which provides food and shelter for many children and aged people, is partly under the influence and control of the United Church.

SWEDISH AUGUSTANA SYNOD. This great association dates from a meeting which was held at Jefferson Prairie, close to the Illinois boundary line, June 5, 1860. The oldest congregation in the state now belonging to said synod, namely, that of Stockholm, Pepin county, was, however, not organized until the following year. In 1880 the number of congregations was only fifteen; but since that year the growth has been rapid, the number of congregations having more than trebled in the course of the past seventeen years. The communicant membership is about 4,000, and the total number 7,000. There are forty church buildings, and the value of the church property is about \$125,000. For administrative purposes, the state is divided between Minnesota and Illinois conferences.

DANISH LUTHERANS. The United Danish Evangelical Lutheran Church in America was organized at Minneapolis in 1896, being a union of the Danish Lutheran Church Association and several congregations and clergymen formerly connected with the Danish Lutheran Church in this country. The association at the time of the union was represented in the state by half a dozen congregations having a total membership of about 600. Thirteen congregations are reported as having joined the United Danish Church, and sixteen more in the state are served by its pastors. If each

congregation averages 100 souls, then there should be in the neighborhood of 3,000 persons in Wisconsin who are connected, directly or indirectly, with the new movement.

The Danish Evangelical Lutheran Church in America had in 1890, according to the United States census, over 2,000 members in Wisconsin. But since many of the largest and oldest congregations—for example, those of Racine, Waupaca, and Neenah—have, virtually, become identified with the United Danish Church, the oldest Danish religious society in the country has been considerably diminished. As no regular annual reports, however, have ever been issued by this organization, it is impossible to give any reliable statistics. It is difficult even to determine when the Danish Lutherans began their religious work in Wisconsin, which certainly was not later than 1872; for by that time congregations were in existence at Racine and Waupaca.

HAUGE'S SYNOD. During the years 1843–46 Rev. Elling Eielsen gathered a number of devotionalists in southeastern Wisconsin into groups which may, perhaps, be called congregations, and which in turn were organized into the Evangelical Lutheran Church of America by Eielsen and a few others who met for that purpose at Jefferson Prairie, Wis., April 13 and 14, 1846. This society, therefore, enjoys the distinction of being the oldest Scandinavian organization of its kind in America. In 1875 a schism occurred, the majority re-organizing themselves into Hauge's Synod. Eielsen laid such a tremendous stress upon the importance of the salvation of the individual as to positively discourage and neglect organized effort. And for the past half century the growth of Hauge's Synod in Wisconsin has been



very slow as compared with that of other Norwegian Lutheran organizations in the same field. Thus, the present contingent of Hauge's Synod in the state of its birth is only twenty-eight congregations with an aggregate communicant membership of a little over 2,000, and about 3,800 souls. In other words, only one-eighth of the members of the synod worship in the state, where nearly one-fourth of the total Norse population in the country reside. At Lodi, at least, there is still a charge which adheres to a small association which remained with Elling Eielsen and the old organization.

**METHODISTS.** Rev. C. B. Willerup, a native of Denmark, was sent by the Methodist Church to preach to the Norwegians in southern Wisconsin. He entered upon his work at Cambridge in 1850, and in the summer of 1851 the first Norwegian Methodist congregation in the state was organized at the same place. It may be stated as an interesting historical fact that the first Norwegian Methodist church building in the world was erected here in 1851. It is a stone structure which costs about \$3,000, and is still in good condition. In 1856 there were seven Norwegian-Danish Methodist congregations in the state; this number has increased to forty, and the aggregate number of communicants is about 1,600. There are eight Swedish Methodist churches with an aggregate communicant membership of 300. The property held by these churches, including five church buildings, is \$6,500.

**BAPTISTS.** The first Swedish congregation in Wisconsin was organized at Wood River, Burnett county, in 1869. There are now twenty-five in the state, and their total com-

municant membership is 1,200. They have fifteen church buildings, and the aggregate value of the property held by them is \$25,000. The Norwegian-Danish Baptist Church is represented by 1,000 communicant members, who are organized into twenty congregations. There are fifteen church buildings, and the value of the property is \$25,000.

SWEDISH EVANGELICAL MISSION COVENANT. This association is represented by half a dozen congregations in Wisconsin. Some of them have church buildings of their own. The total number of communicant members is not quite 400, but the value of their church property is reported to be worth nearly \$20,000. There are also a number of Free Mission Friends, and Swedish and Norwegian Congregationalists in the state



# **Historical Review of the Eastern District of the Norwegian Synod.**

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**REV. ADOLPH BREDESEN.**

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The seven pastors and twenty-eight churches that, in February, 1853, at East Koshkonong, Dane county, Wis., founded the Norwegian Synod, were nearly all located in southern Wisconsin, and for a number of years this state continued to hold the bulk of the pastors and churches of this organization. For this reason the synod was sometimes called the Wisconsin Synod. By the year 1876, however, the synod had spread over ten or twelve different states and territories, and a division of the synod into districts had for some time been felt to be a necessity. The revised constitution adopted by the synod in June, 1876, at Decorah, Iowa, made provision for such division into districts. The constitution also provided for triennial meetings of the synod and for annual meetings of the districts. Three districts were formed, namely, the Eastern, or Wisconsin; the Western, or Iowa; and the Northern, or Minnesota.

The Eastern District was made to include all the pastors and churches of the synod located east of the Mississippi and St. Croix rivers. These pastors and the representatives of these churches attending the synod meeting at Decorah in 1876, convened, June 22, 1876, and organized the Eastern District, electing the following officers: President, Rev. P. A. Rasmussen, of Lisbon, Ill.; vice-president, Rev. J. B. Frich, of La Crosse, Wis.; secretary, Rev. C. M. Hvistendahl, of Stoughton, Wis.; treasurer, Halle Steensland, of Madison, Wis.; lay member of the church council, J. J. Naeset, of Stoughton, Wis.; auditors, T. J. Widwey and John Lienlokken, both of La Crosse, Wis. At the time of its organization the Eastern District numbered 49 pastors and 175 churches. Of the latter, 145 were in Wisconsin, 14 in Illinois, eight in Michigan, two in New York, two in New Jersey, one was in Indiana, one in Ohio, one in Maine, and one in Ontario. The following, compiled from the parochial reports, show the growth of the district during its first decade: Pastors, in 1876, 50, ten years later, 68; churches, 180, and 225; communicants, 25,862, and 32,313; number of souls, 46,788, and 57,118. It will be seen that the growth of the Eastern District during the decade, though steady, was comparatively slow. This was due chiefly to little immigration, and much emigration to states and territories farther west. During the next decade the numerical strength of the district was greatly reduced, through the withdrawal of the Anti-Missourian faction, at the close of the great controversy on election, or predestination, and kindred questions. The story of the great controversy, which lasted for years, and resulted, in 1887, in

the disruption of the Norwegian Synod, is told in Vol. I of this work. The Eastern District suffered most severely through this schism. In this district two of the founders and fathers of the Norwegian Synod were deposed by Anti-Missourian majorities in churches which they served. One of the two was Rev. H. A. Preus, for thirty-two years the president of the Norwegian Synod. The Eastern District at Ashippun, Wis., in 1886, and at Stoughton, Wis., in 1887, by a majority vote sustained all pastors thus deposed, and recognized the protesting minorities in the churches that deposed them. At the district meetings in 1884-85 the presidency of the district was a matter of contention and heated discussion, the Anti-Missourians attempting to oust President Frich and to seat Rev. P. A. Rasmussen. The matter was submitted to a committee of arbitration, consisting of Judge G. R. Willett, of Decorah, Iowa; Judge J. H. Carpenter, of Madison, Wis.; and Hon. Elihu Colman, of Fond du Lac, Wis. The decision of the arbitrators was in favor of President Frich. After the Synod meeting of 1887, held at Stoughton, Wis., the Anti-Missourians, or adherents of Professor F. A. Schmidt, gradually withdrew from the synod, and peace was restored. The statistics of 1889 bear witness to the severe losses suffered by the Eastern District through this secession. In that year the strength of the district was: Pastors, 48; churches, 163; communicant members, 19,682; number of souls, 34,707. In January, 1896, the figures were: Pastors, 68; churches, 196; communicants, 20,410; number of souls, 35,018. Of these 196 churches, 131 were in Wisconsin, 32 in Michigan, 18 in Illinois, three in Indiana, three in Ohio, three in Ten-

nessee, seven in New York, four in New Jersey, two in Massachusetts, two in Ontario, and one was in Rhode Island. Rev. J. B. Frich, of La Crosse, Wis., Rev. O. Juul, of Chicago, Ill., and Rev. H. Halvorsen, of Westby, Wis., have held the office of president of the Eastern District. Rev. P. A. Rasmussen, of Lisbon, Ill., was elected president in 1876 and in 1883, but both times refused to accept office. He was again elected in 1885, but his election was declared illegal by the committee of arbitration mentioned above.

The annual meetings of the Eastern District have been held as follows: In 1877 at Winchester, Wis.; in 1878, pending synod meeting, at West Koshkonong, Wis.; in 1889 at Lee, Ill.; in 1880 at Wiotia, Wis.; in 1881, during synod meeting, at Spring Grove, Minn.; in 1882 at Blair, Wis.; in 1883 at Perry, Wis.; in 1884, during synod meeting, at Minneapolis, Minn.; in 1885 at Roche-a-Cree, Adams county, Wis.; in 1886 at Ashippun, Wis.; in 1887, during synod meeting, at Stoughton, Wis.; in 1888 at Rush River, Wis.; in 1889 at Spring Prairie, Columbia county, Wis.; in 1890 at Minneapolis, Minn., pending synod meeting; in 1891 at Lee, Ill.; in 1892 at Menomonie, Wis.; in 1893 at Chicago, during synod meeting; in 1894 at West Koshkonong, Wis.; in 1895 at Halfway Creek, Wis.; and in 1896 at La Crosse, Wis., during synod meeting.

At these meetings of the district the rule has always been to devote the afternoon sessions to business matters and the morning sessions to the elucidation of doctrines and principles. This is an unwritten law in the Norwegian Synod, as has been explained in the article on the Iowa District in this volume. Among the topics thus discussed in

the Eastern District were the following: The Divinity of the Scripture; Gratitude to God for Blessings Bestowed; Religious Awakening; the Scriptural Doctrine of Election; Conversion; Assurance of Salvation; the Nature of the Divine Call; Ways and Means of Building up True Lutheran Churches; Dangers that Threaten the Church in Our Day; True and False Lutheranism; Ephesians II. 8-10; the Nature and Object of Missions; the Missionary Spirit; Home Missions; Seamen's Missions; Mission Work Among the Mormons.

Under the constitution of the Norwegian Synod, each district has its own board of home missions, and attends to the home mission work to be done within its borders. Of late years the amount which the Eastern District has expended for home mission work has been about \$4,500 annually. At present twenty missionary pastors, serving fifty-one churches, are receiving more or less aid from the home mission fund. Of these missionaries, five are stationed in northern Wisconsin, three in the state of New York, two in Chicago, three in northern Michigan, and the others in Tennessee, Canada, New Jersey, Rhode Island, and Massachusetts.

The Eastern District, as such, owns and controls no institutions of learning or charity. In the Norwegian Synod districts are not incorporated, and all such institutions are established, controlled, and supported either by the synod, or by merely local associations. The theological seminary of the Norwegian Synod, Luther Seminary, was located at Madison, Wis., from 1876 to 1888, when the institution was removed to Minneapolis. Monona Academy was established



at Madison, Wis., in 1876, by the churches around Madison. The academy was discontinued in 1881. In 1882 Rev. E. J. Homme built an orphans' home at Wittenberg, Wis., the churches and pastors of the Norwegian Synod furnishing the necessary means. This home is now well housed and in a flourishing condition and doing good work, Rev. Homme still being the superintendent. The institution is not now connected with the Norwegian Synod. It was lost to the synod eight or nine years ago, as the result of the withdrawal from the synod of Rev. Homme and other Anti-Missourians.

The Bethany Indian Mission School, opened in the autumn of 1884, is owned by the Norwegian Synod. It is located on a farm of 120 acres, near Wittenberg, Wis., and has a neat church and two brick buildings, steam-heated, with accommodations for about 160 inmates. This Indian school was conducted by the synod, under the contract system, down to 1895, when the grounds and buildings were leased to the United States government. The institution was then changed into a government school, but the principal, the teachers, and the matrons were retained. The Tabitha Hospital, opened three years ago, at Humboldt Park in Chicago, is the property of the Tabitha Society, a local organization. The hospital has a commodious and well-appointed building, and a fine staff of physicians, surgeons, and trained nurses. The Stoughton Academy and Business Institute, at Stoughton, Wis., was opened in the fall of 1888, and is conducted by the Stoughton Academy Association. The academy building is of brick, three stories above basement, and beautifully located. The average annual attendance is nearly 200.

The Martin Luther Orphans' Home, near Stoughton, Wis., is the property of the Norwegian Synod. This institution was opened in 1889 at Madison, Wis., but was removed to Stoughton in the spring of 1894. The home is located on a farm of over 100 acres, two miles from the city of Stoughton, and has two fine frame buildings, steam heated, affording accommodations for about 100 children. The number of inmates at present is seventy-six.

From 1877 to 1896 the annual contributions of the Eastern District to the treasury of the Norwegian Synod have averaged about \$11,000, ranging from about \$5,000 to over \$20,000, the total amounting to nearly \$215,000. To the annual remittances to the synodical treasury and to the home mission fund of the district should be added large sums given to the orphans' homes at Wittenberg and Stoughton, to the church extension fund, to the Monona and the Stoughton academies, to the Pacific Lutheran University, to the Lutheran Ladies' Seminary at Red Wing, Minn., to the Tabitha Hospital, to various relief funds, etc.

The officers of the Eastern District at present (1897) are: President, Rev. H. Halvorsen, of Westby, Wis.; vice-president, Rev. A. K. Sagen, of La Crosse, Wis.; secretary, Rev. J. Nordby, of Lee, Ill.; treasurer, A. H. Dahl, of Westby, Wis.





BRYNILD AS UNDSSEN, DECORAIL.



## Biographies of Scandinavians in Iowa.

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**Anderson, Andrew G.**, the hero of the flood of 1892—Sioux City—born 1854, in Lena, Vestergötland, Sweden; died 18 May, 1892. He emigrated in 1870, settling in Sioux City three years later; at first worked as a common laborer; was fireman and engineer on a ferry-boat at Sioux City, and in 1876 fireman on the steamboat *Tiger*, the boat that made the first trip up the Yellowstone river; and at the time of his death was employed as stationary engineer of the Sioux City brick and tile works at Springdale, a suburb of Sioux City. Anderson was a member of the Scandia Lodge of K. P., and of the Brotherhood of Stationary Engineers; was married in 1879; and at his death left a wife and three children. The deeds accomplished by Andrew G. Anderson during the last moments of his life perhaps have no counterpart in the history of the world, and entitle his name to be remembered to the end of time. In the disastrous flood which visited western Iowa, he, at the evident risk of his own life, 18 May, 1892, saved twenty-seven persons from drowning. Though almost exhausted, he swam out to save one more, a woman who was struggling for life; but his strength failed, and both were drowned. *Nordlyset*, a

Danish weekly, published in New York, said of Anderson's heroism: "Such a deed can be explained only in one way—'I love my neighbors more than myself.'" Rev. D. L. Mackenzie, in his funeral sermon over the remains of Anderson, expressed himself thus: "Braver Knights never buckled on armor and went to the fray. An expert waterman, he was inspired by naught but unselfish desire to save human life, and he breasted waves that made the stoutest hearts grow faint. But after twenty-seven people had through his efforts been saved he was at last compelled to yield up his life to the remorseless waters. Our heroes of Gettysburg immortalized themselves, yet they fought for home and native land. This hero won greater honors, for he fought for no such selfish result." The funeral services took place at the Trinity Lutheran Church of Sioux City, 22 May, under the auspices of the Scandia Lodge of K. P., Rev. J. A. Christenson speaking in Swedish, and Rev. Mackenzie in English.

**Anundsen, Brynild**, publisher—Decorah—born 29 Dec., 1844, in Skien, Norway. He commenced to work in a cigar factory at the tender age of seven, and afterwards in a stone quarry and in small grist mills. At the age of fifteen he learned the printer's trade and then followed the sea for a couple of years. Anundsen was kept so busy during his boyhood that he could attend school only at irregular intervals and in the evenings. He left for America in 1864, and tried his hand at various occupations in Wisconsin. He soon settled at La Crosse, however, as type-setter in the office of *Fædrelandet og Emigranten*, where he remained until 1866. About this date he started a paper of his own,

*Ved Arnen*, a monthly magazine for "novels, stories, poems, etc., by the best authors." At the close of the first year of the existence of the paper, its financial condition was such that the publisher had to balance its accounts by working on the road for some time. In 1868 Anundsen removed to Decorah, Iowa, with his printing outfit, which, together with the rest of his earthly possessions, made up two wagon loads. Here he continued the publication of his magazine and also printed *Kirkelig Maanedstidende*, the official organ of the Norwegian Lutheran Synod; but in spite of his best efforts, the receipts of his magazine persisted in lagging behind the expenditures, and after a three years' struggle, *Ved Arnen* gave up the ghost. Anundsen continued the printing of the organ of the synod, besides occasional pamphlets for the same body, until the synod started a printing office of its own. In 1874 he began the publication of *Decorah-Posten*, at first only a highly unpretentious local weekly. This marks the turning-point in the life of Anundsen, and the paper through which this was accomplished deserves more than passing mention. *Decorah-Posten* differs from the average Scandinavian-American newspapers in that it does not meddle with opinions on any subject whatever. It is perfectly colorless as to religion and politics. In order to avoid all kinds of controversy it has no editorials. But on the other hand, its reading matter is exceedingly varied. The aim of the paper seems to be exclusively that of furnishing interesting reading matter. And to judge by the phenomenal success which the paper has made, Anundsen hit the nail squarely on the head when he conceived the idea of such a paper. In less than twenty years after its estab-



lishment, the circulation of it exceeded that of any other newspaper printed in the Norwegian language, and now it has over 35,000 regular subscribers. *Ved Arnen* was revived again a number of years ago, and is sent as a supplement to *Decorah-Posten*. The latter has been published twice a week since the fall of 1894. All this business is managed on a sound cash basis; consequently, Anundsen is looked upon as one of the most solid and substantial business men in that part of the state, and the people of Decorah take pardonable pride in his establishment which now employs thirty men the year round. A few years ago Anundsen bought a large brick building for his establishment. Anundsen is a member of the United Norwegian Lutheran Church. He was married in 1865 to Mathilda Hofström, of Östergötland, Sweden. They have grown children.

**Bergh, Knut E.**, educator and state legislator—Decorah—born 27 May, 1838, in Voss, Bergen stift, Norway; died in Hardanger, Norway, in 1875. He emigrated to America in 1857; began to teach parochial school the same year at Liberty Prairie, Wis.; then attended English schools at Liberty Prairie, Madison, and Evansville, Wis., successively; attended Concordia College, in St. Louis, in 1860 and 1861; and entered the school of the Norwegian Synod at Halfway Creek, Wis., in the fall of 1861, but was forced to leave at the close of the first term on account of poor health. Bergh then spent three years in teaching, devoting his spare moments to study. In 1864 he entered Luther College at Decorah, but poor health again interrupted his studies. His health improving, he took up the study of law, and was

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bolder of them decided to emigrate in order to improve their economical conditions. Cassel was then nearly fifty-five years of age, yet he concluded to take his family with him, and settle in the American wilderness. He became, in 1845, the leader of twenty-five emigrants, mostly farmers, some of whom had their families with them. They secured a passage on a sailing-vessel from Gothenburg to New York for about \$20.00 each, being eight weeks on the ocean. They seemed to have had a joyous time, playing and dancing on the deck during the week days, and attending divine service on the Sabbaths, the captain of the ship officiating as their religious instructor. Besides those people from Kisa, there were on the vessel about ten other persons from different parts of Sweden, including some noblemen, and four of the ten had been several years in America before. Originally the party had intended to settle in Wisconsin, probably at Pine Lake, which place the Swedish adventurers there had, through correspondences, made known in Sweden, but they decided to go to Iowa instead. From New York to Philadelphia they traveled on railroad, and from the latter place to Pittsburg on canal boats, which part of the time were wheeled on the railroad tracks. They sailed, or rather plodded, on the Ohio river from Pittsburg to the Mississippi, and on that up towards Burlington, Iowa; where, according to the assertion of one of Cassel's sons, they met a Dane, who had a drug store in the village, and who had been in America some time previously, which goes to prove that the Scandinavians were among the very first pioneers in the Western states. Others of the party, however, maintain that no Dane was met at Burlington, but they remembered having

slept in a museum in Cincinnati which belonged to a Swede or a Dane by the name of *Natt och Dag*. This is probably the same concern which is referred to in the first volume, page 294, in *Minnen*, by Unonius. He claims that an ex-officer of the Swedish army conducted a kind of museum in Cincinnati, consisting of several curiosities, and among other things exhibited an artificial infernal region, which attracted a great deal of attention, and on which the proprietor became wealthy. At times the owner employed Swedes to manage the thunder and lightning, the falling of brimstone and the movement of evil spirits, as well as to clean the lamps in Gehenna; and in that place he, perhaps, permitted the Swedish immigrants to remain over night. Nearly all immigrants from Kisa settled at New Sweden, Jefferson county, thus becoming the founders of, virtually, the very first Scandinavian settlement in Iowa, and of the first permanent Swedish settlement of any importance in America in the nineteenth century; where also the first Swedish Lutheran church organization was effected by Rev. M. F. Hokanson three years later. Cassel wrote several letters to his native land, and in that way induced many more to cast the die in favor of the "land of the free and the home of the brave." During the religious confusion among the Swedish Americans in the first half of this century, the pious and enthusiastic J. Hedstrom, the learned and ceremonious G. Unonius, the bold and unscrupulous F. O. Nilson, endeavored to convince the Swedes in this country that only by joining the Methodists, Episcopalians, or Baptists, respectively, could they expect to gain salvation in the next world and happiness in this. Cassel, who had, of course,



been brought up a Lutheran and had always been a very religious and temperate man, joined the Methodists; and later in life preached occasionally in the interest of that denomination.

**Ericson, C. J. A.**, banker and state senator—Boone—born 8 March, 1840, in Södra Vi, Småland, Sweden. At the age of twelve he came to America with his parents, who were among the early Swedish settlers of Rock Island county, Ill. Young Ericson worked on his brother's farm, besides being engaged in other kinds of common labor until 1855, when he removed to Altona, Knox county, Ill. In 1859 he settled at Ridgeport, Boone county, Iowa, thus becoming one of the Swedish pioneers of that part of the country. In this connection it may be proper to mention that the first whitesettlers of Boone county located there in 1843, while some Swedes arrived there in 1846 and settled at Swede Point in the same county. Among the latter were four men by the name of Dalander. Ericson was engaged in the merchandise business at Ridgeport for a number of years; served also as postmaster of the village for twelve years; and held various other positions of trust and honor. In 1870 he removed to Boone and began to follow the same line of business as before. Ericson was one of the organizers of the First National Bank of Boone, and for some time its vice-president. In 1878, this bank having voluntarily surrendered its charter, the City Bank was organized by him and others, the capital stock being \$50,000, and the surplus accumulated by the bank now amounts to \$150,000. Ericson has been the cashier as well as the actual manager of this bank ever since it was started. He is also interested

in other business enterprises, and owns a great deal of city and farm property. In 1871 Ericson was elected a representative to the state legislature, and to the state senate in 1895, being the first Swede who occupied a seat in these bodies. Ericson has held various local positions of trust in the city of Boone, such as those of president and treasurer of the school board, city treasurer, and member of the city council. In 1894 Ericson and his daughter made an extensive tour of the Old World, visiting Spain, Italy, Egypt, Palestine, Turkey, Greece, Switzerland, France, Belgium, Germany, England, Denmark, Norway, and Sweden. He had not seen his native country in forty-two years. As to politics, Ericson affiliates with the Republican party. He is a prominent Freemason, and a member of the Presbyterian church. For years he has been a member of the board of trustees as well as treasurer of his home congregation. Ericson is very popular in his own county and in the state. In 1895 Judge Stevens publicly said: "More than forty years ago there came to this county a barefooted Swedish boy with a brave heart, a good brain, and willing hands. He came fully resolved to make a true American, and if ability and willingness to labor intelligently for the best interest of his country makes a good citizen, then he stands a model. Like every true-hearted man, he never forgot the land of his birth. No poor emigrant from his native land ever appealed to him in vain, but his liberality and charity are too broad to be confined to his own nationality." He was extensively and favorably recommended by the leading men in the state, as well as outside of the state, in 1897 for the appointment of minister to Sweden-Norway. In 1873

Ericson was married to Nillie Linderblad, of Princeton, Ill. In 1899 he gave over \$12,000 to Augustana College.

**Hatlestad, O. J.**, clergyman and author—Decorah—born 30 Sept., 1823, in Skjold, near Stavanger, Norway; died in 1891. His grandfather, who had been a personal friend of Hans Nilsen Hauge, the great lay preacher and national evangelist of Norway, had charge of the education of the subject of this sketch. The religious instruction thus received made a lasting impression upon the mind of young Hatlestad, and before he was confirmed he resolved to devote his life to the service of his Redeemer. At one time he seriously thought of going to Africa as a missionary; but this plan had to be given up, and for several years he taught the parish school of Nerstrand. In 1846, Hatlestad, in company with his parents, brothers, and a sister, left for America, and after a ten weeks' voyage arrived in New York. They settled at Muskego, Wis., the same year. In 1847 Hatlestad obtained a position as teacher at Jefferson Prairie; but removed in 1850 to Racine, where he, in company with his brother-in-law, Knud Langeland, published *Nordlyset*, the first Norwegian paper published in this country. While here, Hatlestad began to conduct the devotional exercises of a limited circle of friends; but the attendance increased, until a church was organized, O. Andrewson being its first pastor. In the fall of 1853 Hatlestad quite unexpectedly received a call from the Norwegian Lutheran church at Leland, La Salle county, Ill.; and he was licensed to preach by a joint meeting of the Chicago and the Mississippi Evangelical Lutheran Conference at Chicago in January, 1854. A few months later he removed to Leland, and was formally ordained the next

year. The congregation was small, and the salary at first amounted to about \$200 a year. Hatlestad served the congregation for five years, during which period it enjoyed a healthy and vigorous growth. In 1859 he removed to Milwaukee, where he spent sixteen and a half years of hard and almost ceaseless labor. Indeed, so onerous was his position as a preacher at this flood-gate of Scandinavian immigration, that his health was impaired; and this was the chief reason why he left his "dear Milwaukee" in 1876. Having spent the next two years in Forest City Iowa, he accepted a call from a church near Decorah, where he remained until his death. For twenty years Hatlestad was the most conspicuous figure in the Norwegian Augustana Synod, which he served as president from 1870 to 1880, and again from 1888 to 1890, said body being merged into the United Norwegian Lutheran Church at the latter date. He was also editor of *Luthersk Kirketidende* for a number of years. In 1887 he published *Historiske Meddelelser om den Norske Augustana Synode*, which is not only a history of the Norwegian Augustana Synod, but also touches upon the history of the other Norwegian-American Lutheran churches, as well as on the settlements. It was the most complete Norwegian-American history that had appeared. In 1848 Hatlestad married Aasa L. Landru. They had eight children, two of whom are James Hatlestad, attorney-at-law, Canton, S. D., and Joseph Hatlestad, president of Gulf Coast College, Handsboro, Miss.

**Hokanson, Magnus Fredrik**, clergyman and pioneer—Munterville—born 7 Sept., 1811, in Ronneby, Blekinge, Sweden; died 2 Jan., 1893. His father, whose education

had been very limited, was a shoe-maker in the village, and he compelled his son to learn the same craft early in life; but young Hokanson, who evinced an intense religious enthusiasm even as a child, was far more anxious to attend to the welfare of men's souls than to mend their soles. He desired to become a clergyman in the state church; his father objected. The young man consulted a clergyman in the neighborhood; no encouragement. In this perplexity, Hokanson left his native town and went to Stockholm, where he worked in a shoe establishment, owned by an educated man who sympathized with Hokanson's endeavor to secure a better education than he had, in order to become a minister. With this object in view, Hokanson consulted various leading divines in the Swedish capital, but to no avail. He had only received a common school education, and before he could study theology, his mental faculties had to be trained. After the Foreign Mission Society in London, England, to which Hokanson had appealed, had refused to accept his services, he decided to go to the extreme northern part of Sweden and try to convert the Lapps. But during his preparation for the Lappish mission, a friend of his, an influential man in Stockholm, advised him to "stick to his last" and remain in the capital, and this man promised to introduce him to a respectable and wealthy young lady; and thus, his friend argued, his happiness would be secured, and his anxiety would vanish. This argument was too tempting even for the would-be clergyman, who had also become tired of his many adversities. He acted upon this advice; won the affection of the young lady; but the parents refused to give their consent to the partnership until he had proved



C. J. A. ERICSON, BOONE.



to be a successful business man, which he failed to do, and the engagement contract was dissolved. On account of business failure, disappointed hopes, and unsuccessful love, he had become mentally and spiritually depressed. But at this time a friend of his accompanied him, in 1847, to the New World, and paid for his passage. It is proper, however, to remark that Hokanson later settled in full for the expense incurred during the voyage. The same year he reached the colony at New Sweden, Jefferson county, Iowa, which had been founded a couple of years before — for a more complete description of this early and important settlement, see Peter Cassel's biography in this volume. But Hokanson, who was used to comfortable accommodations in Stockholm, could not and would not endure the hardships of pioneer life. He sold some of his clothes and effects, and intended to return to New York; but during the journey he became sick; lost the trunk which contained his clothes and money, and as a consequence was compelled to stop in St. Louis, Mo. Being unable to speak the English language, he could secure no work; and for seven days he lived on apples, picked up on the streets, and washed in the Mississippi river. During the nights he slept in an open shed. In other words, he was a tramp, but his Northern sense of independence deterred him from begging. By selling his only coat, he secured enough means to return to Burlington, Iowa, and soon recovered all his effects in good condition. His health was broken down, and, being unable to work, he, after a few months' stay in Burlington, decided to return to New Sweden, where board and other necessary expenses were lower than in towns and villages. It was at this place that



Hokanson, then about thirty-seven years of age, commenced his life-work. Although he was neither learned nor brilliant, yet, from an historical standpoint, he is an important character. He organized, in 1848, the first Swedish Lutheran congregation in America, in the nineteenth century; and since the Swedish Augustana Synod, with which this congregation is connected, undoubtedly has exercised a greater influence upon the Swedish-American people than all other spiritual and intellectual forces combined, it will be necessary and useful to minutely discuss the attempts of Hokanson to instruct his countrymen in the faith of their fathers. In the first place, Rev. E. Norelius, the historian of the Augustana Synod, says, in *Ev. Lutherska Augustana Synoden i Nord-Amerika*, page 15: "The people of New Sweden united themselves into a Lutheran congregation in 1848, and made use of the privilege of the church of God in selecting one of the multitude to become their instructor and to administer the sacraments"; adding, in a foot-note, that this procedure was a case of necessity, and not recommendable under ordinary circumstances. But the same author in his larger history, published in 1890 (which has been extensively consulted in the preparation of Hokanson's biography), claims that there was no formal church organization in 1848; but that the young people were confirmed, the sacraments administered, the Swedish church ritual used, and the pioneers considered themselves as members of the Lutheran church in Sweden. Secondly, the church reports of the Augustana Synod have annually, for very nearly forty years, asserted that the church organization at New Sweden was effected in 1850. Partly on account of these conflicting

statements, the editor of this work made a special visit to New Sweden in the summer of 1894, and with the kind assistance of Rev. C. J. Bengtson, the following facts were deduced from the old church books and records, as well as through conversation with several of the men who had been there since the settlement was established in 1845:

I. The early pioneers in New Sweden appear to have been extremely moderate in their virtues as well as in their vices. They were not very religious, nor irreligious. But after Hokanson's arrival, he succeeded in arousing a spiritual awakening among them, so that they commenced to feel the need of attending devotional exercises, of partaking of the Lord's Supper, and of having their children brought up under religious influences. It is true, that now and then an American clergyman, or itinerant evangelist, visited the settlement; but most of the Swedish people could not understand English. It was under such circumstances that Hokanson, in 1848, was requested to lead in religious meetings, administer the sacraments, and baptize and confirm the children. At the church parsonage, there are no records of any description that a church was ever organized at New Sweden. But in the church record, compiled by Rev. Håkan Olson in 1859, two persons are registered as having joined in 1848, and five names are entered for 1849.

II. Whether this unpretentious organization was formal or not, depends entirely upon the definition of the word *formal*. That the proceedings were not so regular and solemn as the rituals of the Lutheran state church of Sweden, in such cases, prescribe, or that parliamentary rules of order were as closely observed as when the United States Congress con-

venes, could hardly be expected in this instance, when most of the participants were barely able to read and write. Yet the organization was unquestionably legal. For according to the civil law of the land, any set of persons, capable of making a contract, may engage another to be their religious instructor, and to perform all the religious ceremonies in concordance with their belief; and this will be considered a lawful church organization. But another question arises. Was the organization of this congregation in conformity with the discipline of the Lutheran church? Rev. E. Norelius, in *Korsbaneret* for 1894, says: "The manner of calling Hokanson was simple, natural, and correct." Nor is there anything in the fundamental doctrines of Lutheranism to prove that the pioneers at New Sweden did not act in accordance with the creed of the church in selecting a layman as their clergyman, when no ordained minister could be secured. In fact, they could by imposition of hands have ordained Hokanson, and no Lutheran church body would have re-ordained him. Lutheranism, properly interpreted, consists in unity of faith more than anything else. But it must be admitted that this is, perhaps, the only instance in the world where a Lutheran congregation has been organized in such a democratic manner. III. It has been claimed that Prof. L. P. Esbjörn re-organized the church when he visited the settlement in 1851; but this is highly improbable, as neither Esbjörn himself nor Norelius, in any of their writings, mentions the fact, although both of them speak at length concerning the religious condition at New Sweden. On the contrary, the former urged Hokanson and his congregation to continue as they had begun, and to remain true Lutherans, and

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Dr. C. M. Esbjörn claims that several Swedish-American Lutheran churches have had a similar origin as the church at New Sweden. He also maintains that documentary evidence can be produced from his father's writings to prove that his father effected a permanent, or regular, church organization at New Sweden April 27, 1851.—EDITOR.

he made no attempt to re-confirm any of the five children whom Hokanson had confirmed in 1848. According to Norelius' history, Esbjörn promised to attend to the necessary requirements, that the church might join some Lutheran synod. Esbjörn probably assisted the pioneers in selecting deacons and trustees. It was also then decided to build a church. Norelius, in his large history, page 93, says: "In 1853 Prof. T. N. Hasselquist visited the settlements and further assisted Hokanson in the arrangement of church matters, when also a kind of constitution was adopted"; and five years later a new constitution was adopted.

Hokanson, who had reluctantly consented to lead the pioneers at their devotional exercises, was soon forced to become an unwilling participant in fierce religious strifes and fanatical controversies, in which sectarianism rather than religion seems to have been the main object of some of his opponents. In 1849 the well-known Rev. G. Unonius, Episcopalian, visited the settlement; and, being a strong believer in the Apostolic succession, he, of course could not, nor did he, endorse Hokanson's course. The next year Rev. Jonas Hedstrom, Methodist, arrived upon the scene, and soon succeeded in convincing a large number of the people that they could attain human and divine perfection upon this wicked earth of ours if they joined his denomination. He condemned all the Lutheran forms and practices of worship, and endeavored to convert Hokanson to Methodism, but failed. As, however, more than half of Hokanson's congregation had become Methodists, he was worried and depressed, and in the presence of Hedstrom resigned. After Hedstrom's departure from the settlement, the remaining

Lutherans again requested Hokanson to act as their leader; but he declined, recommending an older member. The people proceeded to vote for the two candidates. Hokanson was elected. But not satisfied with this, he proposed that they cast lots, which they did, proceeding in accordance with the first chapter of the Acts of the Apostles, which describes the manner of choosing a successor to Judas Iscariot. The lot fell upon Hokanson, and he then again consented to take charge of the congregation. In 1854 Revs. G. Palmquist and F. O. Nilson, Baptists, came to New Sweden—Nilson's biography can be found in the first volume. Hokanson had known the former in Sweden as a pietistic Lutheran, and it is claimed that at first Palmquist did not tell any one in the settlement of his change of faith. In the hands of the refined and polished Palmquist, and of the bold and unscrupulous Nilson, the weak and confiding Hokanson became a mere plaything. He wavered, again resigned his charge, and was immersed. Hasselquist, who had heard of Hokanson's vacillation, hastened to the settlement, and met him and others just as they were proceeding towards the river to immerse Hokanson. Hasselquist politely asked them where they were going; they told him; he kindly blessed them, and calmly went into the house and conversed with Mrs. Hokanson. It would be interesting to know the contents of the conversation which occurred between these two men, after Hokanson's return to his house. He was re-converted to Lutheranism in a few hours. The liberal views of Hasselquist were amply illustrated by the fact that he permitted Hokanson to remain as the pastor of the congregation, without any re-ordination whatsoever.


Through the influence of Esbjörn, Hokanson had received a license to preach from the Joint Synod of Ohio, in 1851, and \$70 in cash; and was ordained by the Lutheran Synod of Northern Illinois two years later, at Galesburg. Up to 1858 Hokanson was the only Swedish Lutheran clergyman in Iowa, having charge of five congregations, located in as many different counties. His churches in Burlington and Swede Bend, Webster county, were exactly one hundred and seventy-five miles apart in a straight line. Considering that there was hardly a bridge, or even a path, in the whole state at that time, Hokanson's ministerial comforts can be better imagined than described. In 1856 he left New Sweden and moved to Munterville; settled at what is now Madrid three years later; but returned to Munterville in 1862, where he lived and preached for nearly thirty years. The last two or three years of his eventful life he spent with his adopted daughter at Red Oak, where he died. He was buried at Munterville. Hokanson was married in 1848 to Anna E. Anderson, from Horn, Östergötland. They had no children.

Jacobsen, Jacob D., educator—Decorah—born 16 July, 1842, near Skien, Norway; died 1 April, 1881. His parents emigrated to America when he was less than one year old, and settled at Pine Lake, Wis. Their pastor, N. Brandt, in the course of time discovered unusual talents in the boy, who, by the assistance of Brandt and his congregation, was enabled to enter Concordia College and Seminary, in St. Louis, Mo., in the fall of 1858. Here he pursued his studies uninterruptedly until the spring of 1861, his expenses being largely defrayed by Brandt's congregations. Jacobsen next studied a few months at Concordia College, Ft. Wayne, Ind.,

but soon returned to St. Louis, where he remained until the spring of 1863. In the fall of 1863, he was employed as assistant professor at Luther College, Decorah; then studied one year at the same place; and again entered Concordia College, Ft. Wayne, finishing his collegiate course and graduating in 1867. Having completed a regular theological course in the Concordia Seminary, in St. Louis, he graduated in 1870. He was ordained for the ministry the same year, and in 1872 accepted a professorship at Luther College, which position he held until his death. Jacobsen was very successful as a teacher. "He was capable of teaching about all the branches comprised in the college course; and the choicest productions of the great authors, he had read either in the original or in translations." He married Guro Ingebrigtsen in 1871; they had four children.

**Koren, Ulrik Vilhelm**, clergyman and pioneer—Decorah—born 22 Dec., 1826, in Bergen, Norway. He received a college education in his native city, and in 1852 was graduated as a cand. theol. from the University of Norway. Having accepted a call as minister from congregations near Decorah, he emigrated to America in 1853. Although Koren has received numerous calls from other churches, he has remained where he first located. Being the first Norwegian Lutheran minister who permanently settled west of the Mississippi, his charge at first comprised an extensive territory, which since has been divided into a large number of charges. Koren was one of the pioneers of the West, and as such experienced all the hardships characteristic of early settlements. In this connection it is only proper to mention that Koren has been instrumental in drawing a highly desirable

class of emigrants from his native country to the northeastern part of Iowa and the southeastern part of Minnesota. Rev. A. Bredesen says of Koren: "The task that confronted him was one before which a weaker, or less devoted, man would have quailed. His parish proper was about fifty by forty miles in extent, and his mission field was all northeastern Iowa and southeastern Minnesota. Passable roads were few, and much of the traveling between the widely scattered settlements must be done on horseback or on foot. There were difficulties, hardships, and privations of every description to overcome or endure. But Koren was the right man for the post. A man of European university education, and accustomed to mingle in the most cultured society of the fatherland, with his equally refined helpmate, he took up his abode in a rude log cabin a few miles from the present city of Decorah, and with an heroism born of a strong faith devoted himself to his life-work, the building-up of the Church of the Reformation among his scattered and destitute countrymen in those western wilds." Since 1861 he has served as a member of the executive committee of the Norwegian Lutheran Synod; from 1876, when the synod was divided into districts, to 1894, as president of the Iowa District; and from the latter date as president of the whole synod. Koren secured the land on which Luther College was established, and, with the exception of President Larsen, no man has done more than he toward making that institution what it is. His culture and solid attainments, his unflagging interest in the institutions of the synod, his enthusiasm and earnestness, his versatility in advocating what he has conceived to be the truth, and his






untiring perseverance, have made him one of the most conspicuous of Norwegian Lutherans in this country. He has written much for the religious papers of the synod, and is the author of: *Vore Kirkelige Modstanderes Vaaben, Kan og bør en Kristen være vis paa sin Salighed, Hvad den Norske Synode har villet og fremdeles vil, De Kirkelige Partier blandt vort Folk i Amerika*, and other pamphlets, which are contributions to the controversies which have agitated the Norwegian Lutheran churches in this country, also containing much, especially the last named, of great historical value. *Det Gamle Hus* is a poem about that schism in the synod which led to the withdrawal of the Anti-Missourians during the eighties. His most lasting literary work is his contribution to the new hymn book of the synod. His gifts as a preacher, and his conscientious devotion to his duties, have won for him the lasting esteem and love of his parishioners; his alertness and readiness for any emergency, his calmness in adversity and prosperity alike, have made him a tower of strength in the Norwegian Synod. And if any man, above all others, deserves the title of defender of the principles and the practices of the Norwegian Synod, that man is Ulrick Vilhelm Koren. He married Else Elisabeth Hysing, of Larvik, Norway, in 1853; they have had eight children. One of his sons is also a minister in the Norwegian Synod, and another is a prominent statistician.

**Larsen, Laur.**, educator—Decorah—born 10 Aug., 1833, in Kristiansand, Norway. "I was born on the same day as the town organization of Chicago was perfected," said Larsen in a talk to the students of Luther College a few years ago. "My father was the youngest of twelve brothers and

sisters, and yet I have scarcely any relatives on my father's side." His mother's father, Oftedahl, was a member of the convention of Eidsvold, which framed the constitution of Norway. Larsen further says: "My parents were married 17 Sept., 1832, and I attended their golden wedding in 1882." Larsen's father was an officer in the army, and his income was so small that the family had to practice the strictest economy to make both ends meet. Larsen was exactly nine years old when he entered the Latin school of his native city, and the instruction he received there was certainly of a high grade. "Upon the whole," he says, "I must consider it fortunate that I received a very good school education. Most of my instructors were able men, the classes were small, and we were more isolated from the disturbances of the world than the students of the present day are, or can be." Even as a school-boy, Larsen gave unmistakable evidence of conscientiousness and a strong will. Once, some of his school-mates tempted him to begin to smoke cigars. He soon regretted this, and decided never to touch tobacco again until he became a man, and he kept his promise to the letter. Larsen was enthusiastically devoted to athletic sports, and particularly distinguished himself as an expert swimmer. That these exercises did not interfere with his studies, is demonstrated by the fact that his standing, at the examinations for the degree of A. B., was 1—which virtually equals 100 in this country—for all languages. Upon entering the University of Norway, at Kristiania, in 1850, Larsen rented a room scarcely 8 x 8 feet, for which he paid \$2.00 a month; and his expenses were kept correspondingly low in other lines. But a new and rich world was



opened to his mind, and so intensely did the young man apply himself to his studies that his health began to fail. He was compelled to leave the university, and spent the first months of the year 1851 as private tutor at the house of his uncle, Rev. Bassøe, of Raade. This enabled him to save some money, and he re-entered the university in the fall. But his funds were soon completely exhausted, and he had to earn his living by teaching in schools or private families. For some time he gave two private lessons every afternoon for a consideration of \$6.00 per month. Larsen received his degree as cand. theol. in June, 1855, after having devoted three and one-half years to theological studies. After this he continued to teach in Kristiania, his favorite branches being French, German, and Hebrew. But from childhood he had made up his mind to serve as a minister of the gospel, and with that aim in view he emigrated to the New World in 1857. He served as pastor of a congregation near Rush River, Pierce county, Wis., until the Norwegian Synod, on 14 Oct., 1859, called him as its theological professor at Concordia Seminary, St. Louis, Mo. The Norwegian Synod, at its annual meeting at Rock Prairie, Wis., in the summer of 1861, decided to build a college of its own. Accordingly, a school was opened the same year in the Halfway Creek parsonage, thirteen miles from La Crosse. Larsen was appointed principal of the school, which was removed to Decorah, Iowa, the next year, and has since been known as Luther College. As Larsen has been at the head of this college from its beginning until now, his subsequent biography and the history of the school are intimately interwoven. The accommodations at Halfway Creek were so limited that

the office of the president had to be utilized as sick-chamber for the students, and another room served both as sitting-room and bed-chamber for him and his family. The professors and their families dined with the students, and all the inmates of the building became accustomed to look upon themselves as members of the same family. And they all agree that those days were some of the happiest and most beautiful in their lives. After the removal to Decorah, larger quarters were secured; but the reputation of the school was such that in a year or two many applicants for admission had to be turned away for lack of room. Hence a magnificent brick structure was erected during the years 1864-65, and the formal dedication of it occurred on 14 Oct., 1865. Great numbers, even from distant congregations, came to attend the dedication exercises. With surprise they witnessed the grandeur and beauty of the new building. About six thousand people attended the ceremonies, and the occasion marked an epoch in the history of the Norwegian Lutheran churches in America. The building cost \$75,000. In view of the comparative poverty of the congregations which had to raise the funds, this amount was large, and no one knows better than the president of the college how difficult it was at times to save the whole plan from temporary collapse, to say the least. "It often happened," he says, "that on a Saturday we did not know whence the \$1,000 were to come wherewith the numerous laborers were to be paid on the following Monday." The attendance at the college steadily increased, and in a couple of years the whole building was occupied. Nine years later an addition was built. In 1889 the main college building was destroyed

by fire, but at the meetings of the three districts of the synod the same year, it was resolved immediately to rebuild it. The next year it was again completed at a cost of \$56,000. Larsen has always enjoyed the utmost confidence of the synod, and the devotion of many of its members to the college was once expressed by an aged clergyman in these words: "I am sure I have offered up as many prayers for Luther College as there are bricks in the building." In the fall of 1884 Larsen had served the synod as a professor uninterruptedly for a quarter of a century, and the event was fittingly commemorated at Luther College. On 22 Oct. some three hundred students and other friends of Larsen, including many of the ministers of the synod, gave vent to their feelings of gratitude and devotion by demonstrations of various kinds, and in the evening Larsen was the recipient of several valuable presents. As to Larsen's work at Luther College, *The Midland Monthly*, June, 1894, says: "The amount of work he has performed, and to a great extent is still performing, will be better appreciated when it is stated that his duties as president alone have comprised what in many colleges is distributed among the offices of president, registrar, and dean, and, inasmuch as Luther College is a boarding school, also a general supervision of the students' conduct." And yet Larsen finds time to do all his work thoroughly. Not only is his private work performed with the minutest care; but every public duty assigned to him is discharged with the same conscientious painstaking, the same scrupulous exactness. This characteristic undoubtedly furnishes the main key to the reputation of Luther College as an institution of learning. It is at least certain that

Luther College has a far better standing among our great institutions of learning than has any other of the advanced Norwegian schools in this country. Larsen has also performed a large amount of work not connected with the college. While the college was located at Halfway Creek, he served as pastor of five congregations in and around La Crosse, besides preaching at Trempealeau and Beaver Creek, during the Christmas and Easter vacations. After having removed to Decorah, Larsen at first preached regularly every other Sunday, and afterwards was called as regular pastor of a new congregation in Decorah. In 1865 he was relieved of this duty, but still for many years continued to preach on two Sundays out of every three. In 1882 the Decorah congregation called Larsen as its pastor, which position he held for some time. Since 1890 he has not been connected with any church as pastor, though he still continues to preach occasionally. In 1868 Larsen was appointed editor-in-chief of *Kirkelig Maanedstidende*, the official organ of the synod, and held the position until January, 1889. As a member of the most important boards and committees in the synod, he has directly exerted a powerful influence upon the history of that body, and from 1876 to 1893 was its vice-president. Most of the clergymen serving in the Norwegian Synod today, as well as several other Norwegian-American Lutheran ministers, have completed their literary studies at Luther College; and since Larsen became president of the institution up to 1897, about three hundred persons—including clergymen, lawyers, physicians, authors, journalists, etc.—have graduated from the college. Besides, there has been many times that number who have attended

the school without completing any regular course of study; and Larsen has, unquestionably, been able to stamp his individuality upon the educated Norwegian-Americans to a greater extent than any other person, living or dead. In 1855 Larsen was married to Karen Neuberg. She died in 1871, leaving him with four children. The next year he was married to Ingeborg Astrup, by whom he has had ten children. In 1895 he lost his oldest son, who, a year before, had entered upon a promising practice as physician in Texas.

**Linn, John**, clergyman and pioneer—Dayton—born 29 May, 1826, in Dödringhult, Småland, Sweden. He emigrated in 1849 and, after much suffering, settled at Swede Bend, Webster county, Iowa, which was then a wilderness. While log huts were being put up for the winter, Linn and his wife took up temporary quarters under the trunk of a basswood tree which had been felled so that its butt end rested on the stump! They were among the earliest settlers of Webster county, and it is claimed that their daughter Julia was the first white child born in that county, her birthday being 8 Jan., 1851. Meat was plenty in those days. Professional hunters were in the habit of taking only the hind quarters of the deer, leaving the rest of the carcasses; wild turkeys were so abundant that Linn one winter caught dozens of them by a peculiar trap; and he was engaged by a Boone county farmer to catch a lot of hogs which had been running at large until they were practically wild, Linn receiving one-half of the hogs for his trouble. The distance to the nearest reliable grist-mill was so great that Linn constructed a hand-mill on which a strong man could grind two bushels of corn in a day, and this for some time was a great



REV. L. HOLMES, BURLINGTON.



REV. M. F. HOKANSON, MINTERVILLE.





PROF. LAUR LARSEN, DECORAH.



REV. C. V. KOREN, DECORAH.

boon to the neighborhood. These mill-stones may still be seen in the foundation of William Linn's house, at Pilot Mound, Boone county. Salt cost ten cents a pound; but, on the other hand, maple sugar was abundant, and Linn, in company with another man, gathered three barrels of wild honey in one week! In 1853 a man tried to sell eighty acres of land, where the city of Des Moines now stands, to Linn for \$320; but the latter declined the offer, looking upon the price as excessive. Linn for years tended to his work as a common farmer, without paying any extraordinary attention to religious matters. But in the spring of 1854 he was aroused to an unusual degree by Gustaf Smith, a Methodist preacher; a church was organized, and Linn became its first member and exhorter the following year, though no licence to preach was given him until 1857. He now divided his time between the cares of his home church and the management of his farm. As road supervisor Linn acquired the title of "Swede King," by requiring the farmers of his district to work so long on the road that they received vouchers for the payment of their poll tax for the next ten years! In 1868 he accepted a call as pastor from a church in Moline, Ill., where he remained three years. He next served churches successively at Rockford and Galesburg, Ill.; and in 1874 was appointed presiding elder of the Iowa district, and removed to Des Moines. In 1877 he settled at Sheldahl, as presiding elder of the new Burlington district, and in the course of the next few years served charges at Sheldahl and Des Moines. His work in the capacity of presiding elder was most satisfactory, and in 1884 he raised \$700 for the Swedish theological seminary at Evanston, Ill. In the fall of 1888 he removed

to Dayton, in order to spend the eve of his life with his brothers. The native powers of Linn were of a high order; yet it seems strange that he could accomplish so much, considering that he never enjoyed a day's schooling, nor could even write his name until he was a grown man. In 1848 Linn was married to Mary Somberg, who died in 1853; and again to Mrs. Jacobsen in 1854. Linn had children in both wedlocks.

**Lysnes David**, clergyman and educator—Beloit—born 31 July, 1832, near Larvik, Norway; died 11 Aug., 1890. He lived and worked among the peasants of his neighborhood until he was nineteen years old, at which time he began to teach parochial school, and he continued uninterruptedly for seven years, his salary being \$20.00 a year and room and board. In 1859-61 he completed a course at Asker Seminary, and afterwards taught three years at *Hans Kappelens Minde*, an orphans' home at Skien; and four years at Kristiania. In 1868 he emigrated to America, and settled as pastor of a Norwegian congregation at Pontiac, Ill.; in 1870 removed to Decorah, Iowa, where he labored for eight years; and four years later was called as theological professor, by the Norwegian Augustana Synod, whose theological seminary was located successively near Decorah, at Marshall, Wis., and finally at Beloit. Lysnes worked in this capacity until the Augustana Synod was merged into the United Church, at Minneapolis, in 1890, when he was appointed one of the theological professors of that body. For some time he also served a church at Elk Point, S. D. Though Lysnes never had enjoyed the advantages of a classical training, his intellect was keen and powerful, and his

personal influence upon his pupils and parishioners was marked. He was married in 1867 to Maren Andrea Heiret, of Eidsvold, Norway, who died in 1868; and in 1871 to Maren Jonetta Nas, of Asker, Norway. He had four children by his second wife.

**Olsen, Johan**, clergyman—St. Ansgar—born 3 July, 1834, in Bindalen, Tromsø stift, Norway. His parents had come under the influence of the great revival inaugurated by Hans Nilsen Hauge in the early part of this century, and the boy was brought up in a religious atmosphere. At an early age he evinced a keen taste for books, and more than once he would give vent to his religious feelings by preaching while herding cattle in the woods and mountains, his audience consisting of cows and sheep. But the boy was bound to rise. Though his opportunities for learning were meager indeed, he had learned enough to become a public school teacher at the age of fifteen. Three years later he entered the Tromsø normal school, and was graduated with honors in 1854. He next served as teacher and precentor at his home. In 1857 he was appointed principal of a higher school in Kaafjorden, where he remained two years. For some time he had cherished the desire of studying theology, and this desire at last became irresistible. In spite of the lack of means, he went to Kristiania for the purpose of fitting himself for the ministry. His life in the capital meant ceaseless work and privation. His patience and perseverance, however, overcame every obstacle, and he received the degrees of A. B. and Cand. Phil. in 1863 and 1864, respectively. The next two years were spent in studying theology. By this time his health was seriously impaired by over-work in studying and supporting his family,

now consisting of five persons. In 1866 Olsen emigrated to America, and was appointed adjunct professor of Hebrew and some other branches at Augustana College, Paxton, Ill. In 1867 he was ordained for the ministry by the well-known Prof. T. N. Hasselquist, and settled as pastor of a congregation at Neenah, Wis. Later he removed to Ft. Howard, and while here he organized many new congregations in the northeastern part of Wisconsin. Olsen was a prominent figure among those who organized the Norwegian-Danish Lutheran Conference at St. Ansgar, Ia., 16 Aug., 1870. He served this body as vice-president from 1870 to 1872, and as president from the latter date to 1881. Since 1873 he has resided at St. Ansgar, where he enjoys the esteem and love of his parishioners to an unusual degree. St. Ansgar Seminary and Institute was started in 1878, chiefly through the efforts of Olsen, and for years he has given lectures at that school. He was married in 1858, and has had eleven children, six of whom are still living. One of his sons, Sigurd Olsen, is a professor in St. Ansgar Seminary and Institute.

Ottesen, Jacob Aall, clergyman and pioneer—Decorah—born 1 June, 1825, in Fet, Kristiania stift, Norway. His father and grandfather were clergymen at his birthplace for fifty years previous, and more than forty of his relatives are, or have been, clergymen. Ottesen completed his theological studies at the University of Norway, and graduated with honors in 1849. Having spent three years as instructor in Kristiania, he emigrated to America in 1852. Upon the request of Ole Bull, the famous violinist, who had started a Norwegian colony at Oleana, Pa., Ottesen stopped at that

place and preached to his countrymen before going west. He settled as pastor at Manitowoc, Wis., the same year, his charge consisting of three organized congregations in and about Manitowoc, and ten missionary stations located along the lake shore from Green Bay to Milwaukee. He was an exceedingly busy man in those days. His time was spent in unceasing travel, mostly on horseback, and he would cover from thirty to fifty miles a day. His exposure to all kinds of weather resulted in a chronic rheumatism, which ever since has reminded him of the hardships of those early pioneer days. He was one of the seven clergymen who organized the Norwegian Evangelical Lutheran Synod at Koshkonong, Wis., in 1853, and for a number of years served as secretary of that body. In 1857 Ottesen, together with Rev. N. Brandt, was appointed a delegate of the synod to visit the theological seminaries at St. Louis, Mo., Columbus, O., and Buffalo, N. Y., with the view of finding a suitable institution for the education of young Norwegians for the ministry. The seminary at St. Louis was chosen, and Prof. Laur. Larsen was appointed to represent the Norwegian Synod in the theological faculty of that institution. In 1860 Ottesen moved to Koshkonong. Here he served as pastor of the oldest church of the Norwegian Synod until his removal to Decorah in 1891. For a number of years Ottesen was associate editor of *Kirkelig Maanedstidende*, the official organ of the synod. When the synod established Luther Seminary at Madison, Wis., in 1878, he was requested to serve as its first president, but declined. Later he served as a member of the board of visitors of his district for a number of years. In 1893 Ottesen wrote *Kort Uddrag af den*

*Norske Synodes Historie*, which was exhibited at the World's Fair in Chicago the same year. As is indicated by the title, this work is brief; but it is one of the most correct and impartial histories of the Norwegian Synod written up to date. Since 1891, Ottesen has had no regular charge, but officiated from Nov., 1894, to Aug., 1896, as temporary pastor during a vacancy in the Norwegian church in Decorah. Rev. J. C. Jensson in his great work, *American Lutheran Biographies*, says of Ottesen: 'His classical training, keen reasoning powers, ability as writer and counsellor, and, above all, his ardent devotion to the truths embodied in the confession of the Lutheran church, has made him a representative man among his brethren—honored and revered as one of the fathers of the Norwegian Lutheran churches in America. Though the life and work of Ottesen have not attracted the attention of the world—his work having been carried out in that obscurity which necessarily surrounds one, no matter how gifted, who devotes himself to the welfare of any small community of foreigners in this country—his life has none the less been one of heroism and selfdenial, which deserves an honored mention. To men who, like him, have made it their aim and purpose of life to carry the truths of eternity to their fellow beings, our country owes its noblest achievements of true progress and civilization, and they deserve a lasting gratitude.' Ottesen married Catherine Döderlein, of Kristiania, in 1852. They have had six children, four of whom are dead. His only living son, Otto Christian, is also a clergyman in the Norwegian Synod.

**Torgerson, Torger Andreas**, clergyman—Somber—born 26 Jan., 1838, near Tvedestrand, Kristiansand stift, Nor-

way. He emigrated in 1852 with his parents, who settled in Scandinavia, Waupaca county, Wis. After his arrival in this country, Torgerson's boyhood was spent mostly in attending school, working on his father's farm, and preparing for college. At the age of twenty he entered Concordia College, St. Louis, Mo. Three years later this institution was moved to Fort Wayne, Ind., where he graduated in 1862; and, having completed a course at the Concordia Theological Seminary, St. Louis, Mo., was ordained for the ministry in the Norwegian Lutheran Synod by Rev. H. A. Preus in 1865. The staying qualities of Torgerson may be inferred from the fact that he has served as a minister at his present home for thirty years. Rev. A. Bredesen says of him: "With the exception of Rev. Koren, no man in the Iowa District has done longer, harder, and more faithful and effective service than Torgerson." His field of labor has extended one hundred and fifty miles from east to west, and one hundred and twenty-five miles in the opposite direction, comprising in all thirty-four different churches, and for some time his charge consisted of eighteen congregations, scattered over this large territory. At present no less than thirteen ministers of the Norwegian Synod are laboring in that territory, besides a fair number of Norwegian Lutheran ministers not connected with the synod. Torgerson has been in danger of losing his life on no less than eight different occasions, his escape in several cases having been very narrow, not to say miraculous. His position in the synod has always been prominent, and he has officiated as secretary of the pastoral conference of the synod and of the Iowa District for twenty years. He has been president of the Albert Lea special pas-



toral conference since its organization in 1873; president of the general ministerial conference for six years; and is at present president of the Iowa District, and a member of the church council of the synod. In 1870 Torgerson published *Märkelige Tildragelser*, a pamphlet of fifty-eight pages on local church disputes. He has also contributed much to different papers, and many of his sermons have been printed by request in *Evangelisk Luthersk Kirke-tidende*. He married Dina Anderson, a sister of Prof. R. B. Anderson, in 1866. They have had seven children, all boys, one of whom is a successful attorney-at-law at Lake Mills, Iowa, and another a clergyman in the synod.

## Biographies of Scandinavians in Wisconsin.

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**Anderson, Mons**, manufacturer and wholesale merchant—La Crosse—born 8 June, 1830, in Valders, Norway. He attended the parish school of his native valley; and, being compelled to shift for himself by the death of his father, departed of his own accord for the New World at the early age of sixteen. During the first year after his arrival in this country he was employed at a hotel in Milwaukee, kept by the Hon. Daniel Wells, and afterwards attended school for two years. Having spent another year in the same city as salesman in a grocery store, he pushed further west, settling at La Crosse in 1851. He first engaged as clerk in the store of S. T. Smith; was soon admitted as partner in the firm; and afterwards formed partnerships successively with W. W. Ustick and S. E. Olson, the latter now having a large dry goods store in Minneapolis. He finally bought out his partners and continued the business, in which he proved so successful that the volume of his trade was the second largest of its kind in the state. In 1885 he admitted both of his sons into the company, the firm assuming the name of Mons Anderson & Sons. In the same year he closed out his retail establishment, and since that time the firm has

been doing a wholesale dry goods and manufacturing business. The firm employs several traveling salesmen and hundreds of hands in the factory and the store. It is generally admitted that this establishment is the largest of its kind in America in proportion to the population of the locality in which it is situated. He owns a great deal of real property, besides being interested in various financial enterprises. The reasons for Mons Anderson's success may be summarized as follows: From the very start he kept strictly one price, treated everyone alike, and endeavored to represent his goods just as they were. The main key to his success, however, is undoubtedly to be found in his great energy, and the systematic order in which his affairs are managed. He is at his store at seven o'clock every morning. While he endeavors to do his duty as a Christian and a citizen, he permits neither politics, religion, nor anything else to interfere with his business. Anderson has had in his employ three hundred clerks who have since gone into business on their own account, and who received their first training under Anderson's guidance. Some of these have since almost equalled him in business success. An authority says: "Anderson, as a man, does his own thinking, is original, has positive convictions, and shows his character and ability more by what he does than by what he professes. In his pursuit of wealth he has not been unmindful of the comfort of his employes, nor has he been wanting in public spirit." Although he is a member of the American Baptist church, yet he has given large sums to Luther College and other Scandinavian institutions. Anderson has traveled very extensively both in this country and in Europe. His large collection of sculp-

ture, statues, paintings, and curiosities has been gathered from nearly every country in Europe. Few Scandinavian-American business men have such a large and well selected library as Anderson has. His books are counted by the thousand, including some rare productions, and several works on art. Anderson was married in 1853 to Jane Halvorson, who came with her parents from Norway to Wisconsin in 1846. They have two sons; Alfred H., the oldest, owns and manages a large property in the state of Washington; and Samuel W., the youngest, is a member of his father's firm, which in 1891 was formally organized into a stock company; his oldest daughter is married to a prominent attorney, C. W. Bunn, located in St. Paul, Minn.; and his youngest daughter is Mrs. W. L. Crosby, of La Crosse. Anderson has in all ten grand-children, of whom he is very proud.

**Anderson, Rasmus B.**, author and United States minister to Denmark—Madison—born 12 Jan., 1846, in Albion, Dane county, Wis. His father was the son of a peasant near Stavanger, Norway, and his mother a member of the von Krogh family, the name of which for two hundred and fifty years past has figured very prominently in the military records of Norway and Denmark. Her relatives were greatly displeased with the union because of Anderson's humble rank in society. This difficulty was further aggravated by the fact that he was a Quaker, and in order to evade what virtually amounted to a mild type of persecution, they left for America in 1836. They lived successively at Rochester, N. Y., and in La Salle county, Ill.; but in 1841 removed to Wisconsin, being the first couple of white settlers in the

but in the fall of 1894 the originator of the idea was pleased to receive accounts of "grape festivals" from different localities in the Northwest. Anderson shares the honor with Ole Bull of having raised the funds for the erection of a monument to Leif Erikson in Boston. Perhaps no American of Scandinavian birth or blood has produced anything in the English language which has created such a wide-spread stir as have some of Anderson's works. There are two productions in particular which deserve special consideration. By his *Norse Mythology* he has made the religion of the old Norsemen more accessible to the world at large, and the select translations from the Eddas incorporated into this work give English readers fascinating glimpses of the old Norse literature. Next to this ranks *America Not Discovered by Columbus*, his first literary production. It is true that this is chiefly a compilation, and even its author no longer maintains all assertions originally made in it. But the extensive and favorable reviews which it received gave such a prominence to the discovery of America by the Norsemen that thenceforth nearly every American historian took it into account, and treated the matter as a legitimate historical fact. Some of his books have been translated into French, German, Italian, Norwegian, and Russian. A complete list of the books either written or translated by Anderson would fill at least one page in this volume; hence, only some of the most important ones are given below. *Den Norske Maalsag, Julegave, Where Was Vineland?* and *The First Chapter of Norwegian Immigration* are among his leading original works. Of the translations may be mentioned: *Heimskringla; Viking Tales of the North; The Younger*

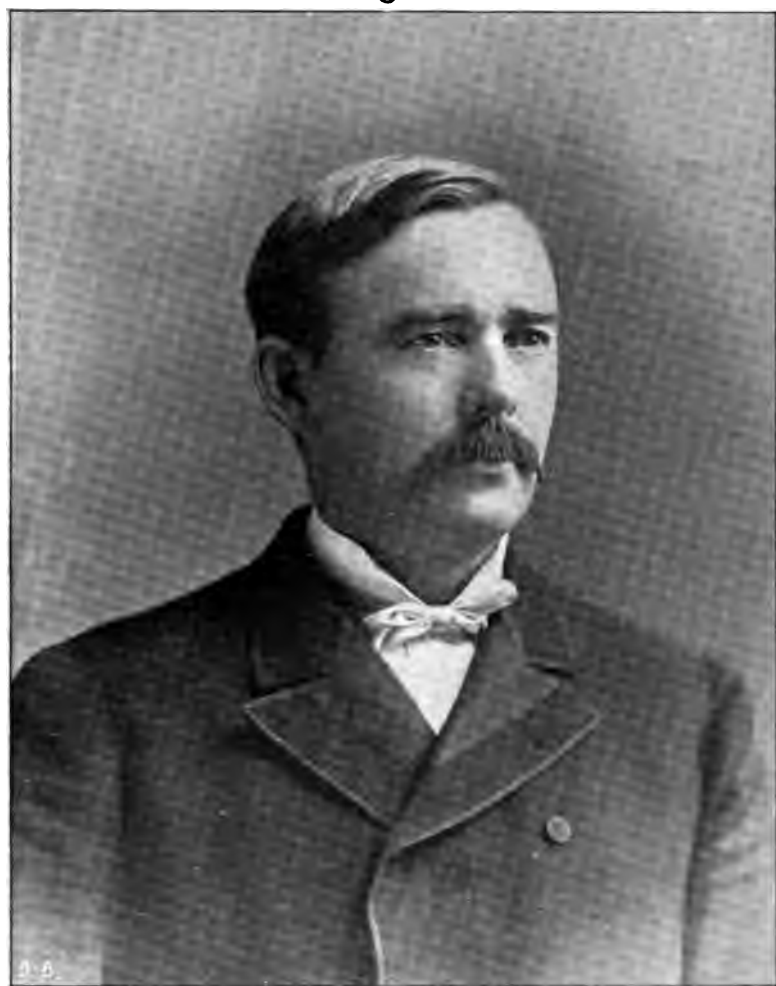
*Edda*; seven volumes of Björnstjerne Björnson's novels; *History of Scandinavian Literature*, by F. W. Horn; *The Spell-bound Fiddler*, by Kristofer Janson; *Eminent Authors of the Nineteenth Century*, by Georg Brandes; *Teutonic Mythology*, by Viktor Rydberg; and *Among Cannibals*, by Carl Lumholtz. As to bulk, Anderson's original books aggregate about 1,500 pages, and the books translated by him about 5,000 pages. Besides the books he has also written contributions to the American supplement to the *Encyclopædia Britannica*, to five other cyclopædias, and to a few magazines. Anderson is a fighter, and a great number of articles, mostly in Norwegian-American papers, amply testify to his combativeness. In 1868 he was married to Bertha Karina Olson, of Cambridge, Wis., a sister to Prof. Julius E. Olson. They have four children living, some of them grown and married.

**Dundas, Johan Christian**, physician and poet—Cambridge—born 1815, in Helgeland, Norway; died in Madison, in 1883. He was a lineal descendant of Peter Dundas, or Don Dass, a Scotchman, who in about the year 1630 settled in Norway, having left his native land on account of religious persecution. This man married a Norwegian woman, Maren Falch, and was the father of Peter Dass, the famous poet of northern Norway, who was the first real poet in Norway after the Reformation, and whose poems are still widely read, for they contain sparks of nature's fire. Dass was a minister, and such an impression did he leave upon those to whom he sang and preached two centuries ago, that many strange traditions of his supernatural powers are still current among the people of Norway and their kinsmen in

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Since 1898 Prof. Anderson has been the editor and proprietor of "Amerika," the semi-official organ of the Norwegian Synod, which organization he joined at about the same time.—EDITOR.

this country. Tradition has it that he could pray so fervently that the air was suddenly filled with birds which devoured the worms and insects that were destroying the crops; subdue the thunder with his preaching; control the malicious magic of the hostile Finns and Lapps by a word; and even force the devil into his service. These traditions indicate that Peter Dass was a man of marked personality, to whom the people in their adoration ascribed supernatural powers, and are interesting in this connection, as they serve to explain an inherited trait of J. C. Dundas's character. His personality, too, was so marked, that any one who met him, even once, would scarcely forget him; and many of his countrymen about Cambridge verily believed that he could cure any disease, if he simply wished to do so. Björnstjerne Björnson, who made his acquaintance in this country, considered him the most original person that he had ever met. Ole Bull was very fond of him, and visited him twice in his Cambridge home. His father, Isaac Georg Dundas, was a man of means, and liberally educated. He had eleven children, and sought to give them a good education. Johan, the youngest, was early sent to Bergen to attend school, and later went to the University of Norway, where he studied during the years 1837-39. Here he began the study of medicine, which he continued at Copenhagen, Vienna, Helsingfors, and Berne. After a voyage to the East Indies in the service of the Dutch East India Company as a surgeon, he spent the year 1849 in the larger English hospitals. The next year he came to America, and proceeded to the Koshkonong settlement in Wisconsin, where his countrymen were suffering from the cholera. After having made a



N. P. HAUGEN, RIVER FALLS.





tour of the country he returned to Holland, whence he sailed as physician on board a ship bound for China. In the course of about two years he returned to Cambridge to take up his permanent abode, and here he remained as a practicing physician until his death. Dundas was a remarkable character, a skilful surgeon, and a clever poet, being well versed in literature, history, and politics. In his younger days he had familiarly known the poets Henrik Wergeland and Johan Ludvig Runeberg. In his later years he wrote a great deal of verse, much of which was printed in the Norwegian and Danish papers in this country. In 1856 he married an American lady, Malina E. Tracy. They had two daughters.

**Gjertsen, J. P.**, clergyman—Stoughton—born 25 Oct., 1803, in Askvold, Bergen stift, Norway; died in 1892. While a young man he served as school teacher, and later on held a couple of local offices. He was also engaged as temperance lecturer for five years, and was deeply interested in the spiritual and moral welfare of his countrymen. In 1864 he emigrated to this country, and for a series of years served as pastor of churches at Racine, Bostwick Valley, Winneconne, and Oshkosh, Wis. The last nineteen years of his life were spent with his children in Stoughton, Wis. Mainly through his tireless efforts, the Zion Mission Society for Israel was organized in 1877, Gjertsen himself serving as its first president. He devoted much time and labor to this society, which during its history has been the means of converting a number of Jews to Christianity. Gjertsen also edited a hymn-book, *Missionssange for Israel*, especially adapted for use at services devoted to the cause of the Jewish mission. He was married in 1841 to Berthe

Johanne Gaasevor. Among their children may be mentioned Rev. M. F. Gjertsen, of Minneapolis, and Mrs. Rev. T. H. Dahl, of Stoughton. Wis.

Haugen, Nils P., congressman—River Falls—born 9 March, 1849, in Modum, Kristiania stift, Norway. In 1854 he emigrated with his parents, who located in Rock county, Wis. In the spring of 1855 they moved to Martell, Pierce county, where his father purchased government land, and where he made his permanent home until his death in 1896. His father was a school teacher in Norway, and had some experience in blacksmithing, which was the trade of young Haugen's grandfather. Young Haugen spent most of his boyhood working on his father's farm; but also tried his hand at other kinds of hard work, such as logging in the pineries, working in a saw mill in Menomonie, and rafting on the St. Croix river. He attended the common school until fourteen years of age; entered Luther College, Decorah, Iowa, in 1868, where he remained over two years, finishing the studies up to the sophomore class. After returning from college he taught one term of Norwegian parochial school, and common school for two years, in his county. In 1872 he entered the law department of the State University of Michigan, at Ann Arbor, graduating two years later; then located at River Falls, and began to practice law. But in 1874 he was appointed court reporter of the eighth judicial circuit, including several counties, in which capacity he served for a period of seven years, besides devoting some time to his practice. In 1881 he resigned this position, and formed a law partnership with Frank L. Gilson. In 1879 and 1880 Haugen served two terms in the

state assembly. While in this position he was one of the main supporters of Mat. H. Carpenter, who was elected U. S. senator in 1879; and was a member of several important committees. In 1881 he was elected railroad commissioner, to which position he was re-elected, serving five years in all. Upon the death of the congressman-elect of his district, in 1887, Haugen was made his successor at a special election, and was re-elected three times successively, serving as a member of congress for a longer period, excepting M. N. Johnson of N. D., than any other Scandinavian. Both Haugen and Lind, of Minnesota, were firm opponents of the proposition which aimed at placing the three Scandinavian kingdoms under a common legation, and this proposition was defeated. The bill by which Oklahoma was organized as a territory originally provided that persons who were not citizens of the United States should be debarred from entering government lands. Haugen proposed an amendment to the bill, placing all who have declared their intention to become citizens, on an equal footing with actual citizens in regard to government lands, and the amendment was carried. He strongly advocated the commercial interests of the Great Lakes; made several strong and consistent speeches in favor of a protective tariff; deprecated experimentation, and recommended conservatism in regard to the money question. Haugen was a very strong candidate for governor of Wisconsin in 1894; but Upham proved a trifle stronger than Haugen at the state convention, and the latter failed to receive the nomination. Haugen has always been a Republican. He has devoted much time to the German language, and has made French a special study, being

better versed in modern literature than is usually the case with our public men, and may be said to have made a special study of the humorous and witty literature of the Scandinavian countries. In 1875 he was married to Ingeborg A. Rasmussen, of Pierce county, Wis. They have one grown daughter, who has been attending the normal school, River Falls, for years.

**Heg, Hans Christian**, pioneer and soldier—Waterford—born 21 Dec., 1829, near Drammen, Norway; died 20 Sept., 1863, at Chicamauga, Tenn. In 1840 he came to America with his father, who settled in town of Norway, Racine county, Wis.; and was one of the early settlers of the noted Muskego settlement. Young Heg was a wideawake boy, and although he enjoyed no means of a higher education, he managed to keep himself well informed on all questions of the day, and took pains to familiarize himself with the English language. In short, he became withal the brightest young man of the neighborhood, and was noted as an enthusiastic and active anti-slavery man long before he became of age. In 1849 he went to California, where he was fairly successful as a gold digger, but upon the death of his father, in 1851, was forced to return and take care of his younger brothers and sisters. Having settled down on his father's homestead, he was elected to some local office at every election, and invariably discharged his duties to the entire satisfaction of his constituents. In 1859 he removed to Waterford where he, in company with two Americans, opened up a general merchandise business. In the fall of the same year he was elected state prison commissioner on the Republican ticket, being perhaps the first Norwegian elected

to any state office in America. Many of his countrymen were somewhat apprehensive lest he should fail to give satisfaction in such a trying position. But, to use the language of K. Langeland, "he was praised by his colleagues as well as other leading men in the state. He introduced many important reforms and improvements, and never has there been such order, activity, and economy within the walls of the penitentiary as during his administration. The expenses were smaller and the receipts larger in proportion to the number of convicts than ever before or since; but to crown his work: His accounts were perfectly clean, which had never been the case with those of his predecessors. Said a leading Milwaukee man to the writer shortly after the funeral of Heg: 'He is the only man who has left a clean record at the state prison.'" He was renominated for the same office in 1861, but declined the nomination because he had already decided to enter the war. He was appointed colonel of the Fifteenth Wisconsin, or Scandinavian, Regiment, which was organized under his supervision—a full account of the regiment is given in the first volume of this work. At the battle of Chickamauga, in which he was killed, he commanded a brigade, having been brevetted brigadier general. Heg left an enviable record in the war. He displayed true bravery on several occasions, and if his life had been spared a little longer he would have been advanced to a higher rank. His participation in the battle which cost him his life is described as follows by K. Langeland: "His conduct in the battle at Chickamauga won the admiration of all who saw him. When his brigade was overwhelmed and beaten back on

that terrible Saturday afternoon, he was present everywhere, encouraging his soldiers to check the victorious march of the rebel legions. The Twenty-first Illinois was sent as re-enforcement to Col. Heg. They marched bravely on, but their lines were broken, and they were repulsed. Then Col. Heg rode up, swung his hat, and shouted they should follow him. It seemed as though they were almost electrified, with a shout they charged the rebels and drove them back almost six hundred feet, but were again overwhelmed and forced to retreat. An officer has told me that Heg continually remained in the thickest of the fray unscathed." As he was riding to another part of the line, however, he was mortally wounded by a stray shot, and died the same night. Heg was a man of more than ordinary courage and ability, and his sincerity was beyond all doubt. This accounts for his great popularity, which was most conspicuously demonstrated when his remains were laid to rest in the Norway church cemetery, near his home. Heg is one of the few Norwegians who prominently distinguished themselves in the Civil War. He was a Freemason, but was not connected with any church organization. He was married in 1851 to Gunhild Einung. They had four children. One of them is James E. Heg, who has held the office of vice-president of the state board of control of Wisconsin, and who has held numerous minor offices. He was president of the Wisconsin press association for several terms, and also president of the Republican editorial association for a number of years. Another son, Dr. Elmer E. Heg, has been president of the state board of health of the state of Washington. A daughter, Hilda S. Heg, married

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Congressman C. N. Fowler, of the state of New Jersey.

**Hoyme, Gjermund**, clergyman—Eau Claire—born 8 Oct., 1848, in Valdres, Norway. He came to America in 1851 with his parents, who settled at Port Washington, Wis. Four years later they removed to Winneshiek county, Iowa, where young Hoyme soon had to earn his living as a wage-worker on the farm. Having an insatiable craving for knowledge, he borrowed books and devoted every spare moment to reading. For twelve successive winters he attended English schools, and in 1869 entered the theological seminary at Marshall, Wis., where he remained two years. He next took up a course in languages, especially English, German, Latin, and Greek, in the State University of Wisconsin, at Madison. Hoyme still remembers with gratitude how Hon. J. A. Johnson met him at the depot, took him to his home, and kindly assisted him in many ways. Prof. R. B. Anderson, who at that time was instructor in the university, also took pains to encourage and assist him. Having finished his course at the university, he resumed his theological studies at Augsburg Seminary, Minneapolis, Minn. Lacking pecuniary means, and receiving urgent calls to enter the ministry, he discontinued his studies earlier than he originally had intended, and began his life-work as pastor at Duluth in 1873. While there he taught a Norwegian parochial school in the day, devoted the evenings to English instruction, and preached twice every Sunday. But Jay Cook's failure all but ruined the young city, and the congregation was so crippled financially that Hoyme had to leave it. He next served three congregations at Menomonie, Dunn county, Wis., and finally settled at Eau Claire in 1876. This



date marks a turning point in his external life. Earlier in life he and grim poverty had been on most familiar terms. According to *Am. Luth. Biographies*, by J.C.Jensson, Hoyme himself once wrote to a friend about his trials at college as follows: "The money I earned at hard labor during the summer vacation, was not sufficient to carry me through to the next vacation. It frequently happened that I did not have enough money to pay the postage on letters to my old mother. My apparel was often too plainly an index to the condition of my purse. When a change of clothes seemed indispensable, my method of renovation generally consisted in giving the old and threadbare ones a thorough brushing." His success since his arrival at Eau Claire forms a pleasant contrast to this picture. Gradually his power for good has increased, and in many respects he is now absolutely the strongest man in the city of Eau Claire. His influence in the church union to which he belongs, is thoroughly in keeping with his local standing. From 1881 to 1886 he was the secretary, and from the latter date to 1890, the president of the conference; and since the organization of the United Church in 1890, he has served that body as president. As a parliamentarian and presiding officer he has no superior and, perhaps, no equal among the Scandinavian clergy in the United States. His preaching is very earnest; his language lofty and dramatic; in fact the man is so serious that it would be difficult to find a single humorous sally in all his public utterances. Hoyme, unlike most of the leading men in the Norwegian American churches, has written very little for publication. *Harpen*, a hymn-book published by him and L. Lund, has had a large sale, seventeen

editions having been exhausted. In 1893 Hoyme published *Saloonen*, a strong invective against the saloon, and fifteen thousand copies of the book were disposed of in a few weeks. In 1874 he was married to Mrs. Ida Othelia Olsen, of Duluth.

**Johnson, John A.**, state senator and manufacturer—Madison—born 15 Apr., 1832, near Skien, Norway. He came to America in 1844 with his parents, who settled in Walworth county, Wis., but a few years later removed to Pleasant Spring, Dane county. Young Johnson began the battle of life at the early age of twelve. His educational advantages were rather meager; but by dint of untiring efforts, guided by a decidedly practical turn of mind, he not only made steady progress in his purely practical work, but also acquired a considerable amount of theoretical knowledge. In 1861 he settled at Madison, and was dealing in farming machinery for the next few years; and in 1881 began to manufacture the same kind of goods as he had been trading in, by organizing the manufacturing firm of Fuller & Johnson. A little later he was also the chief organizer of the Groutholdt machine company, and has always been president of these two enterprises, which now give employment to about three hundred men the year around. The farming machinery turned out by the former company is sold chiefly in the Northwest, while the turret lathes manufactured by the latter are largely shipped to the East. Johnson is one of the very few Norwegian Americans who are engaged in manufacturing enterprises on a large scale. Though the business enterprises over whose destinies Johnson presides are so extensive as to actually furnish employment to the bulk of the laboring people of his city, he has also found time for prac-

culture and scientific researches. Necessity tied his hands to the plow and hoe, while mind and disposition were fastened upon flowers, birds, and insects. A fine herbarium, and a not inconsiderable, though on account of limited space, somewhat confused, ornithological cabinet testified to greater activity as a naturalist than as a farmer." Ultimately, he found it more profitable to rent out his farm and to devote himself exclusively to the care of his garden and to his favorite studies. In addition to a thorough scientific education, he possessed also an unusual skill in taxidermy, which enabled him to procure some additional income. At last, several scientific associations in the Eastern states had their attention drawn to the young naturalist, who had concealed himself from the eyes of the world in an insignificant cottage in the western wilderness. During the first twenty years after his arrival at Koshkonong, he was engaged in making collections in many branches of natural history for several large museums, both in Europe and in this country. Among the institutions whose collections he thus enriched, are the celebrated museums in Stockholm and Leyden, the British Museum in London, and the Smithsonian Institute, in Washington, D. C. In 1867 he was called to a position as instructor in botany and zoology in Albion Academy, Albion, Wis., remaining for a few years. Later he was employed in forming and arranging collections for the state normal schools and the State University. From 1883 to the time of his death he held the position of conservator at the Public Museum in Milwaukee. Kumlien received several honorary degrees from institutions of learning, and was corresponding member of various scientific

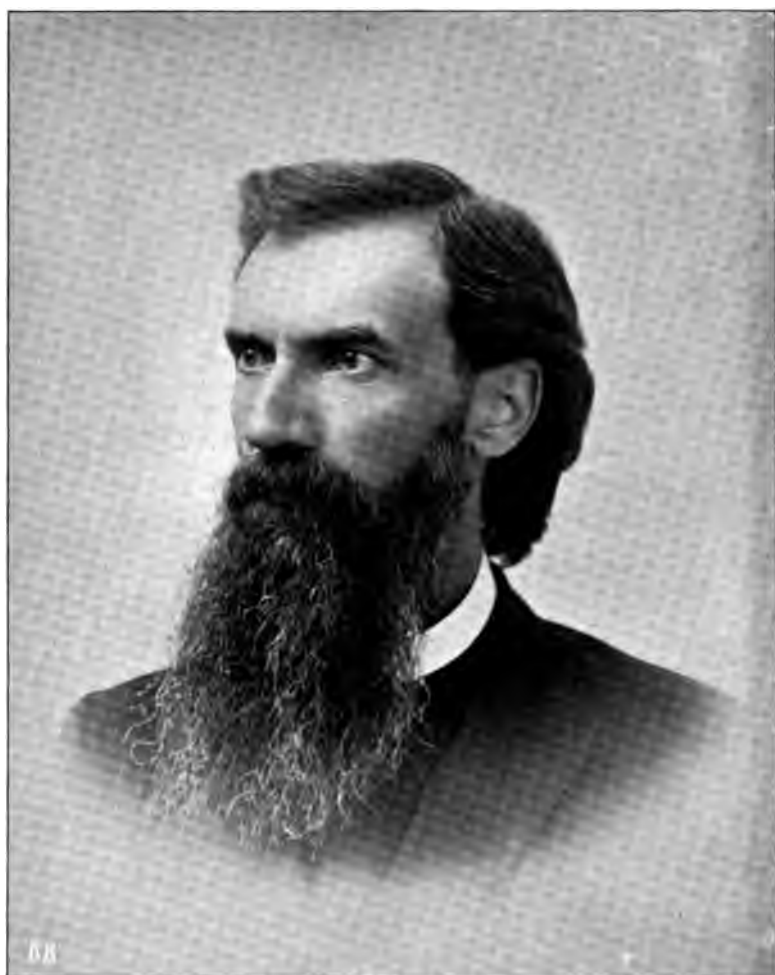
societies in Europe and America. On account of his modest and reserved disposition, he was averse to parading his own superior attainments before the public. Consequently, very few of his valuable observations have been published, and he himself has remained almost unknown to the world, while others have succeeded in acquiring both fame and honors, though not so well equipped either intellectually or morally. A friend and colleague, writing shortly after the death of Kumlien, gives the following estimate of his character: "Mr. Kumlien was no narrow man. He was passionately fond of painting, music, and poetry. I have heard him repeat, with a glow of delight, verses from Runeberg and from Tegner's *Frithiofs Saga*, rendering the wonderful rhythm of the latter with exquisite grace and precision. He was a man of most refined tastes, without any of the extravagant desires which such tastes often engender. He was satisfied to live most simply a life which philosophers might envy. Higher than his intellectual accomplishments rose his moral qualities. The leading features of his character were harmlessness and truthfulness." Two of his children survived him, one of whom, Ludwig Kumlien, is professor in Milton College, Milton, Wis.

**Langeland, Knud**, pioneer and journalist—Milwaukee—born 27 Oct., 1813, in Samnanger, Bergen stift, Norway; died 8 Feb., 1888. At the age of thirteen he lost his father, and a little later was forced to begin to make a living on his own account. His school facilities were of a very inferior grade; but by availing himself of every means within reach, he acquired more knowledge than his comrades. For generations past Langeland's ancestors had been of an inde-

pendent turn of mind, and he himself was a chip of the old block in that respect. Thus, according to his autobiography, when the sons of the pastor and the government officials of his neighborhood made fun of the ragged clothes he was compelled to wear in his early teens, he wept and swore and was offended. In comparing his fate with that of the upper classes, he says: "This painful question, like the sharp steel, forced its way to my young heart. What have I done, and what have these people done, to create such a difference between us?" At the age of fourteen he learned German, his only means of instruction being a German Bible which he compared with the Norwegian Bible; and in spite of the protestations of the other members of the family, he began to extend his field of knowledge, without, however, having any distinct purpose in view. He was impelled by a natural inclination, and proceeded to Bergen, where he continued his studies under the guidance of a young student. Having taken a six months' course, he was appointed public school teacher and precentor in a settlement near his birthplace. Here Langeland worked very faithfully and with signal success, and he always looked back upon this time as one of the happiest of his life. "In a life so full of vicissitudes, of joys and sorrows, of happiness and misfortune," he says, "there is nothing else in my past life which affords me so much joy and comfort as the memories from this time." His income the first year was about \$11.00; but his position as precentor and sexton gave the people of the parish an opportunity to testify to their great satisfaction with his services by giving him larger collections on Sundays and holidays, and his annual income more than doubled in a couple of years.

At the early age of twenty he was also appointed public vaccinator, and for several years his time was spent in teaching in winter and vaccinating children in summer. As important incidents from this time may be mentioned that he spent several months in England, in 1835, on which occasion he made a return trip by rail from Newcastle to Shields; and that later he was awarded a prize as the best teacher in the fifteen school districts of the parish. One of the most discouraging experiences of Langeland as an educator was his attempt to establish a parish library. Having raised about \$100 for that purpose, he was authorized to make a selection of books. The list of the books shows that they were all of an educational, scientific, or practical character. But a few bigots succeeded in making the people believe that the books were detrimental to religion and morality, and no end of abuse was heaped upon the head of Langeland, the soul of the undertaking. *Almanakmanden* was the most offensive book in the lot because it was supposed to contradict Joshua, X, 13: "And the sun stood still." The library was continued, but the stir which it had created henceforth hampered Langeland somewhat in his work, and after a seven years' service as a public educator in general, and an official teacher in particular, he resigned and became interested in a fishing smack. As to his success in this business, suffice it to say that whatever profits he made in one year, were generally lost the next year, and in 1843 he gave it up as a failure and emigrated to America, following in the wake of a brother, Mons A. Adland, who had left Norway in 1837, with the first emigrant vessel that sailed from Bergen, and on which was also the well-known Ole Rynning.

Langeland made his first home at Yorkville Prairie, Wis.; but in 1845 he settled in the southern part of Columbia county, and was one of the founders of the prosperous Norwegian settlement of that locality. He sold out his claim and returned to Racine county in 1846, and in the course of the next few years made himself conspicuous by supporting everything that would tend to promote the prosperity of the Yorkville settlement. In 1849 he bought the outfit of *Nordlyset*, the first Norwegian paper in America, and, in company with Rev. O. J. Hatlestad, began to publish it at Racine. The name of the paper was changed to *Demokraten*, because the Democrats had poked fun at it and called it 'a will-o-the-wisp that led the Norwegians into the morasses of the Free Soil party.' The paper at one time had about 300 subscribers, but its publication had to be suspended the next year for lack of funds. Shortly afterwards Langeland began to print *Maanedstidende*, and in 1852 removed to Janesville, Wis., but shortly afterwards sold out his printing outfit. He now spent some time on his farm at Yorkville. In 1856 he was engaged as editor of *Den Norske Amerikaner*, at Madison, Wis. The owner of the paper, Elias Stangeland, however, wanted to support Buchanan for president, while Langeland was an implacable anti-slavery man, and Langeland resigned, thus proving himself more of a man than the average American editor. The paper met with little or no sympathy among the readers, and soon died for lack of support. In 1860 Langeland was elected to a seat in the state assembly, and his most noteworthy effort as a legislator was the introduction and successful engineering of a bill by which 2,500 acres of state swamp land located

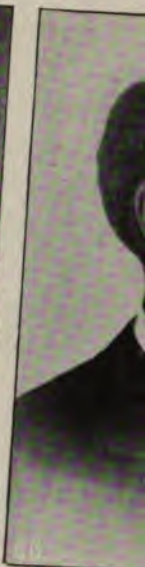


REV. GJERMUND HOYME, EAU CLAIRE.





REV. A. BREDESEN, STOUGHTON.



PROF. JULIUS



P. O. STROMME, MADISON.



T. E. TORRISO

country. "The large Republican majorities have brought unscrupulous politicians to the front," he says, "and a little independence on the part of the voters is in its place—nay, it is the very essence of voting." Langeland's spirit of independence remained unimpaired to the very last, ample proof of which may be found in the fact that a few months before his death he publicly defended the much-abused Prohibition party. The year after his death *Skandinaven* published his book *Nordmaendene i Amerika*. This work contains some valuable information in regard to the Norwegian immigration, the first settlements, and the early Norwegian-American press; but, on the whole, it is more of an autobiography of Knud Langeland than a history of the Norwegians; and it would, perhaps, never have appeared in its present form, if Langeland had lived to edit it. Langeland was married to Anna Hatlestad, who is a native of Skjold, Kristiansand stift, Norway, and is now living at Milwaukee. They had nine children, five of whom are still living. Among these may be mentioned Peter Langland, who is practicing medicine in Milwaukee, and James, who is on the editorial staff of the *Chicago Record*.

**Nattestad, Ole K.**, pioneer—Clinton—born 24 Dec., 1807, in Veggli, Kristiania stift, Norway; died 28 May, 1886. While a young man he tried his hand at farming and blacksmithing; but, upon seeing that even his best efforts did not enable him to save anything for the future, he decided to emigrate; and in 1837, in company with his brother Ansten, went to America by way of Gothenburg, Sweden. Nattestad, or Natesta, as he spelt his name in this country, had first heard of America while on a visit to Stavanger. He

spent the first winter at Beaver Creek, Ill.; but settled at Clinton, Wis., 1 July, 1838, being, as far as is known, the first Norwegian settler in the state of Wisconsin. Here he spent the rest of his life as a quiet and unassuming, but very prosperous farmer. His children received a good education, and several of them are prominent and respected members of the communities in which they reside.

Nielsen, **Andreas Sixtus**, clergyman—Withee—born 6 Apr., 1832, in Aalborg, Denmark. His school advantages in his boyhood appear to have been very limited. In his younger days he spent a couple of years in Norway, where he became interested in a religious movement; returned to his native land; bought a small farm and engaged in agricultural pursuits; and began as a layman in 1866 to lead religious meetings in Vendsyssel, where he lived. During his travel as an itinerant missionary, he came in contact with several clergymen who called his attention to the fact that a committee, called *Udvalget*, had been formed for the purpose of promoting the preaching of the gospel among the Danes in America, and the pastors advised Nielsen to go to the Western world and become a minister. After having, at the age of thirty-nine, attended a high school for one winter, he, in company with a clergyman, Grove Rasmussen, set sail for America in 1871 with the intention of taking a view of the field of his future labor. He landed in Cedar Falls, Iowa, where he became pastor of a Danish Lutheran congregation, which had been organized by Rev. C. L. Clausen a short time previously. Before accepting the pastorage, however, Nielsen returned to Denmark for the purpose of bringing his family with him, and in order to be

ordained. As a matter of historical curiosity it may be mentioned that Nielsen had the Danish consul in Chicago indorse the letter written by five members of the congregation in Cedar Falls to *Udvalget* in Denmark, in which letter they requested *Udvalget* to ordain Nielsen as their pastor. The incident is an excellent illustration of the futile attempts, often indulged in, of bringing the western pioneers under the control, or at least under the influence, of the state church machinery of some European country. Nielsen, however, was not ordained in his native land, his time and education being too limited. But *Udvalget* did recommend that he should be ordained by Rev. Clausen in accordance with the Danish rituals, which was done. He remained in Cedar Falls for eight years, going through the usual hardships of pioneer life, his salary being only three or four hundred dollars a year. He was pastor in Chicago for fourteen years, and has since resided at his present place, where he organized a new congregation. His influence upon the Danish Evangelical Lutheran Church in America has been great, most of its pastors having been ordained by him. His services have been recognized not only by his friends, but also by his opponents, and even on the other side of the water, for in 1896 the king of Denmark made him a knight of the order of Daneborg as a recognition of the meritorious work he had done among the Danes in this country. In 1858 he was married, and he has eight children.

**Preus, Herman Amberg**, clergyman and pioneer—Morrisonville—born 16 June, 1825, in Kristiansand, Norway died 2 July, 1894, at Lee, Ill. His ancestors were Germans, the earliest known being Hans Preus, a rich estate owner,

living at Eislefeldt, Sachsen-Meinigen; and this man's son settled in Norway about the year 1700. Preus's grandfather was a Lutheran clergyman; his father, a college president; and his mother, a member of the illustrious Keyser family. He received a fine preparatory education at home, and spent the years 1843-48 at the University of Norway, receiving the degree of A. B. in 1843, and that of can. theol. in 1848. The next three years were devoted to teaching in the capital. In 1851 he accepted a call as pastor from three churches in the vicinity of Spring Prairie, Dane and Columbia counties, Wis., and was ordained before leaving for the New World. Upon his arrival at Spring Prairie there were no church buildings, and he had to enter upon his work as a minister by preaching in small log cabins which often were literally packed, while occasionally a large number of people had to stand outside the open doors and windows during the services. Being a hard worker, Preus soon extended his field of activity far beyond the original charge. He thus preached in numerous places within a radius of fifty miles, and often he would preach at places located over one hundred miles from his home. It has been estimated that his travels averaged 3,500 miles a year for several years before there were any railroads in that part of the country. During this pioneer period Preus preached once or twice every day, or at least once every other day. His qualifications soon assigned to him a prominent position in the Lutheran church of America. On 4 January, 1851, a few ministers and lay delegates had organized a union of Norwegian Lutheran churches. But the constitution agreed upon contained a few words referring to bap-

tism in such a way as to favor *Grundtvigianism*, and Preus became very active in endeavoring to persuade the contracting parties to dissolve the organization, in order to get wholly rid of this "leaven of *Grundtvigianism*" which already had caused some trouble. Accordingly, the organization was dissolved in 1852, and Preus was one of the seven ministers who participated in the organization of the Norwegian Lutheran Synod of America on 5 Feb., 1853. At the annual meeting of the synod in 1854, he was elected a member of the executive committee, and since that date till his death forty years later, he was one of the most prominent and influential men in the synod. Preus, Laur. Larsen, V. U. Koren, and J. A. Ottesen have justly been called the "venerable fathers" of the Norwegian Synod; and Rev. A. Bredesen says, "If any one man, before all others, deserves to be designated as the Patriarch of our church in America, that man is Herman Amberg Preus." But Preus was not such a successful organizer and leader among the Norwegian-American Lutherans, as, for instance, Muhlenberg was among the Germans, or Hasselquist among the Swedes. Preus was too inflexible and conservative to adapt himself to the new conditions in the New World, even in cases when it is difficult to understand how the doctrine and practice of pure Lutheranism would have suffered by yielding a little. He was too frank to practice what may be called diplomacy or policy. His unrelenting conservatism has always to a great extent characterized the Norwegian Synod up to the present time; and that organization has largely on this account been forced to participate in many religious controversies, which have resulted in schisms and direct loss to the

synod. Yet this very conservatism has not been without its bright sides. It has counterbalanced the anarchistic tendency, often misnamed freedom, which a new country is always subject to, not only religiously, but also socially, politically, and financially. The original loose organization of Elling Eielsen's *Samfund* has, for example, in later years developed into the more stable Hauge's Synod, as a direct result of the conservative influence which the Norwegian Synod has exercised upon that body. Among all the prominent Scandinavian-American pioneers, it is quite difficult to find a man that was more conservative than Preus; and this characteristic to hold on to what is old and stable, constitutes a double virtue in an age when change, for either good, bad, or indifferent, is the ruling passion of mankind. Realizing the power of the press, he devoted much time to the publication of *Kirkelig Maanedstidende*, the organ of the synod, and was appointed editor-in-chief of it in 1859, discharging his duty as such during the next nine years. In 1862 he was elected president of the synod, and so satisfactory were his services in this capacity that he was re-elected at every subsequent meeting as long as he lived. He was a strong man; but his endurance was often severely tested. Says a personal friend of his: "When he had to travel day after day he would sit up and work half of the night, and yet the next day be as vivacious as ever in preaching or debating, or presiding at some large meeting." In the early seventies he traveled several thousand miles a year, and in one year he covered no less than eight thousand miles. The division of the synod into three districts, in 1876, relieved him of a part of the burdens which had

become too onerous for almost any one man. His fine physique and his frankness won the sympathy of the people, and his earnestness and sincerity inspired thinking men and women with confidence. Hence, it is no wonder that so many people yet speak in a strain of touching tenderness about "Old Preus." His character was a rare combination of gentleness and firmness. Even his physiognomy was striking, and it is claimed that Prof. Walther, of St. Louis, upon first seeing him, exclaimed: "A determined man; he will make his mark." He was rather slow in making up his mind, but did not often recede from a position he had once taken. On the other hand, his heart was highly responsive to the sufferings of his fellow-men, and his generosity was more than ordinary. Experience had taught him the difficulty of building up churches in new settlements, and throughout his career as president of the synod he was particularly solicitous about the needs of the frontier missions. Another marked feature of his great life-work was his untiring efforts to give the people of the synod a thorough and Christian education, by means of parochial schools. In 1866 he expressed himself on that subject as follows: "It is our endeavor to arrange our parochial schools so that the English common schools may become superfluous to our church members. This, of course, can only be accomplished by taking up such branches in the parochial schools as are taught in the English schools. It involves many difficulties, but we must work with this purpose in view." And again in 1893: "Strive with all your might to build up good parochial schools! Try earnestly to give your children a Christian education! The growth of the Lutheran church,





REV. H. A. PREUS, MORRISONVILLE.



KNUD LANGELAND, MILWAUKEE.



may its very existence, largely depends upon this; for the future belongs to the rising generation." His personal contributions to the schools of the synod were comparatively large, and the example thus afforded undoubtedly has had something to do with the fact that the synod has done more for the cause of education than all the other Norwegian church organizations in the country combined. Preus was a Lutheran of the old school. Indeed, the following expressions from his report to the synod in 1893, remind one strikingly of the very language of Martin Luther himself: "At this moment an exceedingly dangerous tendency pervades nearly all Christian denominations in the world. It may not be the aim of the leaders and their followers, but it is the aim of the originator of this tendency, Satan, the deceiver, to get rid of the absolute, divine authority, by rejecting the biblical doctrine of the inspiration of the Scriptures." Having reviewed this tendency in the great Protestant churches in America and Europe, he continues: "We see the error threatening our very lives, and the spiritual atmosphere surrounding our church people is full of its poisonous microbes. The Scriptures are subjected to the judgment of the reason, and doctrines of men take the place of the divine articles of faith. The foundation of Christianity and of Holy Writ, which is the Prophets and the Apostles, with Christ as the chief corner-stone, is thus undermined, justification by faith alone becomes a problem, divine certainty of faith yields to uncertainty and doubt, and the sinner is deprived of his consolation and peace." The Catholics also received some attention in the same report: "The Catholic church stretches

forth its arms for prey. Its efforts to get the common schools into its clutches are well known; in direct violation of the constitution it appropriates the money of the state for its church schools, and struggles for the acquisition of political power, in order to utilize it in the service of the Papal church. Woe to the Protestant churches if it succeeds! For still the Papal church thirsts for the blood of 'heretics!' " The materialism of this age is sized up thus: "Last but not least, the synod will faithfully testify against the increasing worldiness, pursuit of riches, and love of pleasure. Our age is materialistic, it wants something for the eyes, something tangible. Here is the greatest danger that the church may become secularized." These expressions were not dictated by any policy whatsoever. They sprung from the intense conviction of a cultured, intelligent, and singularly sincere man. Hence they give us, brief as they are, a reliable insight into the working of his mind. Such a man as Preus naturally found himself surrounded by true and trusty followers, whose devotion made life's arduous task less irksome. The great bulk of his parishioners looked up to him as a respect-inspiring, yet loving and tender father. His family relations were the most beautiful and happy. On the other hand, his life was not without streaks of shadow. During the eighties the synod was rent in twain by doctrinal controversies. This was brought home to him in a particularly painful manner. On Good Friday, in the spring of 1883, a majority of the Norway Grove congregation which he had served as pastor for thirty years, deposed him because he refused to subscribe unconditionally to resolutions adopted by said majority. Upon

receiving the news he said: "Father, forgive them, for they know not what they do." According to Prof. L. Larsen, however, something worried Preus still more than these reverses. Said Larsen at the dedication of the East Koshkonong Pioneer Monument 10 Oct., 1894: "The man who by right ought to have dedicated this monument, the man who for thirty-two years was the president of our synod, but who last summer entered the rest of his Lord, throughout his whole life-work complained of nothing so much as of the negligence which we have manifested in regard to the Christian schooling of our children." Preus has written a large number of contributions to the organ of the synod. *Syv Foredrag over de kirkelige Forholde blandt de Norske i Amerika*, 144 pages, published in 1867; and *Oftedal's og Weenaas's Wisconsinisme*, 146 pages, published in 1876, are valuable contributions to the history of the Norwegian-American Lutheran churches. He made visits to Norway in 1866-67 and in 1888-89. On the former occasion he delivered the seven lectures mentioned above, thereby arousing renewed interest in American church affairs among the Norwegians. He also officiated at the funeral of his youngest sister and that of his father, the latter having reached the age of eighty-eight years. In the spring of 1876 his silver wedding was remembered by a few old friends who gathered at his house; in the fall of the same year the twenty-fifth anniversary of his entering upon the service as a minister of the gospel, was fittingly celebrated by a large concourse of people in a grove near his home; and in June, 1887, at the annual meeting of the synod, at Stoughton, Wis., a great number of his friends devoted one evening to a commemora-

tion of the work accomplished by him during the twenty-five years he had served as president of the synod. On this occasion he was the recipient of a valuable present from his brethren in the ministry. He was married in 1851 to Caroline Dorteia Margrethe Keyser, of Kristiania, Norway, who died in 1880. She was an accomplished lady, and equally shares the honor with her husband of having brought up children who are an ornament to the Norwegian-Americans: Rev. C. K. Preus, Rev. J. W. Preus, Mrs. Rev. I. Nordby, and Mrs. Rev. Dan. Kvaase. The remains of Rev. H. A. Preus and his wife rest in the Spring Prairie cemetery, at Keyser, Wis.

**Steensland, Halle**, vice-consul of Sweden and Norway—Madison—born 4 June, 1832, in Sandeid, near Stavanger, Norway. His father, who was a farmer, for more than a quarter of a century held the position of non-commissioned officer in the Norwegian army. At the early age of twelve, young Steensland gave indication of that spirit of self-reliance which has characterized his later life, by leaving his parental homestead and entering the battle of life on his own account. He first hired out as a farm hand; this occupation, however, being neither pleasant nor remunerative, he obtained a position as clerk in a store in Stavanger. But in the long run this position did not suit the ambitious young man, and in 1854 he left for America, arriving in Chicago with less than ten dollars in his pocket. He proceeded to Wisconsin the same year, and since the spring of 1855 has been a resident of Madison. The record of Steensland as a business man for nearly half a century past is bright, indeed. Beginning at the foot of the scale, as clerk in a store, he soon embarked in business for himself, first as member of a

mercantile firm, and afterwards as sole owner of the business. In 1871 he entered upon an entirely new branch of business by taking an active part in organizing the Hekla Fire Insurance Company, perhaps the first enterprise of its kind undertaken by Scandinavian-Americans. Steensland was the first secretary and treasurer of the company, acting in the capacity of the former about ten years, and in that of the latter for the whole period of eighteen years during which he was connected with the enterprise; and served also as its president for the last few years of its existence. The company was started with a nominal paid-up capital of \$25,000, and its affairs were so well managed that in 1889 the company's assets amounted to nearly half a million dollars; but next year the Hekla was transferred to other parties and moved out of the state. Immediately after the consummation of this deal Steensland organized the Savings Loan and Trust Company of Madison, the paid-up capital being \$100,000. In less than six years the assets of this company increased to over \$530,000. Halle Steensland is its president and treasurer, and his son, Edward B. Steensland, its secretary. From the above it will be seen that Steensland, notwithstanding the limited advantages he had in his early life as to education and opportunities for advancement, has succeeded not only in acquiring a competency, but has built up for himself a reputation as a business man of high rank. In 1872 Steensland was appointed to the office of vice-consul of Sweden and Norway, and has filled that position with signal tact and ability, and to the entire satisfaction of his fellow-citizens, as well as to the governments of Sweden and Norway. In this connection it may be

mentioned that he takes pardonable pleasure in an interview which he had with King Oscar II, in Norway, in 1889, on which occasion the king gave him a very cordial reception and, as a special mark of esteem, created him a knight of the Order of Vasa in 1898. Politically, Steensland has always been identified with the Republican party, and has taken active part in some of the campaigns, especially that of 1884, when James G. Blaine was the Republican candidate for president. Steensland and family belong to the United Church, and he has served as member of the board of trustees of said body since 1890. In the summer of 1895 he, in company with a son, made an extensive trip through the Mediterranean countries and the Orient, and an account of his travels, which he sent to the papers, was eagerly read by thousands of people in this country and Norway. In 1857 he was married to Sophia Halvorson, of Madison, and their home is widely noted for its attractiveness and the hospitality of its occupants. Their children are also making their mark: Morten M. is a graduate of Luther College, Decorah, Iowa, and of the Lutheran theological seminary at Philadelphia, Pa.; Edward B., mentioned above as secretary of the Savings Loan and Trust Company, and Helen A. are both graduates of the University of Wisconsin; Halbert S. is studying medicine at Johns Hopkins University. They have also two other sons, Henry H. and Adolph E.

**Thorsen, John**, pioneer and manufacturer—Milwaukee—born 20 March, 1820, in Stavanger, Norway. He received a common school education, and at the age of fourteen left his native city. Having made several voyages on the Baltic and Mediterranean seas, and visited the East and



West Indies, he spent two years on the coast of Norway. He came to America as early as 1838, and took up his home in Milwaukee in 1844, where he has resided ever since. In 1895 he returned to Norway to visit his native land after an absence of sixty years. On settling in Milwaukee he commenced as a shipchandler, and continued in that business until 1868, when he entered the lumber business in Manistee, Mich., but continued to reside in Milwaukee. He was one of the first to discover and develop the large salt resources of eastern Michigan, and had one of the first salt blocks in Manistee. In 1895 he sold out his salt and lumber business and retired. In his younger days he was a great oarsman, and on the Fourth of July, 1856, won the boat race in Milwaukee against all comers. Early in the sixties a large ship with a number of people on board was wrecked in a terrible storm off Milwaukee. He organized a life saving crew and brought one boat-load safely ashore, but the second load was not so fortunate, the boat being overturned in the surf, but with the heroic exertion of those on shore, all were saved. Thorsen, however, was taken home in an insensible condition, and for some time his life was despaired of. He has been one of the most public spirited citizens of Milwaukee, having held many offices of trust and responsibility; for instance, in the Chamber of Commerce, the Milwaukee Club, and the Northwestern National Insurance Company. He has always been an enthusiastic Republican, but would never accept any political office. In 1849 he was married in Milwaukee to Sarah Kildahl, of Kristiansand, Norway. They have five children, three daughters and two sons, each of whom received a liberal education. Their son, William R., is a

large manufacturer at Manistee, Mich.; their daughter Emma is married to an English merchant in Rio de Janeiro; and the others are residing in Milwaukee.

**Thrane, Markus**, radical agitator and writer—a *Bu Claire*—born 14 Oct., 1817, near Kristiania, Norway; died 30 April, 1890. He received a college education, and graduated from the University of Norway, and he afterwards carried on a private school at Lillehammer. During a short stay in France, the liberal movement agitating the masses of that country made a powerful impression upon his liberty-loving mind, and upon his return to Norway he became the champion of a similar movement there. The movement culminated in the Revolution of 1848, which swept western Europe in the course of a few months. His paper, *Arbeiderforeningernes Blad*, soon reached a circulation of 40,000, and for a time no name was more frequently mentioned throughout Norway than that of Markus Thrane. His demands seem eminently reasonable and moderate at the present time; but they were so far ahead of the age that Thrane was made to suffer for his labors in the interest of human progress. He was finally arrested, and though his followers seemed both willing and able to liberate their leader, he dissuaded them from doing so, believing that the authorities would dismiss him in a few days. In this he was mistaken, however, and he had to remain four years in jail, and afterwards three years in the penitentiary. Thoroughly disgusted with a government that was capable of perpetrating such an outrage against an honest man, he emigrated to America in 1864, remaining one year in New York, and afterwards settling in Chicago. In the latter



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city he published *Den Norske Amerikaner*, *Dagslyset*, and *Den Nye Tid*, which papers were not only radical on social and political questions, but also very bitter against many of the practices of the Christian church. His *Wisconsin-bibelen* is a sarcastic attack on leading Norwegian Lutheran clergymen, and the biblical form in which the language of the book was cast made it exceedingly obnoxious to those against whom it was directed. Upon the whole, Markus Thrane was not in touch with the bulk of the Norwegian-Americans, on account of his pronounced hostility to the church. The closing days of his life were spent with his son, Dr. Thrane, of Eau Claire. Consistent to the last, he insisted that no clergyman should be allowed to speak at his funeral. He was married in 1840 to Josefine Buch, who died in 1863. They had five children.

**Torrison, Osuld**, merchant—Manitowoc—born 6 March, 1828, near Grimstad, Kristiansand stift, Norway; died 3 Nov., 1892. His ancestors for many generations back had been highly respected tillers of the soil. Torrison received a common school education in his native land, at the same time learning to make himself useful as a farm laborer; emigrated to America at the age of nineteen, making his first home at Port Washington, Wis., where he began to attend school; removed to Manitowoc Rapids, where he clerked for about two years; and in 1851 settled at Manitowoc, where he resided during the remainder of his life. Here he began to clerk in a store; but two years later he, in company with another man, bought out his former employer, and successfully conducted a general merchandise business for five years. In 1858 Torrison purchased his partner's interest, and

under his able management the business became one of the most extensive enterprises conducted by Scandinavian-Americans. In 1882 he built a very large brick building, where his heirs, under the management of his son, Thomas E. Torrison, still conduct the business. But his activity was not confined to his general store; he also dealt in real estate, lumber, etc., on an extensive scale; he owned several saw-mills and ware-houses; his vessels plowed the great lakes; and his annual transactions aggregated about half a million dollars. Torrison was a patriotic American, took some interest in politics, but had no political ambition, and on one occasion he made his Republican friends understand that their wishes to have him accept a nomination as candidate for Congress could not be complied with. He was a member of the Norwegian Synod and a generous supporter and patron of Luther College, Decorah, Iowa. Being a generous man, Torrison brought his mother, brother, and sisters to this country as soon as he had saved enough money to do so. One of the traits of Torrison's character was his love for his native land, which he visited four times, and he took active interest in the welfare of his countrymen everywhere. He was married in 1854 to Martha Hansen Findal, who was born near Langesund, Kristiansand stift, Norway. They had ten children. Six of their sons are graduates of Luther College, the other two attended several years, and some of them have taken post-graduate courses in the best universities of this country and Europe. Thomas E., the oldest son, succeeded his father in the business; Inanda A. is the wife of Rev. A. Bredesen, of Stoughton, Wis.; Isac B. is a clergyman in the Norwegian Synod.

Oscar M. and George A. are practicing law and medicine, respectively, in Chicago, Ill. Gusta H., Norman G., Aaron J., and William S. are connected with the business at Manitowoc, and Agnes M., the youngest child, is attending college at Wellesley, Mass. Every member of this family is developed to an unusual degree, physically as well as mentally, and it has been stated that in point of bodily development and intellectual vigor and equipoise, these ten brothers and sisters constitute a family which have no peers among the two hundred and odd thousand Norwegian-American families.

**Warner, Hans B.**, secretary of state—Ellsworth—born 12 July, 1844, in Gudbrandsdalen, Norway; died in 1896. In 1849 he emigrated with his parents, who first settled in Dodge county, Wis. In the summer of 1855 they moved to Pierce county, where Warner resided ever since. During his boyhood, young Warner received such education as the common schools afforded, the greater part of his time being spent on the farm. In 1864 he enlisted as a private in company G, 37th Wisconsin regiment, but after a few months' service was wounded and captured by the Confederates during the campaign in front of Petersburg, Va., and was held as prisoner of war in Danville and Libby prisons until paroled. In July, 1865, he received his discharge from the service on account of wounds received in battle. He returned to his home, and at the election in 1868 was elected county clerk, and held that office until he resigned, in 1877, to assume the duties of secretary of state, to which position he had been elected. Warner has the distinguished honor of being the first Scandinavian in Wisconsin elected to one of

the more important state offices, though in a few cases others had succeeded in reaching elective offices of minor importance and rank. He was re-elected in 1879, holding office until 1881. In 1883 he was elected state senator, and held that office for four years, being among the few Scandinavians ever elected to the upper branch of the state legislature. At the close of his legislative career he was elected to the position of supervisor for the village for seven years, and was chairman of the county board of supervisors for the same length of time. In 1895 Warner was appointed a member of the state board of control for a term of five years, and at the organization of that body was elected president of the board. Warner was a life long Republican. In 1866 he was married to Julia E. Hudson; they had no children.



## Biographies of Scandinavians in Wisconsin and Iowa.

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**Ager, Wm.**, author—Eau Claire, Wis.,—born 23 March, 1869, in Fredrikstad, Norway. His ancestors for generations had been soldiers, and his father served in the Norwegian army a long series of years. Young Ager received a good common school education, and has always been an ardent student of modern literature. In 1885 he emigrated to America, locating in Chicago, where he learnt the printer's trade. Much of his time has been devoted to the temperance movement, and in 1891 he took a very active part in the organization of a Norwegian Grand Temple of the Templars of Temperance. From 1891 to 1894 he edited *Templar-Bladet*, the official organ of the Scandinavian templars, and has organized a number of local temples. Since 1892 he has been connected with *Reform*, of which he has been manager since 1896. In 1894 he published *Paa Drikkeondets Konto*, a collection of short stories and poems bearing on the drink problem, which work met with a very flattering reception. In 1896 he was elected treasurer of the total abstinence congress. He married in 1899.

**Åkermark, Gudmund E.**, poet and journalist—Wood Lake, Wis.,—born 1863, in Gothenburg, Sweden. For some time he attended college in his native city, completing three classes; emigrated in 1887; was editor of a couple of Swedish papers in Omaha for some time; for one year held the

same position on *Svenska Amerikanska Posten*, Minneapolis. Since 1893 he has edited *Skördemannen*, a Swedish semi-monthly agricultural paper published in Minneapolis, and is also connected with *Svenska Folkets Tidning*, although he and his family reside on his farm at Wood Lake. The great Swedish-American literary critic, Ernst Skarstedt, in his *Svenska Amerikanska Poeter*, speaks highly of Åkermark as journalist and poet. In 1891 he was married to Constance Nelson; they have children.

Anderson, Abel, banker—Sioux City, Ia.,—born 17 June, 1855, at Jernskog, Vermland, Sweden. He received a common school education in his native country; emigrated to this country in 1874, coming directly to Sioux City, where at first he worked in brick yards, as well as on a farm in Union county, S. D. In 1877 he started a small grocery store of his own in Sioux City, which he kept for nine years; then traveled as a commercial traveler a couple of years in the Northwest, and in 1890 he, in company with others, organized the Northwestern National Bank, capital stock \$100,000, of which he was vice-president one year, having since been president, and is now the principal owner of this bank. In 1892 he was elected, by the Republicans, city treasurer, being re-elected in 1894 by a very large majority. He is respected, not only by the Scandinavians, but is looked upon by other nationalities as being one of the most successful and prosperous financiers among the Scandinavians in the Northwest. He is a member of the Swedish Lutheran church, having been one of the trustees of his home congregation nearly ever since the church was organized in 1875. In 1882 he was married to Henrietta L. Carlstrom, of Sioux City. They have children.

Anderson, Joseph Alfred, clergyman—Creston, Ia.,—born 10 July, 1868, in Lommaryd, Småland, Sweden. His

father was a farmer, who emigrated in 1868, and settled in Des Moines, Iowa. Young Anderson, whose mother died when he was an infant, came to this country at eight years of age, joining his father at Des Moines, where he attended the public schools during the winters, and parochial school during the summer time. In 1882 he entered Augustana College, from which institution he graduated six years later; took the degree of A. M. at his alma mater in 1891, being the first graduate of Augustana College to complete the regular course of study leading to the master of arts degree; completed his theological course the following year. During his school days, he clerked in grocery stores a couple of years; taught parochial school at Iron Mountain, Mich., during the summer of 1887-88; was professor at Hope Academy, Moorhead, Minn., the first year of its existence, in 1888-89. At the end of that time he went to Washington, where he had charge of the Swedish Lutheran churches in Seattle and Tacoma. During his vacation in 1890 he had charge of the Swedish Lutheran church in Keokuk, Iowa, and was stationed at Dalsborg and Newman Grove, Neb., the following year. Since his ordination in 1892 he has been pastor of the Swedish Lutheran church in Creston, served as secretary of the Iowa Conference of the Augustana Synod in 1893-8. He has been a member of the executive committee of the Alumni Association of Augustana College and of the Iowa Conference. Anderson married Ellen S. Carlson in 1896. They have children.

**Anderson, J. E.**, state legislator and journalist—Forest City, Ia.,—born 29 March, 1846, in Småland, Sweden. In 1852 his parents came to America, and settled on a farm in Winnebago county, Ia., in 1860. Young Anderson attended the Upper Iowa University in 1866-69; took a full course of scientific and classical studies at the State University, gra-

duating in 1872; and completed his law studies at that institution four years later. Anderson is the author of a work on business calculations, and in 1872-75 visited about three hundred colleges, lecturing on his specialty. In 1881 he was elected state legislator on the Republican ticket. Up to about 1890, he was a Republican; since he has joined the People's party, and was president of the first state convention of that party in 1891. Anderson is a member of the American Methodist Church. He is married, and has children.

**Bengston, Carl J.**, clergyman—New Sweden (Postoffice Four Corners), Iowa,—born 22 July, 1862, in Slafsinge, Halland, Sweden. He emigrated to this country at the age of thirteen; graduated from Augustana College in 1888; and completed his theological studies at that institution two years later. Bengston served for three years in Hartford, Conn., and in the summer of 1893 accepted a call to his present charge, which is the first Swedish Lutheran congregation in America organized in the nineteenth century. He has since 1898 been secretary of the Iowa Conference, and is a member of the constitutional committee. In 1899 he was elected to the state legislature on the Republican ticket. In 1891 he married E. Otilia Swanson, of Jamestown, N. Y.

**Bergh, J. A.**, clergyman and author—Orfordville, Wis.,—born 12 Jan., 1847, in Kristiania stift, Norway. His father was a clergyman, and he received a good education at a private school in Kristiania. He emigrated to America in 1860; studied at Paxton, Ill., and graduated from the theological department of the seminary at Marshall, Wis., in 1871. He accepted a call from Tordenskjold and other congregations in Otter Tail county, Minn. In 1877 he removed to Iowa; and in 1882 settled at his present home. Bergh, in addition to his labors as pastor of a large congregation, has also extended his work into the fields of journal-

ism and literature. Some of his ablest newspaper articles are contributions to the controversies in the Norwegian Lutheran church, and his book, *Den Gamle og Nye Retning*, is an exposition of a controversy which was started in 1882. Among the books compiled by Bergh may be mentioned *Underfuld Bönhörelse, I Sidste Öieblik, Livsbilleder*, and *I Ledige Stunder*. He was married in 1873 to Birgitta Meland, who died in 1897. They had six children.

**Bergh, Martin**, lawyer—La Crosse, Wis.,—born 16 Sept., 1862, in Kristiania, Norway. His father was of Norwegian, and his mother of Swedish parentage. In 1870 he emigrated with his parents to this country, going directly to La Crosse, Wis. Bergh graduated from the high school of La Crosse in 1882. After devoting three years to the study of law, he was admitted to the bar in 1885. Besides an extensive practice in Wisconsin, he has conducted important cases in the adjoining states. After a partnership with J. H. A. Ginder from 1885 to 1887, he practiced alone until 1894, when the firm of Bleekman, Bloomingdale & Bergh was formed, with which firm he has since been connected. In 1895 and 1897 he was elected city attorney of La Crosse. Bergh has taken a prominent part in the affairs and campaigns of his party, and has several times represented his city in Republican state conventions. He ranks high in the Masonic order. In 1880 he was married to Hanna C. Fleischer, a daughter of the well-known journalist, Frederick Fleischer. They have children.

**Borchsenius, Hans**, soldier and public officer—Baldwin, Wis.,—born 19 Sept., 1832, in Nestved, Sjælland, Denmark. Borchsenius emigrated to America in 1856, settling at Madison, Wis. In 1858 he became proprietor and editor of *Nordstjernen*, which position he occupied for the next two years. At the breaking out of the Civil War he enlisted in

the army, being appointed adjutant in the famous Fifteenth Wisconsin, and served as major on the march to Louisville, Ky. In 1864 he was appointed clerk of the state school land department, which position he occupied until 1869. In the fall of 1868 he was elected clerk of the board of supervisors of Dane county, on the Republican ticket, and was re-elected two years later. During this period he also studied law at the State University of Wisconsin, and was admitted to the bar in 1872; removed to Baldwin in 1877; served five years as state agent for the government timber land along the Chippewa and Menomonie rivers; was chief of a division of the internal revenue department at Washington for two years; and in 1896 was elected to the state assembly.

**Bothne, Gisle**, educator—Decorah, Ia.,—born in Fredrikshald, Norway, 7 Sept., 1860. He is a son of Th. Bothne. He attended the Latin school in his native city until fifteen years of age, emigrated with his parents to this country two years before he had completed his course, and graduated from Luther College in 1878, receiving the degree of A. M. from his alma mater in 1883. After he had completed his studies in Luther College, he graduated from the Northwestern University in 1879, and spent one year at Johns Hopkins University. Bothne was called to the professorship of Greek and Norwegian literature in his alma mater, Luther College, in 1881, where he has since remained, excepting the year 1883-84, when he again attended Johns Hopkins University. He has written a history of Luther College.

**Bredesen, Adolph**, clergyman—Stoughton, Wis.,—born 25 Oct., 1850, in Solör, Hamar stift, Norway. His ancestors for many generations back were farmers, smiths, or lumbermen. He came to America in 1852 with his parents, who settled in Adams county, Wis. Bredesen entered Luther College at the age of fifteen, and was graduated in 1870.

Having completed a theological course at the Concordia Theological Seminary, he entered the ministry in 1873, and for the next three years served a number of churches in Columbia county, Wis., as the assistant of Rev. H. A. Preus. During the school years of 1876-78 he was an instructor at Luther College; then accepted a call from three churches in the western part of Dane county, Wis., where he remained until the fall of 1881; and since the latter date has served a church at Stoughton, and another at McFarland, near the same city. For many years past Bredesen has been chairman of the board of directors of Stoughton Academy and Business Institute, and also of the board of directors of Martin Luther Orphans' Home, at Stoughton, and is a member of the Wisconsin Historical Society. Bredesen generally prepares his public utterances with great care, and some of his lectures in favor of total abstinence and prohibition have been published in pamphlet form. He was chosen to deliver the English address at the dedication of the pioneer monument at East Koshkonong, Wis., 10 Oct., 1894. This address, published in a book called *Koshkonong*, contains, besides other important historical matter, an excellent summing up of the peculiar social conditions prevalent among the early Norwegian pioneers, and it has been liberally quoted by other authors. In 1878 he was married to Inanda A. Torrison, a daughter of Osuld Torrison, of Manitowoc—an account of this remarkable man and his family is given in this work. Bredesen has children.

**Bull, Storm**, educator—Madison, Wis.,—born 20 Oct., 1856, in Bergen, Norway. He is a nephew of Ole Bull, the world-famed violinist. He attended school in his native city, and completed a course at the celebrated polytechnic institute of Zuerich, Switzerland, graduating with the highest honors in 1877. In 1879 he emigrated to America, and

at once accepted a position as instructor in mechanical engineering in the University of Wisconsin; five years later was appointed assistant professor in the same branch; from 1887-91 occupied a regular chair of mechanical engineering; and at the latter date took charge of the department of steam engineering. He is familiar with several languages, and speaks Norwegian, English, German, and French with fluency; belongs to several societies; and is a Unitarian.

**Burg, P. N.**, merchant—Shell Lake, Wis.,—born 15 Apr., 1860, in Sallerup, Skåne, Sweden. His parents were farmers, and young Burg commenced to earn his own living at the early age of fourteen. He worked as a farm hand until twenty years of age, when he emigrated to America, coming to Grove City, Minn. For a couple of years he worked on the railroad during the summer, and attended school in the winter. He then moved to Princeton, Minn., where he remained for five years, being employed as clerk in a store. In 1887 he settled at Shell Lake, Wis., and after having clerked for three years, started a general merchandise store, having at that time a capital of only \$200. In this undertaking Burg has been very successful; has built up a large business; has an annual trade of about \$50,000; and has one of the largest establishments of its kind owned by any Swedish merchant in the state. In 1885 he was married to Lizzie Hillman, of Falun, Dalarne, Sweden, whose ancestors were prominent in the public affairs of that place.

**Carlson, Anton**, journalist—Des Moines, Ia.,—born 17 Oct., 1859, in Misterhult, Småland, Sweden. After completing a course of study at a preparatory school in Oscarshamn, Carlson entered Frans Schartau's commercial school at Stockholm, from which he graduated. In 1881 he emigrated to this country. After working as clerk in clothing stores in Chicago, Ottumwa, Ia., and Holdrege, Neb., he



moved in 1889 to Des Moines, where he became connected with the Swedish Publishing Company. In the latter part of the same year he became editor of *Svithiod*, a newspaper published by said company, continuing in the same capacity until May, 1898, when he, during the Spanish-American War, accepted a position in the office of the Assistant Quartermaster General at New Orleans, La. Carlson is a Republican, and ably advocated the principles of that party as an editor. He is a Freemason.

**Carlson, Oscar W.**, physician and surgeon—Milwaukee, Wis.,—born 1 Aug., 1843, in Stockholm, Sweden. At the age of ten he emigrated to America; resided at Columbus, Ohio, for one year; moved to Waukesha, Wis., where he attended the public schools; worked for some time in a lumber camp. At the outbreak of the Civil War he enlisted in the 28th Wisconsin Infantry, serving for three years. He took active part in the siege of Mobile and other places. After having returned from the army, Carlson commenced to study medicine in Milwaukee, and completed his studies in Chicago, in 1872. He then practiced his profession in Milwaukee for seven years; visited his native land as well as other European countries, studying at some of the larger hospitals in England and elsewhere. After his return he has practiced in Milwaukee, being the only Swedish physician in the city. His large practice, however, is mostly among the Americans, as he is hardly able to speak the Swedish language fluently. Carlson is a member of several societies, in which he has held high offices.

**Chantland, P. W.**, sheriff—Fort Dodge, Ia.,—born 11 Oct., 1840, in Aardal, Stavanger amt, Norway. His father was a sea captain, sailing along the coast, and most of his mother's ancestry had been in military service. At the age of thirteen he came from his native country to Primrose,

Wis., where he remained until 1861, when he enlisted in the famous Fifteenth Wisconsin Regiment, serving over two years. In 1864 he moved to Fort Dodge, where he purchased land, being one of the earliest Norwegians in Webster county; but soon returned to Wisconsin, where he attended Albion Academy for a couple of years, as well as teaching some; then settled permanently in Webster county, and farmed from 1867-75. Chantland was sheriff for eight years; has since dealt in real estate and insurance, and was elected justice of peace in 1892 and 1894. He is a member of the order of Freemasons, of the I. O. O. F., and of the A. O. U. W., having held the highest offices in some of these organizations. He is also an active member of the G. A. R.; was for a number of years captain of Company F, Sixth Regiment, Iowa National Guards, and afterwards promoted to lieutenant-colonel on the governor's staff. Chantland is a very prominent public man in Webster county, and has done a great deal for the welfare of the Scandinavians in the vicinity. He is a Republican. In 1869 he was married to Julia Skavlem; she died in 1872, and three years later he was married to Anna Natesta, or Natestad, whose father was the earliest Norwegian settler in Wisconsin, coming there in 1839. Chantland has had children by both wives. His eldest son, Wm. T. Chantland, was born 22 June, 1870; is a graduate of the collegiate and law departments of the University of Iowa; was captain of company G, 52nd Iowa Infantry Volunteers, during the Spanish War in 1898; has been county attorney of Webster county for some time; and is also interested in the beet sugar industry.

Dahl, J. M., clergyman — Ratna, Ia., — born 14 Dec., 1836, in Karlsö, Tromsö stift, Norway. He left his native land and studied from 1860 to 1866 at the missionary school at Hermannsburg, Germany, and passed the theological

examinations required by the royal consistory of Hanover. Shortly afterwards he was ordained, and departed for India as a missionary in the Telugu country. Dahl became a personal friend of the rajah of Venkatagiri, and the progress of his work was gratifying. But he was sunstruck at two different times, and was compelled to return to Europe. In 1873 he accepted a call from a congregation in Winnebago county, Iowa, arriving at his present home in the fall of that year. Dahl is a highly influential member of the United Church. He has been married twice, and has children.

**Dahl, T. H.**, clergyman—Stoughton, Wis.,—born 2 Apr., 1845, in Baadstad, Kristiania stift, Norway. He attended a Latin school in Kristiania for a while; emigrated to America in 1865; completed his theological studies at Paxton, Ill.; and in 1868 accepted a call from congregations in Meeker county, Minn., being the first Norwegian Lutheran pastor who settled west of "the Big Woods." In 1873 he removed to Ft. Howard, Wis., and settled at his present home in 1881. He joined the Norwegian-Danish Lutheran Conference in 1871, and served that body as secretary from 1876 to 1881, and as president from the latter date to 1886. His words and works alike are characterized by Christian charity, and even in the heat of controversy he generally remains calm and impartial. His preaching is universally popular. In 1894 he published *Fred og Strid*, treating of the controversy raging in the United Church at that time. The same year he was elected vice-president of the United Church. In 1867 he married Lina Gjertsen, a daughter of Rev. J. P. Gjertsen. They have several children.

**Dahle, Unon B.**, merchant—Mt. Horeb, Wis.,—born 4 Oct., 1823, in Nissedal, Kristiansand stift, Norway. He graduated from Hvideseid normal school in 1842, and emigrated six years later. He settled in Dane county, Wis.,

after having been in California for some time; and for over forty years had a country store in Perry, being one of the leading men in that vicinity, as well as one of the most successful and wealthy Norwegian business men in the state of Wisconsin. He is a member of the United Norwegian Church. In 1854 he was married to Betsey Nelson, of North Cape, Racine county; they have three sons, and their daughter is married to the able ex-county attorney of Hennepin county, Minn., James A. Peterson. His son, H. B. Dahle, was born 30 Mar., 1855; attended the University of Wisconsin for a few years; has for many years been in the mercantile business at Mt. Horeb; and was elected on the Republican ticket to the U. S. Congress in 1898.

**Dan, Adam.** clergyman and author—Fredsville, Ia.,—born 8 Feb., 1848, in Odense, Island of Fyen, Denmark. Dan's father was an officer in the Danish army; his mother was of French descent. He studied for some time at the University of Denmark and at Basel, Switzerland. After extensive travels in Europe he proceeded to Egypt, then to the Holy Land, where he was missionary for nearly a year, when he accepted a call from the Danish Lutheran church in Racine, Wis., arriving there in 1871. After a period of nine years' successful labor in this field, Dan went to San Francisco, where he remained for four years. He now visited Denmark, and while there was called as pastor of the Danish Lutheran Church in Minneapolis, Minn., where he resided from 1884 to 1893, being also pastor of the Danish churches in St. Paul and Hutchinson. From 1893 to 1896 he filled the pulpit of one of the Danish churches in Chicago, and while there celebrated the 25th anniversary of his ordination, receiving expressions of esteem from Danes all over the country. Since 1896 Dan has been pastor at Fredsville. Dan was the first clergy-



A. PETERSON, SOLDIERS GROVE.



M. BERGH, LA CROSSE.



P. N. BURG, SHELL LAKE.



A. T. LINDHOLM, STILLWATER.



PROF. E. G. LUND, MINNEAPOLIS.

man of the Danish Lutheran Church in America. He was once president of the denomination, once vice-president, twice editor of the church paper, *Kirkelig Samler*, which he founded, once editor of the children's paper, and has also been president of the board of trustees of the theological seminary. He is the author of numerous poems, essays, novels, and books of travel. His largest work, *Kanaan*, has gone through several editions, and gives an excellent description of his travels in the Holy Land. Dan is an able speaker, and his writings are polished and sympathetic. In 1871 he was married to Signe Sørensen, who died in 1895. His daughter Thyra is a good singer.

**Davidson, James O.**, state treasurer—Soldiers Grove, Wis.,—born 10 Feb., 1854, in Norway. He received a common school education in his native land, and emigrated to America in 1872, settling in Madison, Wis. Since 1877 he has resided at Soldiers Grove, where he has been engaged in mercantile business. He was elected to represent his district in the state assembly in 1892, in 1894, and in 1896; and was elected state treasurer as a Republican in 1898.

**Egge, Albert E.**, educator—Iowa City, Ia.,—born 12 Feb., 1857, in Winneshiek county, Ia. His parents were born in Östre Slidre, Valdres, Norway. They emigrated to this country in 1850, residing until 1853 in Dane county, Wis., and afterwards in Winneshiek county. When a boy he attended the district school near his father's farm. In 1873 he entered Luther College, from which he graduated in 1879. After teaching for three years he went to Johns Hopkins University, where he spent five years (1882-87). Here he devoted himself specially to Teutonic philology and history, but gave much attention also to the Romance languages, comparative philology, and pedagogy. In 1884 he was appointed, by the trustees of Johns Hopkins Uni-

versity, graduate scholar in English, and shortly afterwards also assistant in English, holding the latter position for three years. In 1885 he was appointed fellow in Teutonic languages, and in 1887 received the degree of Ph. D. From 1887 to 1892 he was professor of English, German, and history in St. Olaf College. Then for four years he was instructor in English in the State University of Iowa, Iowa City. In 1896 he accepted the chair of English literature in the Washington Agricultural College and School of Science, Pullman, Wash. Egge has acquired an enviable reputation as a philologist, and as an authority on the English language. In 1891 he married Sina Berge, of Decorah.

**Erdall, John L.**, assistant attorney general—Madison, Wis.,—born 5 June, 1863, in Deerfield, Dane county, Wis. His grandfather and father came from Hardanger, Norway, in 1847, and settled in Deerfield. Young Erdall graduated from the classical department of the State University in 1885, from the law department in 1887. In 1888 he was elected district attorney of Dane county, holding that office for two years. In 1895 he was appointed assistant attorney general for the state, being, perhaps, the first Scandinavian in the United States who has been appointed to a position which requires such high legal attainments, and involves such great responsibility. He is a member of the United Church. He was married in 1885, and has children.

**Erickson, Halford**, commissioner of statistics—Superior, Wis.,—born 7 July, 1862, in Fogelvik, Vermland, Sweden. He received a common school education in his native land; emigrated in 1882; attended Minneapolis Academy for some time; worked for the Northwestern railroad company until 1889, when he removed to Superior, Wis. In 1890 Erickson was elected register of deeds of Douglas county, and was re-elected in 1892, being the first Swede in Douglas county



to be elected to that office. Erickson is a Republican, and in 1895 was appointed by the governor commissioner of the bureau of statistics, and re-appointed two years later, being the first person of Swedish parentage who has received an appointment to any important office in Wisconsin, in fact the only Swede in the state who at present is in any manner prominent in public life. Erickson has paid special attention to the study of political economy, and possesses one of the largest private collections of books treating of that subject in the Northwest. As a statistician and political economist Erickson has, probably, no superior or equal among the Scandinavians in America. In 1889 he was married to Annie Carlson.

**Estrem, Andrew**, educator—Clinton, Ia.,—born 6 Mar., 1864, near Cresco, Iowa. His parents came from the vicinity of Haugesund, Norway, in 1855, and settled in Howard county, Iowa. He graduated from Luther College in 1886; studied for a short time at the State University of Iowa; then went to Cornell University, receiving the master's degree at that famous institution in 1889. He was instructor in Latin and history at Luther College the following year, after which he returned to Cornell to pursue a more extended course in American history and in political science. He received the Ph. D. degree at Cornell University in 1892, and has since 1894 taught the English language and literature in Wartburg College, Clinton, Iowa. His ability as a writer and teacher is generally recognized.

**Fleischer, Frederick**, journalist—La Crosse, Wis.,—born 18 June, 1821, in Vaaler, Kristiania stift, Norway; died 12 Nov., 1878. Being the son of a minister, young Fleischer received a liberal education, and received from the University of Norway the degree of A. B., and of LL. B., in 1840 and 1844, respectively. He emigrated to America in

1853, and spent eight years in California, his chief occupation being gold-digging and farming. In 1863 Fleischer settled at La Crosse, and began the publication of *Fädrelandet*, but changed the name of the paper in 1868 to *Fädrelandet og Emigranten*, which he published during the remaining ten years of his life, and accumulated a small fortune. In 1871 he was elected county treasurer of La Crosse county, and one year later presidential elector at large from his state. In 1875 he was appointed register at the U. S. land office at La Crosse. His generosity and nobility of character made him popular among his acquaintances, and at his death he had won the hearts of thousands of his countrymen in the New World. Fleischer was an active Republican, and a member of the Lutheran church. He was married in 1866 to Josephine Johnson, of Rushford, Minn., and one of his daughters is the wife of Martin Bergh, a prominent attorney in La Crosse.

**Granberg, Ole**, grain dealer—Blair, Wis.,—born 11 Sept., 1856, in Grue, Hamar stift, Norway. He received a common school education, and emigrated to America in 1868, coming with his parents directly to Trempealeau county, Wis., being among the early Norwegian settlers of that part of the country. He worked on farms at first, but has dealt in grain most of the time, doing an annual business of about \$50,000. He has been chairman of the board of supervisors for one year, but has since refused to accept any kind of office, although several nominations have been offered him. He affiliates with the Democratic party. In 1882-84 he resided in Yellowstone Park, engaged as a carpenter. Granberg is a radical free thinker, and has written newspaper articles on that subject, both in American and Norwegian papers, and has also performed other literary work. He takes interest in scientific topics and political economy.

In 1895 he married Kate Blottenberger, of Philadelphia.

**Grundtvig, F. L.**, clergyman and author—Clinton, Ia.,—born 15 May, 1854, in Copenhagen, Denmark. He is a son of the renowned Danish bishop and poet, N. F. S. Grundtvig. F. L. Grundtvig graduated from the University of Denmark in 1880, having made a special study of the natural sciences. The next year he emigrated to this country, and settled in Outagamie county, Wis., where he resided a couple of years. During his stay here he made a special study of ornithology, on which subject he published a small pamphlet, which has been very favorably received by eminent naturalists. He has also written several other books and pamphlets on various subjects, both prose and poetry. He was ordained as a minister in 1883, having ever since had charge of a Danish Lutheran church in Clinton. Grundtvig was the chief organizer of *Dansk Folkesamfund i Amerika*, in 1887, of which he was president until 1894. In 1881 he was married to Kristina Nelson, a Swedish lady.

**Halland, B. M.**, clergyman—Stanton, Ia.,—born 15 Oct., 1837, in Drängsered, Halland, Sweden. He emigrated to this country in 1855; attended the theological department of Augustana College, Paxton, Ill., for a while; and was ordained in 1864. He served the congregation in Burlington, Ia., until 1870, when he founded the large Swedish settlement in the vicinity of Stanton, generally known as the Halland settlement. He remained in Stanton for nearly thirteen years, then accepted a position as business manager of Augustana College, which position he held for two years. He was a missionary in Wisconsin and Michigan for a couple of years, and served the Iowa Conference as secretary and also as president in its earlier days. During President Harrison's administration he was postmaster at Stanton. He was married in 1865, and has several children.

**Halvorsen, Halvor**, clergyman—Westby, Wis.,—born 15 Sept., 1845, in Stavanger, Norway. During the years 1859–65 he was a sailor, serving one year as first mate; graduated from a Latin school in Kristiania in 1867; attended the theological department of the University of Norway, receiving the degree of candidate of theology in 1871. For one year Halvorsen served as principal of a private school in Stavanger; emigrated to America in 1872, coming directly to Coon Prairie, Vernon county, Wis. In the early days of his work in this charge, Halvorsen traveled 5,000 miles in one year, in order to attend to his ministerial duties. For several years he served as secretary of the Eastern District of the Norwegian Synod; in 1887 he was elected secretary of the synod, and re-elected at the meetings held in 1890 and 1893; from 1888–93 served as vice-president of the Eastern District; and since the latter date has been president of that district. He has written several articles for *Evangelisk Luthersk Kirketidende*, as well as for several other papers. He has published one book; besides, a few of his sermons have been published. He was married in 1871, and has several children.

**Haugen, G. N.**, congressman—Northwood, Ia.,—born 21 April, 1859, in Rock county, Wis. His parents came from Hallingdal, Norway, in 1846, and settled at his birthplace. He received a common school education, attended school in Decorah for some time, and a business college in Janesville, Wis. In 1880 he started a hardware store at Kensett, and in 1887 was elected, by the Republicans, county treasurer, which position he retained for six years. In 1890 he was one of the organizers of the Northwood Banking Company, of which concern he became president in 1894. In 1893 and 1895 he was elected to represent his constituency in the state legislature, and was elected to Congress in 1898.

**Hendrickson, Peter**, educator and journalist—Albion, Wis.,—born 6 June, 1842, near Skien, Norway. In 1845 he came to America with his parents, who settled in Racine county, Wis.; entered Beloit College in 1859, graduating with honors in 1867; spent one year at the University of Norway, devoting his time to the study of literature, philology, and philosophy; proceeded to Germany and studied about one year at the University of Erlangen; traveled through Switzerland, Italy, France, Scotland, and England; and, having returned to America in the fall of 1869, concluded his studies by attending the Chicago Theological Seminary for one year. In 1870 he began to teach Greek at Beloit College, and at the end of the year was elected professor of modern languages in the same institution, which position he held for over fourteen years. In 1885 he severed his connection with the college, and for the next eight years served as editor-in-chief of *Skandinaven*. After two years of partial rest he purchased the Albion Academy. Hendrickson served with the 40th Regiment of Wisconsin Volunteers during the Civil War. He was married in 1873, and has several children.

**Holmes, Ludvig**, clergyman and poet—Burlington, Ia.,—born 7 Sept., 1858, in Ströfvelstorp, Skåne, Sweden. Young Holmes was forced to begin to shift for himself early in life, entering the struggle for existence as office boy and typesetter, in Helsingborg, at the age of fifteen. He next spent some time in Stockholm, and in 1879 emigrated to America; entered Augustana College the following year, where he spent three years; but on account of ill-health was unable to complete his literary studies, although he graduated from the theological department of that institution in 1886. Both before his ordination and afterwards, he preached in Connecticut, and settled in Jamestown, N. Y., in

1888; but moved to Burlington, Iowa, the next year, where he has since served as pastor of a Swedish Lutheran congregation. Holmes was a member of the committee which edited *Nya Hemlandssångboken*—the authorized hymn-book of the Augustana Synod—and has also served as secretary of the executive committee of the Augustana Synod, and of the Iowa Conference. He is a fluent and happy speaker, and very popular as a preacher. He is widely known as a writer of religious and semi-religious poems. His poetry, according to Ernst Skarstedt, in *Svensk-Amerikanska Poeter*, "is generally characterized by a beautiful form and by warmth of feeling." Bishop Von Scheele in his *Hemlandstoner* says: "Ludvig's *Jubel Poem* is remarkable for its deep thoughts, and the brilliant expression of these thoughts." In 1896 he published a large volume, being a collection of his poems, under the name of *Dikter*. For some years he has been president of the Swedish Lutheran Mutual Fire Association. In 1891 he received the degree of A. M. of Bethany College, and 1897 the same institution conferred the degree of doctor of literature upon him. King Oscar II. of Sweden honored him with a silver medal in 1898. Holmes was married in 1887 to Sophia Johnson, of Altona, Ill. They have one child.

**Holst, Martin**, journalist—Cedar Falls, Ia.,—born 13 Apr., 1856, in Rødding, Slesvig. Young Holst received a common school education and attended a college in Askov for three years. He taught Danish private schools in Denmark and Slesvig for seven years; but he concluded to emigrate, and came to Elk Horn, Iowa, in 1881. In 1882 he began to work in the office of *Dannevirke*, Cedar Falls, which paper he, in company with N. U. Christianson, bought the following year, and which Holst has ever since continued to edit. He is one of the most prominent lay members of the Danish

Evangelical Lutheran Church in America. He is married and has children.

**Homme, Even Johnson**, clergyman—Wittenberg, Wis.,—born 17 Oct., 1843, in Moland, Kristiansand stift, Norway. He attended the common school of his native parish until emigrating with his parents to America in 1854. At the age of nineteen he entered Luther College, where he remained for two years, and in 1864 began to study theology at Concordia Theological Seminary, graduating in 1867. Shortly afterwards he accepted a call from the Norwegian Synod congregation at Winchester, Wis., where he resided for fifteen years. In 1880 Homme founded the village of Wittenberg. For years the Norwegian Synod had been discussing the need of an orphan asylum, and Homme decided to start such an institution on his own account at Wittenberg. Accordingly, a building was put up in 1882. The institution has experienced a healthy growth, and some 250 children and aged people have been cared for under its roof. In 1886 Homme superintended the erection of a building for an Indian mission school at Wittenberg, and through his efforts said school received large appropriations from the national treasury. In 1885 Homme established a printing office in connection with the orphans' home, and has since published three weekly papers. For several years he served as secretary of the Norwegian Synod, but since 1890 has been a member of the United Church. In 1893 he was nominated for statesenator by the Republicans, but accepted the nomination with reluctance. He was defeated at the polls. Homme was married in 1869, and has several children.

**Hougen, J. O.**, clergyman—Decorah, Ia.,—born 6 Mar., 1857, in Kvinnherred, Bergen stift, Norway. His parents emigrated when he was only two months old. He received a common school education, entered Luther College at the

age of fifteen, graduating in 1879, and completed his theological studies at Madison, Wis., three years later. He served churches successively at Fargo, N. D.; Canton, S. D.; and Manitowoc, Wis. In 1898 he accepted a call from a church in Decorah. Hougen originally was a member of the Norwegian Synod, but joined the United Church in 1890. He was one of the founders of Concordia College, at Moorhead, Minn.; has been a member of the board of missions of the United Church; and has held other positions of trust and honor in the religious circles in which he has moved. Hougen is an active and energetic man, a fair speaker, a great reader, an extensive traveler, and a voluminous newspaper writer. He has been married twice, and has children.

**Jeanson, R. E.**, emigration agent—Des Moines, Ia.,—born 4 July, 1832, in Karlskrona, Sweden. His great-grandfather came from England in the sixteenth century, and established a factory to color leather near Karlskrona. Young Jeanson received a common school education; went to sea at the age of eleven; for about ten years was captain of a vessel sailing on the coast of Sweden; emigrated to America in 1865, settling in New York City; and was engaged as agent for the American Emigration Company. Jeanson remained with said company until 1893, having had the controlling interest of the concern till 1889. Through mismanagement the company failed in 1893. He moved to Swea, Kossuth county, Iowa, in 1879, where he organized a large Swedish settlement. In 1894 he removed to Des Moines. Jeanson has always taken great interest in religious matters, having been ordained as a Baptist clergyman two years after his arrival to this country, and organized the first Swedish Baptist church in New York in 1867. He is married, and has children.

**Jenson, Andrew**, merchant—Edgerton, Wis.,—born 4



June, 1843, in Sandsvär, near Kongsberg, Norway. At the age of twenty-six he emigrated to America, coming directly to Edgerton, Wis., where he worked in the vicinity as a farm hand the first summer, and attended school during the first winter, and one year after his arrival started to grow tobacco by working land on shares. He settled in Edgerton, and commenced to deal in leaf tobacco on a small scale; but in a short time Jenson became one of the leading dealers in his line in the state, besides being interested in other financial undertakings in the city, for example, in a brick yard and a pottery plant. He is one of the five proprietors of *Amerika*. He is a member of the Norwegian Synod, and the main supporter of his home congregation, having also been one of the trustees of Luther College, and a member of the church council of the synod. Jenson has affiliated with the Democratic party since 1884; was presidential elector in 1892; has been mayor of Edgerton for several terms; and was one of the judges on leaf tobacco at the World's Fair in Chicago, in 1893. In 1877 he married Hannah P. Johanson, of Edgerton; they have children.

Johnson. E. P., county attorney—Decorah, Ia.,—born 25 June, 1846, in Sogn, Bergen stift, Norway. When he was five years old his parents emigrated to this country, settling at Norway Grove, Wis. Young Johnson worked on his father's farm and attended the public schools during his boyhood; graduated from a business college in Madison, Wis., in 1872; received his literary education at the University of Wisconsin; and graduated from the law department of the State University of Iowa in 1874. For one year he was assistant principal of Marshall Academy, Marshall, Wis. After having completed his legal education he settled in Decorah, where he successfully has practiced his profession ever since, and has now a very lucrative

practice. Johnson has been secretary of the Decorah board of education for ten years, member of the city council for two terms, city attorney for a couple of terms, and was elected county attorney on the Republican ticket in 1892, being re-elected twice. He is a member of the Norwegian Lutheran Synod. In 1875 he was married to Carrie Grinde, of Norway Grove, Wis. They have five children, their two sons are graduates of Luther College, and one of their daughters is a graduate of the University of Wisconsin.

**Johnson, Ole C.**, soldier—Beloit, Wis.,—born 1838, in Hollen, Telemarken, Norway; died in 1886. His father was an inn keeper at a place called Skibsnäs, from which Ole took the name by which he was generally known. He came to America in 1844. He had attended Beloit College two years when the Civil War broke out, and he immediately enlisted in the service, recruited a company of volunteers, and received his commission as captain of the same, which became a part of the Fifteenth Wisconsin Regiment. Later he was promoted to the rank of major; then to that of lieutenant-colonel, and at the battle of Chickamauga commanded the regiment. During the second day of this battle he was captured by the Confederates, and was sent to Libby Prison, where he remained for eight months. While being transported to another prison, he succeeded in making his escape, and made his way to the Union lines, rejoining his regiment a couple of months later. At the expiration of his term of enlistment, Johnson was appointed colonel of the Fifty-third Wisconsin Regiment. Most of the time after the war he resided at Beloit, where he was engaged in business and held various offices.

**Larsen, Iver**, merchant—Decorah, Ia.,—born 1 Nov., 1837, in Hardanger, Norway. He came to America in 1850, and settled in Winneshiek county, Iowa., in 1851. In

1860-61 he studied at Concordia College, and in the fall of 1861 entered the new school of the Norwegian Lutheran Synod at Halfway Creek, Wis. He soon left his school, however, because he could not agree with his professor who held that "slavery in itself is not sinful." From 1866 to 1878 he was engaged in business on his own account at Brownsville, Minn.; but at the latter date removed to Decorah, where he has since built up the largest dry goods establishment in the city. Besides making his own business an unqualified success, Larsen, during the past fifteen years, has managed to perform a large amount of work connected with his church. The following are some of the positions filled by Larsen: Treasurer of the Lutheran aid fund of St. Olaf College 1886-90; treasurer of the Anti-Missourian Brotherhood endowment fund, in which capacity he raised \$90,000 by subscription; and president of the board of trustees of the United Church since 1890. In the last-mentioned capacity he had to conduct the famous lawsuit of the United Church against Augsburg Seminary, involving the title to the Augsburg Publishing House.

**Larson, Ole**, county judge—Osceola, Wis.,—born 2 Apr., 1841, in Nordre Aurdal, Hamar stift, Norway. He received a high school education, and visited various places in Norway, before leaving for America in 1868. In 1872 he settled at Osceola, and five years later was elected county judge of Polk county, to which position he has been re-elected several times, having served over twenty years. Larson has been engaged in the real estate, loan, and insurance business during his entire stay at Osceola. In 1890 he bought Bethania Mineral Springs. Larson is one of the most influential Scandinavian Republicans in the state, and in 1895 Governor Upham appointed him a member of the board of immigration of Wisconsin. In 1870 he mar-

ried Ingeborg Johnson; they have two sons well educated.

**Lund, Lars**, clergyman—Elroy, Wis.,—born 13 March, 1845, in Vefsen, Tromsø stift, Norway. He graduated from the normal school at Tromsø in 1864; taught in the public schools for five years; and emigrated in 1868, coming directly to Racine, Wis., but shortly afterwards entered Augustana College, Paxton, Ill., where he remained one year. He completed his theological course in 1870 at the school of the Norwegian branch of the Augustana Synod, located at Marshall, Wis. For six years Lund had charge of Conference congregations in southwestern Minnesota. From 1876-97 he was located at Menomonie, Wis. Since the latter date he has been located at his present place. Lund was cashier for the mission during eight years of his connection with the Conference, and since that organization became a part of the United Norwegian Lutheran Church of America, he has held the same position, being an influential member of this organization. Lund, in connection with Rev. G. Hoyme, published a hymn book called *Harpen*, in 1888. He was married in 1872.

**Naeseth, Christen A.**, educator—Decorah, Ia.,—born 1 March, 1849, in Koshkonong, Dane county, Wis. His father came from Nedre Telemarken, Norway, in 1844. In 1869 Naeseth entered Luther College, graduating five years later. He completed his theological studies at Concordia Seminary in 1877; spent one year, traveling and studying, in Norway; from 1878-82 he served Norwegian Synod congregations in Rock county, Minn.; then accepted a call as professor at his alma mater, where he has since remained, having charge of English history, English literature, and other branches, besides being the college librarian. Having been granted a year's leave of absence, he spent 1884-85 at Cornell and Johns Hopkins universities. In 1886

he married Caroline M. Koren, a daughter of Rev. V. Koren.

**Nelsenius, John D.**, clergyman—Ashland, Wis.,—born 12 Oct., 1850, in Mistelås, Småland, Sweden. He received a common school education in his native land, and worked on his father's farm until eighteen years of age when he emigrated to America. In 1875 he entered Augustana College, pursuing studies in the collegiate and theological departments of this institution for seven years, and graduating from the latter department in 1882. He had charge of congregations at Anoka and St. Cloud, Minn., and other places in the vicinity until 1886, when he moved to Ashland, being the first Swedish Lutheran clergyman to permanently locate in the northern part of Wisconsin. Nelsenius has been a member of the board of education of Ashland for three years, and has also taken a great deal of interest in local affairs, especially whatever concerns the welfare of the Swedish people. In 1896 he was one of the presidential electors at large, on the Republican ticket, and he received the largest number of votes cast for any person during the whole history of the state. He was married in 1882.

**Nelson, Oley**, state legislator—Slater, Ia.,—born 10 Aug., 1845, in Rock county, Wis. His parents came from Rollag, Numedal, Norway, to Jefferson Prairie, Wis., in 1844. Young Nelson received a common school education, and worked on his father's farm. His father served in the army during the Civil War, and after his death, through disease, young Nelson took his place in the army, and participated in the battles of Memphis, Holy Spring, Jackson, etc. In 1867 he settled in Polk county, Ia., close to his present place of business, and has resided in the vicinity ever since, except for about eight years, when he lived in Des Moines. He has been in the general merchandise business ever since he came to Iowa, and now does an annual busi-

ness of about \$100,000, being also engaged in banking. In 1885 he was elected to the state legislature, and was re-elected two years later. During his legislative career he secured the passage of several important bills, for example, one in regard to general tile drainage, and another for the purpose of securing cheaper text-books—these two laws were very important, and Nelson deserves the credit of having done some of the best work in the legislature that has ever been performed by any of the Scandinavians in the Iowa legislature. He is a member of the United Church, taking active part in the secular affairs of that body; was one of the trustees of the Norwegian-Danish Conference for several years; and has held the same position since that organization became a part of the United Church. He has also been one of the trustees of Jewell Lutheran College. Nelson was the chief organizer, in 1896, of the Norwegian-American old settlers' association, of which society he became president. In 1869 he was married to Lizzie Erland, of Story county. They have several children.

**Nelson, Otto**, publisher and state binder — Des Moines, Ia.,—born 14 Nov., 1843, in Ulrika, Östergötland, Sweden. He received his education mostly through private instruction; enlisted in the army at the age of eighteen, and passed a non-commissioned examination, after having served for three years. For three years he was sergeant, but after having been in the army for six years, he emigrated to America in 1867. In 1870 he settled in Des Moines; worked for thirteen years for one book-binding firm, being the foreman of the establishment the last seven years; and commenced, in 1883, to publish *Svithiod*. Several other Swedish newspapers have been started before and since, yet *Svithiod* has been, and is, the most influential and widely circulated Swedish paper in Iowa. In 1895 Nelson severed



O. C. PETERSON, DES MOINES.



O. NELSON, SLATER.



C. H. TOLLEFSRUDE, ROLFE.



REV. J. OLSEN, ST. ANSGAR.



REV. J. A. OTTESEN, DECORAH.





all connections with the paper, and engaged in the business of real estate and insurance until 1899, when he secured a position in the government printing office at Washington, D. C. In 1888 Nelson was elected state binder of Iowa by the legislature, being the first Scandinavian that has ever been elected to any state office in the state. In 1890-92 he was re-elected to the same position. Nelson has taken active part in everything which pertains to the welfare of the Swedes in the city. Few Swedes are more widely known in the state, or out of the state, than he is. In 1874 he was married to Alfrida Jonson, who died in 1881, leaving two grown daughters, who have received a good education.

**Nordberg, Bruno V.**, mechanical engineer—Milwaukee, Wis.,—born 11 Apr., 1858, in Helsingfors, Finland. He is a direct descendant of Nordberg, the chaplain and historian of Charles XII., king of Sweden. Young Nordberg received a college education in his native place, and graduated from the Polytechnic College of Helsingfors in 1879, and shortly after emigrated, coming to Buffalo, N. Y., where he remained for about one year; then came to Milwaukee. In 1890 he started to manufacture steam engines of his own, is considered one of the best engineers in the Northwest, and has about thirty patents of his own. He was married in 1884, and has children.

**Norrbom, August**, clergyman—Swedesburg, Ia.,—born 19 June, 1860, in Sjögestad, Östergötland, Sweden. He received a common school education in Sweden, emigrated in 1876; studied during the winter for four years; attended Augustana College from 1881 to 1887, and graduated from the theological department of that institution the latter year; served Swedish Lutheran congregations at Peoria and Knoxville, Ill., for over three years, and in Topeka, Kan., from 1890 to 1896, settling at his present place at the latter

date. Norrbom has been secretary of the Kansas Conference for two years, and treasurer of the conference for the same length of time, having also been a member of the board of directors of the orphans' home at Mariadahl, Kan., for six years, besides having held other offices in connection with church work. During 1891-6 he published, in Topeka, Kan., a small religious monthly called *Tempelklockan*. In 1887 he was married to Emma A. Ahlgren, of Kossuth, Iowa. They have children.

**Oden, Martin P.**, clergyman—Alta, Ia.,—born 13 Nov., 1852, in Onsala, Halland, Sweden. He almost completed a course at the Latin school in Gothenburg; emigrated to America in 1876, for the purpose of entering the ministry; spent one year at the college department of Augustana College; graduated from the seminary in 1879; accepted a call to Big Rapids, Mich., where he remained for about two years; had charge of a congregation in Ottumwa, Ia., for eight years; returned to Michigan in 1889, and for a couple of years was pastor of the church at Tustin; then moved to his present place. In 1877-78 he was vice-president of the Iowa Conference of the Augustana Synod, and was re-elected to the same position in 1893; in 1895 was elected president of that organization. Being one of the oldest and best educated ministers in the Iowa Conference, he has naturally taken a conspicuous part in the affairs of that organization. He was married in 1870, and has children.

**Oleson, Ole**, sea captain and soldier—Oshkosh, Wis.,—born 30 Dec., 1839, in Tönsberg, near Skien, Norway. He emigrated to America in 1843; received a common school education, and settled in Oshkosh in 1859, where he was engaged in the steam boat business until the outbreak of the Civil War. In 1861 he enlisted in Company E., of the Second Wisconsin Volunteers, serving until the next year.

Then at the call of the navy department for volunteers to man the gun boats on the Mississippi river, he volunteered for the gun boat service, and took an active part in all naval battles until the river was opened a couple of years later. In 1864 he returned to Oshkosh, where he resumed the boating, which he continued until he was appointed postmaster by President Harrison in 1890, which position he held for four years. Oleson has taken an active part in the welfare of the Republican party, and is one of the influential public men in the state, especially in that part of the country. He was married in 1871, and has one daughter.

**Olson, Julius E.**, educator—Madison, Wis.,—born 9 Nov., 1858, in Cambridge, Dane county, Wis. His parents, who were born in southeastern Norway, emigrated to America in 1852, and have resided at Cambridge since that date. He graduated with honors from the University of Wisconsin in 1884, and was immediately appointed instructor in the Scandinavian languages and German, and was elected professor of Scandinavian languages and literatures in 1892. Professor Olson is peculiarly well fitted for his work as an educator, his eloquence and enthusiasm arousing the interest of his students, and the accuracy and scope of his knowledge making him an authority upon which they cheerfully rely. He has made a special study of the early history of the peoples of northern Europe, and the conclusions arrived at by his researches in this line may be summarized as follows: Scandinavia was the original home of the Aryan ancestors of all the fair-haired, blue-eyed peoples now scattered over Europe. According to this theory, the different Teutonic races did not enter western Europe from the east, as hitherto supposed, but came from the Scandinavian peninsulas. Olson is a fine lecturer and an inspiring orator. His Seventeenth of May and Fourth of July ora-

tions are polished, patriotic, and scholarly. Besides making contributions to various periodicals, Olson in 1889 published an English translation of *Vitus Bering, the Discoverer of Bering Strait*, a work originally written in Danish by Peter Lauridsen. In 1898 he published *A Norwegian Grammar and Reader, with Notes and Vocabulary*, and a high authority on the subject with which it deals. In 1897 he was married to Helen O. Ericksen.

Olson, Ole Br., journalist and temperance lecturer—Eau Claire, Wis.,—born 19 May, 1857, in Kristiania, Norway. When a young man he started *Fakkelen*, a humorous paper, which after a few years gave up the ghost. In 1879 he emigrated to America, settled in Chicago, and in 1882 started *Afholdsbladet*, a small monthly devoted exclusively to the cause of temperance. In 1887 Olson removed to his present home, where he began to publish *Reform*, a weekly which for years past has been the most influential temperance and prohibition paper published in the Norwegian language in this country. Besides editing and managing this paper, Olson has also lectured more or less on temperance, having delivered more than one thousand lectures on that subject in the course of the past twenty years. The Prohibitionists of Wisconsin have nominated him for member of Congress and lieutenant governor, and in the latter case he ran ahead of the state ticket of his party. In 1888 he issued, in two volumes, *Haandbog for Afholdsvenner*, which, however, as the author says himself, is mainly a compilation. Olson has unquestionably done more for the cause of temperance than any other Scandinavian-American. In 1895 he visited Norway and made a successful lecturing tour of the country, partly at the expense of the Norwegian-American temperance people. He was married in 1878.

Paulson, Ole, soldier and clergyman—Blanchardville,

Wis.,—born 26 April, 1832, in Solör, Hamar stift, Norway. He came to America in 1850; entered the theological seminary of the Augustana Synod in 1861; but soon discontinued his studies in order to defend the cause of the Union on the battle field. He served two years in the war, holding the rank of second lieutenant in company H, Ninth Regiment Minnesota Volunteers; and resumed his studies at the same seminary in 1866. In 1868 he received a call as pastor in Minneapolis, and for two years was the only Scandinavian Lutheran minister in that city. In 1870 Paulson participated in the organization of the Norwegian-Danish Lutheran Conference, which body he repeatedly served as vice-president. He did more than any other man towards locating Augsburg Seminary in Minneapolis, and the supporters of this institution have honored him with the title "Augsburg's Father." From 1874 to 1885 he lived at Willmar, Minn., serving a number of congregations in and around that city; and since the latter date has resided at his present home. Paulson is an ardent advocate of total abstinence; for fifteen years past has been a frequent contributor to *Folkebladet*; and has written a few hymns, the most popular of which is *Jeg er en Vandringsmand*. He was married in 1857, and has several children.

**Peterson, Atley**, banker and legislator—Soldiers Grove, Wis.,—born 21 Feb., 1847, in Lårdal, Bergen stift, Norway. At the age of five he emigrated to America with his parents, and they settled near Soldiers Grove in 1854. He opened a general store here in 1866, remaining in this business for eight years, when he started a saw mill. He is proprietor of the Bank of Soldiers Grove, and was the leading spirit in bringing about the building of the Kikapoo Valley and Northern railroad. Peterson has held many local offices, in 1878 was elected to the state legislature, and

was re-elected three times. In 1886 he was elected railroad commissioner, and was re-elected in 1888. Peterson has been very active and influential in state politics. His success in the political arena is certainly to his great credit, when we take into consideration the fact that he resides in a county where only a small proportion of the population is of Norwegian extraction, thus having nothing of that nationality pull which often promotes persons in this country. In 1892 he was candidate for state treasurer on the Republican ticket, but was defeated with the rest of the ticket. He is a member of the I. O. O. F. and of the Free Masons, having taken many of the higher degrees in the latter order. He was married in 1869, and has children.

**Peterson, O. C.**, lawyer and lecturer—Des Moines, Ia.,—born 15 Dec., 1857, in Misterhult, Småland, Sweden. He attended the common school of his parish, and left for America with his parents in 1868. They located in Webster county, Ia., and young Peterson graduated from the Iowa Agricultural College in 1882. He next took a post graduate course at the same institution, devoting himself especially to the study of philosophy, and received the degree of M. Ph. in 1883. The same year he entered the Iowa College of Law, at Des Moines, and was admitted to the bar the following year. Peterson practiced law in Des Moines for twelve years, then settled in Chicago, where he is now engaged in an extensive practice, besides being president of the Swedish National Association and secretary of the Swedish-American Central Republican Clubs. But he manages to snatch enough time from his law practice to lecture on historical and popular themes. As a Republican campaign speaker he has built up quite a reputation in the West, and has been engaged as such by the national and state committees during the past twenty years. *The*

*North* says: "As a speaker he is strong and convincing; magnetic rather than eloquent. He is pleasant in his manner and voice, and a good thinker with an exhaustless fund of historical information." Peterson speaks English and Swedish with equal fluency. His literary taste is strongly developed, his favorite subjects being history and political science. Peterson was married, in 1886, to Florence E. Felts, of Indiana, an American lady. They have two children.

**Peterson, Sewell A.**, state treasurer—Rice Lake, Wis.,—born 28 Feb., 1850, in Solör, Hamar stift, Norway. He emigrated in 1864; in 1883 entered the mercantile business at Menomonie; and since 1887 has been running a general store at Rice Lake. He has held various local offices; was register of deeds of Dunn county for six years; has been a member of the state assembly; and was elected state treasurer in 1894 and 1896, being the first Scandinavian ever elected to that position in Wisconsin.

**Qvale, Sigvald A.**, capitalist—Eau Claire, Wis.,—born 18 July, 1852, in Haugesund, Norway; died 1890. He attended the high school of his native town; emigrated to America in 1868. He clerked in a dry goods store in Minneapolis, and in the land office of the Omaha railway company at Hudson, Wis. At Eau Claire he was so successful in his business that he was worth several hundred thousand dollars at his death. His memory was so rententive that for many years in his extensive dealings with men he hardly kept a memorandum. He intended to establish a hospital; but he died before he realized his philanthropic plan.

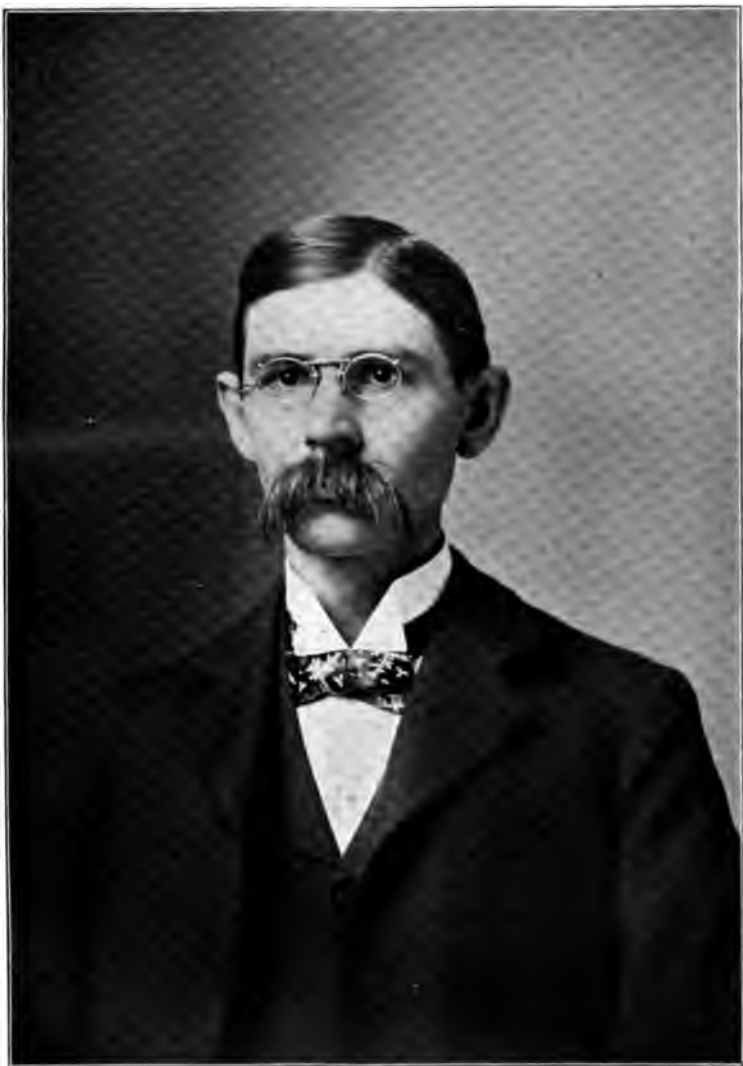
**Reque, L. S.**, educator—Decorah, Ia.,—born 12 Aug., 1848, in Dane county, Wis. His father came from Voss, Norway in 1845. Young Reque graduated from Luther College in 1868, then studied law at the Iowa State University. He taught one year at St. Olaf College, but accepted a call as

regular professor at Luther College in 1875. This position he has since held, his principal branches being English and Latin. He is a Democrat and in 1893 President Cleveland appointed him United States consul to Holland. Reque married Margarita Brandt in 1882. They have children.

**Roe, O. O.**, deputy auditor of state—Des Moines, Ia.,—born 4 June, 1854, near Bergen, Norway. When he was eight years old his parents came to this country, and settled in Story county in 1868. Young Roe graduated from the law department of Simpson College, Indianola, Iowa, in 1878. Soon after he opened a law office in Story City, but was elected principal of the city schools at the same time. After having been principal for three years, he was elected county superintendent of schools; was re-elected four times, and served in that capacity for ten years. In 1892 he was appointed deputy auditor of state, and was re-appointed twice. Roe is a Republican, and a member of the English Lutheran church. He has been married twice.

**Sagen, Aandreas K.**, clergyman—La Crosse, Wis.,—born 11 Feb., 1851, near Rockdale, Wis. His parents came from Bö, Telemaken, Norway, in 1845. In 1869 he entered Luther College, graduating five years later, and completed his theological studies in 1879 at Concordia Seminary. He entered the ministry as pastor of a congregation at Wild Rice, Norman county, Minn.; in 1884 removed to Calmar, Ia., where he acted as assistant pastor to Rev. V. Koren; and since 1888 has had charge of a synod congregation in La Crosse. Sagen has published a lecture on the question, *Hviler Kristendommen paa Historisk Grund?* and a pamphlet, *Om Kiliasmen*. Sagen has been chairman of the committee having charge of the church extension fund; member of the committee on missions for the Eastern District; and vice-president of the Eastern District





G. N. SWAN, SIOUX CITY.



**REV. T. A. TORGERSON, SOMBER.**



**REV. O. P. VANGSNES, STORY CITY.**



**PROF. A. A. VEBLEN, IOWA CITY.**



**REV. N. P. XAVIER, RIDGEWAY.**